

THE ENGLISH Catechisme.

OR
A COMMENTA-
RIE ON THE SHORT
CATECHISME set forth in the
Booke of Common Prayer.

Lib.

WHEREIN,

Ent.

All necessarie Questions touching
the Christian Faith are inserted, scandals remo-
ued, moderne Controuersies handled, doubts
resolved, and many Cases of Conscience
cleared.

*Profitable for Ministers in their Churches, for Schoole-
masters in their Schooles, and for Household-
ers in their Families.*

By IOHN MAYER Bachelour of
Diuinitie.

LONDON,
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Fleetstreet. 1622.*



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TO MY RIGHT REVE-
REND FATHERS, AND
REVEREND BRETHREN,
the whole CLERGY of the
Church of England.



Ight Reuerend Fathers,
and Reuerend Brethren)
euer since my first en-
tring into a Pastorall
charge, I haue applyed
mine endeouours, by Ca-
techizing to instruct the ig-
norant. And because I would not be irregular,
my Theame hath alwayes beene the short Ca-
techisme set forth in the Booke of Common-Prayer,
a Catechisme indeed, solely appointed to bee
first taught; but to the great detriment of the
Church of God, it is either wholly neglected,
any other being preferred, or barely taught
without any further explanation, or else for

The Epistle, &c.

and where I haue faulted, correct me, where I haue failed, supply mee, where I haue done rightly, ioyne with me. If this maybee any thing, though but goats hayre, towards the Lords Sanctuary, I shall be glad, and giue God the glory. Our great Shepheard, the Lord Iesus, who hath layd downe his life for his sheepe, make this and all the endeouours of his Seruants fruitfull pastures for the comfort of his flocke, and for the praise of his holy and glorious name. *Amen.*


*Your fellow Seruant in the worke
of the Ministry.*

IOHN MAYER.



A Table of the Que- stions and Answers added vnto the *Questions and Answers of the Cate- chisme*, contained in this Commentarie.

Quest. How doe the Articles of your faith
concerne?

Ans.  The first part of them concernes God,
the second, the Church of God 16

Quest. In the first part concerning God,
what learne you?

Ans. First, I learne to beleene in God the Father, (secondly, in
God the Sonne, thirdly, in God the holy Ghost. 16

Quest. How knowest thou that there is a God?

Ans. Many wayes; but chiefly, by mine owne conscience, ac-
cusing me for secret sinnes, which cannot be but vnto an infinite wise-
dome, that knowes the most secret thoughts of the heart, such as is
neither man, devill, nor Angell, but God alone. 16

Quest. How many Gods be there?

Ans. But one onely true God, the rest are Idoles set up by
man. 17

Quest. What is God?

Ans. He is a spirituall essence, most simple, infinitely present,
holy, wise, iust, mercifull, and mightie; the creator, preserver, and
onely governour of the whole world. 18

Quest. Into how many persons is the God head distingui-
shed?

Ans.

THE TABLE.

Ans. Into three, the Father, Sonne, and holy Ghost. 18

Quest. If in the God-head there be three persons, and every one be God, how say you then, that there is but one God?

Ans. Although there be three persons, yet is there but one only God in substance, one infinite power, and one eternitie. 19

Quest. What learne you to beleue, concerning God the father, and in which words? 20

Ans. I learne to beleue, that God is my father, able to doe all things: the creator of the whole world, and the Lord and gouernour of the same, in these words, I beleue in God the Father almighty, maker of heauen and earth 21

Quest. In which words learne you to beleue in God the Sonne? 22

Ans. In these; And in Iesus Christ his onely Sonne, our Lord, &c. From thence he shall come to iudge both the quicke and the dead: 26

Quest. What learne you to beleue here concerning God the Sonne? 27

Ans. Two things: First, his humiliation; secondly, his exaltation. 27

Quest. What is the son of God, who is also called Iesus Christ? 28

Ans. He is perfect God by nature, and one substance with the Father, and perfect man, made so of his owne good will; that he might become our Redeemer, and thus is he subiect to the Father. 27

Quest. How can this be that God should be made Man?

Ans. Not by turning the God-head into the nature of man, but by taking mans nature vnto the God-head, that so one person might be both God and man. 28

Quest. What need was there that the sonne of God should thus abase himselfe to become man?

Ans. Great need on our behalfe, who could not be deliuered by Angels, or by earthly treasures, but onely by his blood. 29

Quest. Doth sinne deserue so ill, that we could not by other meanes be deliuered herefrom, but by the death of the Sonne of God?

Ans. Yes, it deserues the infinite curse of the Law, that is, all iudgements in this world, and everlasting damnation in the world to come. 29

Quest.

THE TABLE.

Quest. If he must needs be made fit to beare the curse, why did he not take some other nature more excellent vnto him?

Ans. *Man onely had sinned, and it standeth not with Gods iustice, where mans nature is sinfull to punish any other in stead thereof.* 30

Quest. How came it to be thus with vs men, were we made sinners?

Ans. *No, God at the first made man righteous, but by yeelding to the Devils temptation, he made himselfe a sinner.* 30

Quest. Wherin did man yeeld to the temptation of the Deuill.

Ans. *In eating of the forbidden fruit, and not contenting himselfe with all other fruits of which the Lord had allowed him to eat.* 30

Quest. Was God so angry that he would curse man for eating an apple, or fig, or such like?

Ans. *That was not the matter of Gods anger, but his vnthankfulness, pride, disobedience, and crediting rather the Deuill than God.* 31

Quest. But though one man did thus, yet all did not, are we all then sinners, and vnder the curse?

Ans. *We were all in his loines, and so whatsoeuer he did, and what estate he fell into, it is common to vs all.* 32

Quest. It seemes then, that we are sinners so soone as we are borne, before that we haue done either good or euill.

Ans. *Yes verily, the child that is but new borne, yea, but conceived, and liuing in his mothers wombe, is a sinner and needeth Gods grace.* 32

Quest. I perceiue then that we are all in a miserable estate by nature: but you tell me of Iesus Christ that he was humbled for vs, wherein standeth this his humiliation, and in which words is it set forth?

Ans. *It is set forth in these words: And in Iesus Christ his onely son our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried: and of this his humiliation there be three degrees.* 33

Quest. Which is the first degree, and in which words?

THE TABLE.

Ans. First, he was made man, borne of the Virgin Mary, set forth in these words: And in Iesus Christ his onely sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary. 33

Quest. Which is the second degree, and in which words?

Ans. He suffered the death of the Crosse, for my sinnes, set forth in these words; He suffered vnder Pontius Pilate, was crucified, dead, and buried. 42

Quest. Which is the third degree, and in which words?

Ans. He descended into hell, that I might be deliuered from hell, and euermlasting death, in these words: Hee descended into Hell. 52

Quest. Is this all the humiliation of the sonne of God for our redemption, did he no way els abase himselfe for vs?

Ans. Yes, he became obedient to the law also, that by his obedience and righteousness, we might stand perfectly righteous in the sight of God. 57

Quest. In which words is his exaltation, and what be the degrees hereof?

Ans. In these words; the third day he arose againe from the dead, and ascended vp into heauen, there he sitteth on the right hand of God the father almightie, from thence he shall come to iudge the quicke and the dead; and of this, be three degrees also. 60

Quest. Which is the first, and in which words?

Ans. First, he arose againe from death to life, and ascended vp into heauen, in these words: the third day he arose, &c. 61

Quest. Which is the second, and in which words?

Ans. Secondly, he hath all honour, power, and authoritie in heauen, and in earth, together with God the father, in these words: He sitteth on the right hand, &c. 72

Quest. Which is the third degree, and in which words?

Ans. Thirdly, He shall come from heauen, at the end of the world, to iudge all that shall then be found liuing, and all that haue dyed since the world began: in these words; From thence he shall come, &c. 77

Quest. What learne we to beleeue concerning the holy Ghost, and in which words?

Ans.

THE TABLE.

Ans. That he is God equall with the Father, and the Sonne, and the sanctifier of all the elect people of God, in these words; I beleeue in the holy Ghost. 85

Quest. Which is the second part of your articles of faith, concerning the Church of God?

Ans. I beleeue the holy Catholicke Church, the Communion of Saints, &c. 101

Quest. What learne you to beleeue here concerning Gods Church?

Ans. Four things. 101

Quest. Which is the first?

Ans. First, I learne to beleeue that God hath a Church, consisting of a certaine number of true beleeuers, of whom some be in heauen, and some be upon earth, and that I my selfe am a member of the same. 101

Quest. Which is the second?

Ans. I learne to beleeue, that Gods Church is holy, that is sanctified and washed by water, and the holy Ghost, and such as daily groweth in holinesse, vntill at the last it comes to be presented before God, without spot or wrinkle of sinne. 112

Quest. Which is the third?

Ans. I learne to beleeue that Gods Church is Catholicke, consisting of persons of all sorts, scattered all ouer the world, and of all times and ages. 121

Quest. How may a man certainly know where this Church of God is?

Ans. By these two speciall markes, holinesse taught and professed, and antiquitie when they goe together. 132

Quest. Is not the Church of Rome then the true Church of God, seeing it exceeds in holinesse, and is most auncient.

Ans. No: It was a true Church indeed in the Apostles times, and many yeares after, but now it is neither holy, for great uncleannesse is there maintained, nor auncient, for the auncient Religion is dosaced, with new ceremonies, superstitions, & menstraditions 132.

Quest. Where then may we finde the true Church?

Ans. In England, and in all other places where these corruptions are done away, and Religion is restored to the first puritie. 132

Quest. How can this be, seeing the Religion here professed

THE TABLE.

is but as it were of yesterday, and neuer heard of before *Luther* and *Caluin*.

Ans. This is a meere slander, for there was neuer any age, since the *Apostles*, wherein there haue not bene some standing to the maintenance hereof, against *Romish* corruptions. 132

Quest. How hapned it then, that the Church of *Rome* still euer preuailed, and was accounted of all the world for Christs true Church, and those oppugners were neuer of any esteemed

Ans. By the greatnesse and tyrannie of the *Romane Bishops*, whose chiefe care it hath bene most euer since *Constantines* time, to magnifie their owne Church, and themselves, and to suppress their aduersaries. 133

Quest. But is it possible, that the *Romane Church* hauing bene once a true Church, should fall, seeing God hath promised his spirit vnto his Church, to be alwayes present leading it into all truth.

Ans. The Lord tyeth not his spirit to any place, for then the famous Churches in *Asia*, should still haue bene true Churches, but the spirit is alwayes present to the faithfull in all places of the world. 133.

Quest. Which is the fourth thing that you learne to beleue concerning the Church?

Ans. That there be certaine speciall benefis belonging to the Church, and to every true member thereof, viz. the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the bodie, and the life euerlasting. 133

Quest. What meane you by the Communion of Saints?

Ans. That holy and sweet fellowship, which all the members of Christs Church haue one with another, as they all make but one bodie in Christ, so communicating all good things vnto one another, whether spirituall or temporall, as their mutuall necessities doe require. 133

Quest. What meane you by the forgiuenesse of sinnes?

Ans. That wonderfull grace of God in Iesus Christ, whereby be accounts of sinne as no sinne, or as if it had neuer bene committed. 144

Quest. What meane you by the resurrection of the bodie?

Ans. That though the bodie after death lie rotting in the grave,

THE TABLE.

grave, yet at the last day it shall be raised by Gods power, and being joynd to the soule, shall stand before Gods iudgement seate, to give account of all that is hath done, whether good or euill, and be rewarded accordingly.

151.

Quest. What manner of bodies shall we haue in the Resurrection?

Ans. The very same which now we haue, onely whereas they be now naturall, they shall rise againe spiritmall, not subiect to death any more, nor sustained by naturall meanes, of meates and drinckes, and sleepe, and the like.

159.

Quest. Amongst those that dye, some are crooked through age, some tender infants, some blind, and some lame, shall their bodies at the resurrection then be the same?

Ans. No, for all these are weakneses, which shall be done away to the faithfull, and strength, perfection, and comelinesse shall bee to euery one of them.

156.

Quest. What meane you by the life euerlasting?

Ans. All that euer induring happines, and all those ioies which the Lord imparteth to all his elect in the world to come, which are so great, as that the eye hath not seene, nor the eare heard, neither can the heart conceive thoroughly.

159.

Concerning the Law.

Quest. How many commandements are there, and how diuided?

Ans. There are ten, diuided into two Tables.

184.

Quest. In which Table doe you learne your duty towards God?

Ans. In the first, containing the foure former Commandements.

186.

Quest. How many bee the parts of euery of these commandements?

Ans. Two, the commandement it selfe, & the reason of it.

186.

Quest. In which words is the first Commandement contained, and which is the reason?

Ans. The Commandement is, Thou shalt haue none other Gods but me, the reason in these words, I am the Lord thy God which brought thee out of the Land of Ægypt: out of the house of bondage.

200.

Quest.

THE TABLE.

Quest. What are we heere commanded?

Answ. To haue the Lord for our God, that is, to loue him alone all, to feare him alone aliso put our whole trust in him, and to make our prayers to him alone. 200.

Quest. What is heere forbidden?

Answ. First, Atheisme, which is the acknowledgement of no God: Secondly, ignorance, which is a neglect of the knowledge of God and of his word: Thirdly, prophanees, which is a regardlesnes of God and of his speciall seruice: Fourthly, inward idolatry, which is the giuing of Gods worship vnto creatures, by praying vnto them, trusting in them, or by setting the hearts vpon them. 205.

Quest. Whence is the reason of this command taken?

Answ. Both from the equity of it, because hee is the Lord our God and none other, and from the benefits bestowed vpon vs, in bringing vs out of the bondage and ibraldome of the Diuel. 214.

Quest. In which words is the second commandement, and in which is the reason?

Answ. The commandement is, Thou shalt not make to thy selfe any grauen Image, nor the likenesse, &c. The reason, for I the Lord thy God am a ieaious God, visiting the sinnes. 217.

Quest. What is heere forbidden?

Answ. All outward Idolatry, which is first by making the image of God, or of any creature to be worshipped: Secondly, by falling down before any image: Thirdly, by seruing God according to our owne phantasies. 217.

Quest. What are we heere commanded?

Answ. To performe all outward duties of Gods seruice, according to his will, reuealed in his word, both for the substance and circumstances thereof. 226.

Quest. Whence is the reason of this commandement taken?

Answ. Partly from the punishment to be inflicted vpon such as breake it, vnto the third and fourth generation, and partly from the benefits to bee bestowed vpon such as keepe it vnto the 1000. generation. 231.

Quest. Which is the third commandement, and which the reason?

Answ. The commandement is, Thou shalt not take the name of

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THE TABLE.

of the Lord thy God in vaine, the reason, for he will not hold him guiltlesse, &c.

234.

Quest. What is heere forbidden vnto vs?

Ans. All abusing of the name of God, which is first by blaspheming, or giving occasion to others to blaspheme: Secondly, by swearing falsly, deceitfully, rashly, commonly, or by creatures: Thirdly, by cursing and banning: Fourthly, by vowing things impossible or unlawfull, or by neglecting of our lawfull vows: Fifthly, by tightly using the holy name of God or his word: Sixthly, by vaine protestations and asseverations.

234.

Quest. What are we heere commanded?

Ans. To glorifie the name of God, in all that wee doe, thinke, speak and desire, and to labour that others may be won by our means to doe likewise.

245.

Quest. Whence is the reason of this commandement taken?

Ans. From the fearefull estate of such as any way abuse the name of God, the Lord holdeth them as guilty of dishonour done vnto his name.

250.

Quest. If there bee such danger in swearing, may a man lawfully sweare in any case whatsoeuer?

Ans. Without doubt a man may sometimes lawfully sweare, either for the confirming of a truth which cannot otherwise be knowne and yet necessary, or for the strengthening of honest leagues made betwixt men, or lastly, a man being called therevnto before a lawfull Magistrate.

252.

Quest. What else is required, that our swearing may be lawfull?

Ans. These foure things. First, wee must sweare only to such a truth as we know to be so. Secondly, according to knowne intent of him vnto whom or before whom wee sweare. Thirdly, wee must sweare onely things possible and lawfull. Fourthly, this being a part of Gods worship, we must doe it with great reverence.

253.

Quest. What if a man shall sweare to an unlawfull thing, is he not bound notwithstanding to performe his oath?

Ans. In no wise, for so he should adde vnto his sinne of swearing unlawfully, a further sinne of doing unlawfully.

255.

Quest. Which is the fourth commandement.

Ans.

THE TABLE.

Ans. Remember that thou keep holys the Sabbath day, &c. 255.

Quest. What is the duty heere commanded?

Ans. To keep holy the Sabbath, and to be mindfull of it. 256.

Quest. How may this be done?

Ans. By assembling together to pray vnto God, and to praise him, to heare his holy word, and receiue the blessed Sacraments, 256.

Quest. Is this all that is required to the right keeping of the Sabbath day?

Ans. No, but we must prepare our selues by prayer, and emptying our hearts of sinne, and meditate vpon God workes, and the word which wee haue heard, suffering it so to worke in vs, as that we may be furthered in all holines of life. 256.

Quest. Is there no duty to be done towards our neighbour for the hallowing of this day?

Ans. Yes, it is a speciall time of exercising mercy by helping against suddaine dangers, by collecting & distributing to the poore, by visiting the sick, and reconciling dissensions amongst neighbours. 260.

Quest. Is there any set day vnder the new Testament thus to be kept holy?

Ans. Yes, the day which is commonly called Sunday, but in the Scripture the Lords day, or the first day in the weeke, is thus to be kept without alteration to the end of the world. 267.

Quest. When doth the Lords day begin and end?

Ans. It beginneth in the morning at the dawning of the day, and endeth next morning likewise 283.

Quest. Are we bound to doe the holy duties of Gods worship all this time without ceasing.

Ans. No, for we may refresh our selues with eating and drinking, singing and musicke, and with any honest delight whatsoever, whereby the minde is cheared vp, and soy and gladnesse befitting the Lords holy day expressed. 283.

Quest. What auaileth it then whether the Sabbath begin in the morning or euening?

Ans. Yes, it auaileth much to know the beginning of the Sabbath rightly, that we be not intangled with any worldly businesse vpon it. 284.

Quest.

THE TABLE

Quest. Is this all that we are bound vnto, to keep the Sabbath our selues, in ceasing from labour and doing the duties thereof?

Ans. No, but who so hath sonnes or daughter, man-servant or maid, cattell or stranger within his gates, is alike bound to provide as much as in him lyeth, that they all obserue this day in their kinde both man and beast. 286.

Quest. Doth the Lord onely take care for the right spending of this day, & leaue vs to our selues vpon the fixe daies?

Ans. No doubtlesse, but it is his will and commandment also that we should vpon the fixe dayes abstaine from idleness, and diligently labour in the workes of our callings. 287.

Quest. Is it not lawfull then to forbear working, to attend vpon God and his worship, vpon the fixe dayes?

Ans. Yes, it is not onely lawfull but necessary for every one, to doe the duties of Gods worship every day of the weeke, in priuate and in publike, when iust occasion is offered. 290.

Quest. How can this stand with the command of working vpon the fixe dayes?

Ans. Yes, very well, because that howsoeuer God is to bee serued vpon the fixe dayes, yet they are for the most part to bee spent in our callings. 293.

Quest. What more speciall rules are wee to follow in our weekly deuotion?

Ans. First we must pray every day morning and evening. Secondly, before and after the vse of Gods creatures. Thirdly, the more our necessities urge vs, pray the oftner and more instantly. Fourthly, let no day passe without some reading and diuine meditation. Fifthly, we neglect not the publike preackning in the weeke daies where opportunity is offered to come vnto it. 293.

Quest. What is to be thought of whole dayes set apart to publick duties in the weeke, as Saintes dayes & dayes of thankgiuing?

Ans. All this may lawfully be done, and is commendable by Gods word and therefore wee are vnderstand to conform our selues to the ordinance of authority herein. 293.

Quest. What is the sin by this Commandement forbidden?

A

Ans.

THE TABLE.

Ans. All prophaning of the Sabbath day, which is, first, by doing worldly workes that are not of present necessitie, by iourneying about worldly affaires, idle resting or absenting our selves from the publicke duties of Gods worship: secondly, by forgetfulness of the Sabbath upon the six dayes, by which we often bring upon our selves a necessitie of prophaning the same: thirdly, when being parents or governors, we leane our children, pupils, or seruants to their owne libertie upon this day. 300

Quest. What be the reasons of this Commandement?

Ans. They are partly insolded in the Commandement, and partly expressed in these words; For in six dayes the Lord made heaven and earth, &c. 304

Quest. What are the reasons insolded in this Commandement?

Ans. Three: First, because the law of the Sabbath is Ancient, and was in force in Paradise, before mans fall. Secondly, because it is most equall, the Lord allowing vs six dayes for our worldly affaires, and requiring but one of seauen for the worke of his worship: thirdly, because the seueneth is the Lords peculiar day, so that without sacrilege we cannot any way prophane it. 304

Quest. What are the reasons expressed?

Ans. Two: First, from the Lords owne example, who rested upon the seueneth day from all his workes of creation: secondly, from his blessing inseparably linked to the hallowing of this day, so that he which keepeth it holy, shall find it to his comfort, vnto him a blessed day. 306

Quest. In which commandement do you learne your dutie towards your neighbour.

Ans. In the six latter Commandements, which be of the second Table. 308

Quest. Which is the first of these Commandements?

Ans. Honour thy father and mother, &c. 309

Quest. What are we here commanded?

Ans. To honor, that is, to loue, reuerence, cherish, and obey our naturall parents, the parents of our countrie, and our Fathers in Christ. Secondly, to carrie our selves lowly, and reuerently towards our masters, being ruled by them in the Lord, and toward the auugient, and all our betters: thirdly, if we be superiours, to walke worthie

THE TABLE.

worthie the honour due vnto vs from our inferiours, and to vs of all gentlenesse toward them. 311

Quest. What is here forbidden?

Ans. All irreuerence toward those that be in place and authoritie aboue vs, and churlish behaviour towards those that be of a low degree. 317

Quest. Whence is the reason of this Commandement taken?

Ans. From the promise of long life if God please not to present vs with the blessing of eternall life. 333

Quest. Which is the first Commandement, or the second of the second Table?

Ans. Thou shalt doe no murder. 336

Quest. What is here forbidden?

Ans. All murdering of our selues, or others and all approbation hereof in others, either by command, counsell, consens, or concealements. Secondly, all violence offered to our neighbours life or limbes: thirdly, all rayling and railing speeches: fourthly, All murderours desire and affections of the heart, as of anger, malice, hatred, and enuie. Fifthly, all crueltie towards the creature, which sheweth a murderous minde in vs. 336

Quest. What are we here commanded?

Ans. Out of the love which we beare to our neighbour, as much as in vs lieth, to preserve his life and health, and specially the life of his soule, by good counsell, exhortation, and admonitions. 351.

Quest. Which is the seventh Commandement?

Ans. Thou shalt not commit adulterie. 355

Quest. What is here forbidden?

Ans. First, all outward uncleannesse by adulteris, fornication, sodomie, buggery, &c. Secondly, all filthy and uncleane speeches, singing of wanton love-songs, and reading of bookes and ballads of this sort. Thirdly, all incontinent thoughts and lusts of the heart. Fourthly, whatsoeuer is vsually an occasion of uncleannesse, as being present at filthy stage-playes, putting on apparel of another sex, mixt lascivious dancing, surfeiting, drunkennesse, idlenesse, &c. 355

Quest. What are we here commanded?

Ans. To live in temperance, chastitie, and sobernesse, and so to keepe my bodie holy and pure, as a temple of the holy Ghost. 368

THE TABLE.

Quest. Which is the eight Commandement?

Ans. *Thou shalt not steale.*

372

Quest. What is here forbidden?

Ans. *All stealing, which is first by violence, or secret taking away that which is our neighbours. Secondly, by oppression and tyranny of the rich toward the poore. Thirdly, by deceit in buying and selling. Fourthly, by using any unlawfull trade, or way of game or gaming, fortune-telling, or selling drinke unto drunkenness. Fifthly, by prodigality, for thus doe men rob their children and posteritie.*

372.

Quest. What more is here forbidden?

Ans. *All covetousnesse, and unmercifulnesse, the robbing of God in things dedicate, tithes and offerings.*

381.

Quest. What are we here commanded?

Ans. *To doe to all men as I would they should doe unto me, and by diligent paines-taking, to get mine owne living, in that estate of life, to which it shall please God to call me.*

389

Quest. Which is the ninth Commandement?

Ans. *Thou shalt not beare false witness against thy neighbour. &c.*

393

Quest. What is here forbidden?

Ans. *All false witness-bearing, first, by falsely accusing, and witnessing against our neighbour before a iudge: secondly, by slandering, and backbiting, and by readinesse to hearken to such false reports: thirdly, by flattering, or saying any for advantage against the truth: fourthly, by lying, or telling an untruth, against our consciences.*

393

Quest. What are we here commanded?

Ans. *As much as in vs lyeth, to preserve the good name of our neighbour, and our owne good name, stopping our eares against false reports, and suppressing them, and alwayes whatsoever comes of it speaking the truth.*

402

Quest. Which is the tenth Commandement?

Ans. *Thou shalt not covet thy neighbours house, &c.*

406

Quest. What is here forbidden?

Ans. *All first motions of the mind unto sinne, though no consent be yielded unto them.*

406

Quest. What are we commanded here?

Ans.

THE TABLE.

Ans. To keepe our very hearts and minds free from evil thoughts against any of the Commandements of God. 409

Quest. Is any man able to keepe all these Commaundements?

Ans. No man upon earth hath, or ever can be able to keepe them perfectly, Adam onely excepted in the state of innocencie, and Christ, who was both God and man. 410

Quest. What is the breach of the law, and the punishment of it.

Ans. It is sinne, which if it be but once committed onely, and that but in thought, it makes a man subiect to Gods eternall curse, which is everlastig death in hell fire, the torments whereof are unspeakable. 413

Quest. Is it not iniustice to appoynt so great a punishment for every least sinne.

Ans. It is very iust and meet for the Lord to adidge the least sinne to hell fire, because his marke, which is perfect holinesse, set upon man in his creation, is hereby remooved, and a marke with the Devils brand is made upon the soule of the sinner, for which it is iust that the Demill, and not God should now haue such a soule. 414

Quest. If no man can perfectly keepe the Law, wheretore serueth it?

Ans. First, to humble vs, in regard of our miserable estate hereby discovered, secondly to be a rule of good life vnto vs. 415

Quest. How is faith first begun and wrought in the heart?

Ans. Ordinarily by the preaching of the Gospell, the holy spirit inwardly opening the heart to beleue those things that are outwardly preached to the eare. 420

Quest. How doth faith exercise it selfe, and get more strength?

Ans. By prayer, the exercises of Gods holy word, and by receiving the Sacraments. 419

Concerning Prayer.

Quest. What is Prayer?

Ans. It is a lifting up of the heart vnto God, onely in the name of Iesue Christ according to his will, in full assurance to be heard and accepted at his gracions hands. 422.

Quest.

THE TABLE.

Quest. What need is there that the faithfull should pray, seeing they are in Gods fauour, he knoweth their wants, and hath pardoned all their finnes?

Ans. By how much the more wee are in Gods fauour, by so much the more needfull it is that we should cheerfully pray, both to pay the duty that we owe vnto God, to obtaine the blessing promised, and to renew our assurance of the pardon of sinne daily renewed through our great weaknesse. 426.

Quest. What times are specially to be spent in Prayer?

Ans. It is necessary that euery Christian make his prayers vnto God euery morning and euening, sitting downe and rising up from meale, and at other times, as the spirit moueth, or occasions and other necessities require to haue the heart lifted up in prayer. 428.

Quest. How, and according to what Prayer ought wee to pray?

Ans. The patternes and formes for our direction is the Lords Prayer. Our Father, &c. 431.

Quest. How many be the parts of this Prayer?

Ans. The Preface, Our Father: The Petitions, Hallowed be thy name: and the conclusion, For thine is the, &c. 437.

Quest. In the Preface why call you God Father?

Ans. Because hee is ready as a louing Father to heare mee calling vpon his name, whence I learne with boldnes and confidence to come vnto him with prayer. 438.

Quest. Why doe you say, Our Father, and not my Father?

Ans. Because I ought to pray for all other the Children of God as well as for my selfe. 441.

Quest. Why adde you in the Preface, which art in heauen?

Ans. Not for that I beliene God to bee in heauen onely, for hee is euery where: but because to bee in Heauen is an Argument of great glory: whence I learne with reverence to pray vnto him, being my Father most glorious. 443.

Quest. How many be the Petitions of this Prayer?

Ans. Sixe, whereof the three former concerne Gods glory, the three latter concerne our selues. 444.

Quest. Which be those concerning Gods glory?

Ans.

THE TABLE.

Ans. *First*, Hallowed be thy name. *Secondly*, Thy Kingdome come. *Thirdly*, Thy will be done on earth as it is in Heaven. 447.

Quest. In the first of these, what desire you?

Ans. *That the name of God may be glorified in the use of his titles, word, and all his workes.* 447.

Quest. In the second Petition what desire you?

Ans. *That the number of true believers may be daily increased, that Gods Kingdome of grace being enlarged, his Kingdome of glory may be hastened.* 451.

Quest. In the third Petition what pray you for?

Ans. *That I and all the people of God upon earth may as readily obey Gods will as the Angels and Saints in Heaven.* 461.

Quest. Which be the three Petitions concerning our selves?

Ans. *The first*, Give vs this day, &c. 1. Forgive vs our trespasses. 3. Lead vs not into temptation, &c. 467.

Quest. What pray you for in the first of these Petitions?

Ans. *For all things necessary for this present life, and therefore we aske but for bread, and but for this day.* 470.

Quest. What pray you for in the second of these Petitions?

Ans. *That God would freely forgive vs all our sinnes, as wee doe from our hearts forgive the offences of men against vs.* 481.

Quest. What pray you for in the third of these Petitions?

Ans. *That the Lord would not suffer vs to be carried away by the temptations of the world, flesh or Devil, to the committing of sinne, but that hee would deliver vs from the euill of all temptation, both sinne and damnation.* 490.

Quest. Wherefore serueth the conclusion, For thine is, &c.

Ans. *It is added as a reason of all the Petitions, to strengthen our faith, that God being both able and willing, doth certainly yeeld to our requests made vnto him, therefore wee adde a note of confidence and say, Amen.* 497.

Quest. Seeing faith is exercised by the word also, what is the word of God?

Ans. *Whatsoever is contained in the Bookes of the old and new Testa-*

THE TABLE.

Testament, and not any other Bookes whatsoever. 502.

Quest. How many, and which are these Bookes?

Ans. *The Bookes of the old Testament are 27. Genesis, Exodus, Leviticus, Numbers, Deuteronomie, Ioshua, Iudges, Ruth, the first and second of Samuel, the first and second of the Kings; the first and second of the Chronicles, Ezra, Nehemiah, Ester, Iob, Psalmes, Prouerbes, Ecclesiastes, Canticles, Esaiah, Ieremiah, Ezechiel, Daniel, and the Booke of the twelue small Prophets. The Bookes of the new Testament are 26. Matthew, Marke, Luke, Iohn, the Acts of the Apostles, the Epistle to the Romanes, first and second to the Corinthians, Galathians, Ephesians, Philippians, Collossians, and 2. to the Thessalonians, and 2. to Timothy, to Titus, the Hebrewes, the Epistle of Iames, and 2. of Peter, first, second and third of Iohn, of Iude and the Reuelation of Iohn.* 502.

Quest. Are not the *Apocrypha* Bookes part of the word of God?

A. *They are not, neither haue bin euer so accounted in the Church of God, but are annexed, as being full of good instructions and histories, declaring Gods wonderfull providence ouer his people Israel.* 503.

Quest. What prooffe is there that the other are Gods Word?

Ans. *It is proued by their antiquity, some of them being before all other bookes, sundry times oppugned and sought to be burnt up by persecutors, and yet wonderfully preserved & by miracle from Heaven confirmed, which shewes that they came from heauen and are not of mans inuention.* 505.

Quest. Hauing this word written is it not sufficient for our saluation without any helpe by preaching.

Ans. *It is not sufficient, but it must also be set forth by preaching, that the hard places may bee rightly understood, wee may be kept from errors, and haue our dull hearts stured up to embrace it.* 508.

Quest. What is the Preaching of the word of God?

Ans. *It is properly the expounding of some parts thereof, the teaching hence, the duties to be followed, and the sinnes to bee avoided, and exhorting to doe accordingly.* 510.

Quest.

THE TABLE.

Quest. Who may preach the Word of God?

Answ. *Onely such as are outwardly sent of God, ordinarily, and when extraordinary necessity doth require, all such as are inwardly stirred up and enabled by Gods spirit.* 511.

Quest. What is required to the right hearing of the word?

Answ. *To prepare a mans selfe by prayer and holy meditations, and by emptying the heart of corrupt affections, to attend diligently and reverently at the preaching of the word, and laying it up in the heart, to doe accordingly all the dayes of his life.* 518.

Concerning the Sacraments.

Quest. What is the last and third exercise of the faithfull?

Answ. *The right receiuing of the Sacraments.* 518.

Quest. What is required in such as come to the Lords Supper?

Answ. *To be rightly disposed before, and at the receiuing thereof.* 558.

Quest. What ought a man to doe before his coming?

Answ. *To examine himselfe for his faith in Christ.* 558.

Quest. How may a man know whether hee hath true faith or no?

Answ. *By two speciall fruits thereof, repentance for all his sinnes, and love towards his neighbour.* 561.

Quest. Wherein stands true repentance?

Answ. *In three things. First, in knowledge and acknowledgement of our sinnes past. Secondly, In godly sorrow and griefe of heart for them. Thirdly, in a godly purpose to forsake all sinne, and to lead a new life for all time to come.* 569.

Quest. Wherein standeth true Christian loue?

Answ. *In affection, when it is the same towards our neighbour, that it is towards our selves, void of malice, hatred and enuy, and desirous of his good as of our owne: and in action, when wee are ready to doe good vnto others, as vnto our selves, and to keepe away hurt as from our selves.* 571.

Quest. What is faith?

Answ. *It is a certaine perswasion of the heart, wrought by the Spirit of God, grounded vpon his promises, that all my sinnes are forgiven me in Christ Iesus.* 533.

* *

Quest.

THE TABLE.

Quest. What shall hee doe that finds not these things in himselfe after due examination?

Ans. Hee may not keepe away from the Lords Supper, for this were a prouoking of God to wrath, neither can he come vnto it without offending in a higher degree. 573.

Quest. What may a man doe then in this case?

Ans. Hee must humbly sue vnto God for the pardon of his sinnes, to strike his hard hart, that he may melt into teares for them, and constantly cleaue to his commandement, and if there bee any dissention, he must goe and be reconciled to his brother. 574.

Quest. What ought a man to doe at the Lords Supper?

Ans. Hee ought thankfully to remember the inward graces of God towards him, by seeing the outward signes. 574.

Quest. What are these graces?

Ans. First, the Lords giving of his sonne Iesus Christ to death for vs, set forth by the Ministers taking of the bread and wine, breaking and pouring out and offering them to vs all. Secondly, our neere union vnto Christ, and how we haue all our spirituall food from him, set forth by our taking, eating, and inward digesting the bread and wine that become nourishment vnto vs. Thirdly, the neere union that God hath made by Christ betwixt all the faithfull, set forth by the same bread, being made of many graines of corne, and by the same wine, made of many grapes. 575.

Quest. What is to be done after the receiuing?

Ans. Wee must meditate of the covenant of new obedience, renewed by this Sacrament, that wee may more carefully performe it, and flye sinne and vice all the dayes of our life. 577.



Gentle Reader, I haue here noted vnto thee the most
remarkable faulrs; some small litterall faulrs if thou
meete withall, I pray thee to amend.

ERRATA.

PAge 1. which, read as when pag 13. Ephesina counsell, read & reed. pag. 94.
read, he that continueth in the doctrine pag. 97. workes read maries, pag.
114. chiefe, read sheemes. pag 125. 800. read 600. pag. 230. wrest, read dis-
tressfull. pag. 289 לא העשה המעשה לא קח סלאבה read לא העשה המעשה
pag. 329. no doubleffe, read yea doubleffe. pag. 389. Deuis, read aboued to I-
dols. pag. 398 פלדס read פלדס, and for פלדס read פלדס. pag. 401. lu-
stian, read lufinian. pag. 511. were, read are. pag. 520. inuersion, read im-
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A
COMMENTARIE,
O R,
LARGER EXPLANATION
OF THE SHORT
Catechisme, set forth in the
Booke of Common
PRAYER.

Quest. I.

Answer.

Explanation.



WHAT is your name?

N. or M.

This question is prefixed before our Catechisme, as an Introduction, or familiar entrance, as in almost all books

of discourse, framed by question and answer, for the instruction of the simpler: and therefore is not idle and vnsitting, as some would haue it, but very agreeable to the matter intended. And the rather for these two causes. First, for that a Christian mans name doth not onely barely distinguish him from other men of different names (which men giue names vnto their horses and dogs) but also serueth for a remembrance of some good thing, whereby the grace of God should be stirred vp in him. Thus the people of God had names of old: *Adam*, signifying red earth: *Enah*, a mother: *Abram*,

an high father: *Isaac*, laughing: *Isaac*, supplanting: and the Lord himselfe hath a name prescribed, *I n s v s*, a Saviour, &c. Neither were these names given by chance, but Almighty God himselfe being the first guide hereunto, and many times appoynting the name, then holy men followed; and generally, all the world in former ages, gave names of speciall signification. *Pharaohs* daughter called the Hebrew childe drawne out of the riuer, *Moses*, Drawne-out. *Ioseph* was proclaimed by *Pharaoh* the King, *Abr*, Father; when, as a Father, he prouided for the Countrey, &c.

Quest. Whether may a man change his name, or not?

Change of
names,

Ans. He may: First, by Gods speciall command: as *Abram* was changed into *Abraham*; *Sarai*, into *Sarah*; *Isaac*, into *Israel*; *Peter*, into *Cephas*, *Ioh. 1. 43.* *Thomas* *Thaddeus*, *Iohn the brother of Iames*, and *Iohn the son of Zebedee*, into *Boanerges*, *Marc. 3. 17.* &c. Secondly, if he be converted from a false, to the true religion: thus *Saul* his name was turned into *Paul*: for in this case, Infidels and heathen men haue scorned to retaine the old name: When *Nebuchadnezzar* consecrated *Daniel* vnto *Bel* their God, he changed his name into *Belshatzar*, *Bels Treasurer*: *Ananias*, into *Shedrach*, which is, *The King of the planets* hath inspired him; *Azarias*, into *Meshacke*, *Venus*; and *Misael*, into *Abednego*, the seruant of the fire. And the same is the practice of the *Turks* at this day, if any man turne *Mahometist*, he receiveth a new name, as that famous Prince, *George* *Castriot of Epyrus*, had his name changed into *Scanderbeg*. Thirdly, a man may change his name for the glory of God, and his owne safety, without hurt to any man. Thus *Bucer*, in the time of King *Edward the sixth*, called himselfe by the name of *Aretius* *Fellinus*. * *Beza* wrote two Homilies, vnder the name of *Nathaniel* *Nestkins*: and *Caluins* *Institutions* went vnder the name of *Alcuinus*, the Master of *Charles the Great*, that their owne names might not hinder the *Papist* from the reading thereof: Yet this approues not the common changing of names, the more securely to commit any villany, or to deceive our neighbours, as was done by the late Traitors of *November the fifth*. The second cause of this question about the name is,

Cyril; Ierus.
saith, That
they changed
their name, as
occasion was
offered, and
the Ciuill Law
doth allow it.

is, for that our name doth remember vnto vs our profession, that we may walke worthy of the same. And this may serue for some direction vnto vs, in the naming of our children, that wee prefer not heathen names, nor yet take any other vnaduisedly, but chuse the most fitting to the ends, of which it hath bene already spoken.

Quest. 2. Who gaue you this name?

Ans. My God-fathers, and God-mothers, in my baptisme, wherein I was made a member of Christ, a childe of God, and Inheritor of the Kingdome of Heauen.

Explan. In this answer three things. First, the time of the name giuing, viz. In Baptisme. For this is both answerable to the practice of the Church of God in all ages, since there was a Sacrament of Baptisme, or any other in the roome thereof, and standeth with very good reason. As for the custome of the Church: *Abraham*, at the first institution of the Circumcision, is sayd, to haue circumcised his son the eighth day, and to haue called his name *Isaac*, and this custome held Gen. 31. as long as circumcision, as may be scene in *John the Baptist*: Luc. 1. 59. When they came to circumcise the babe, and called him *Zacharias*. Luc. 1. 31. And in the Lord *Iesus*, When the eight dayes were accomplished, that they should circumcise the childe, his name was called *Iesus*. Ob. *Gershom*, the son of *Moses*, was named before his circumcision, for he was afterwards circumcised, when the Lord met Exod. 2. 22. *Moses* in the lune, and would haue slaine him. *Rachel*, *Iacobs* 4:25. wife, immediately after her trauaile, named her childe *Benoni*: Gen. 35. 18. and during the time of the Israelites being in the wildernesse, for forty yeeres, they were without circumcision; but it is Ios. 5. a. not likely that they were without names. Sol. This last was an extraordinary time, necessity made them dispense with law; for that act of *Rachel*, it onely shewes her desire, for the childe was afterwards called *Beniamin*, viz. at the circumcision. Lastly, for the first, no maruell though the custome of the Church were broken, seeing that Gods ordinance was also neglected, for feare of the scolding woman *Zippora*. Secondly, what fitter time can bee to impose names, then when we begin to be: we are first borne, and then haue the common name of man, then we are borne againe, and haue the speciall names of Christians.

The second thing in the answer: the persons that giue the name, *God-fathers and God-mothers*. True it is, that Parents were alwayes wont to propound the name. *Ioseph* told what the name of *Iesum* should be: *Zachary*, of his son *Iohn*: and ordinarily, *Abraham*, *Moses*, *Ioseph* in *Egypt*: also *Hannah* named *Samuel*; and *Rhachel*, *Ioseph*. But the God-fathers, following the direction of the parents, haue vsed a long time to propound the name in publike: when *Iohn* was to bee circumcised, it is sayd, *They called his name*, &c. But his parents had the greatestt stroke in determining the name, and in effect the same is sayd of *Iesum*.

Obiections
against God-
fathers answer-
ed.

One, writing against our custome herein, alledgeth the Councell of *Nice*, Can. 30. Let no faithfull man name his children by heathen names, and that of *Baronius*. My Parents called me *Tarrachus*, and out of *Dionysius*, that the Priest was wont to aske the name at the Church doore, and hence endeaouureth to proue, that parents, and not God-fathers, are to name their children, neither at the time of baptisme, but before, for which he further addeth, that they, which were *adults*, were wont to come before their baptisme, and put their old names in the Register. Vnto which I answer. First, that of the Councell of *Nice*, is a meere forgery, here being butt twenty Canons in all, or two and twenty at the most. Secondly, admit it to be true, and that which followeth, it is no more then we confesse, that Parents haue, or ought to haue, the cheefestroke in the names of their owne children. Lastly, for the *Adults* holding their owne names, it might bee through conuiniency, in some particular Church, at some time onely. For it is most euident, that God-fathers were vsed amongst Christians, euen in the Primitiue Church. *Huginus*, Bishop of *Rome*; and Martyr, speakes of them in his fift Decretall, who was but 140 yeeres after Christs incarnation, and the best reformed Churches doe allow of them. One, a learned Doctor of *Germany*, defends this vse vpon these reasons. 1. It is not against the Scriptures. 2. It is most ancient. 3. It proceedes from loue, of the Parents procuring them, of them vndertaking. 4. It is to the benefit of the infant, if the Parents dye. 5. It is an helpe vnto the Parents,

Zanch. in Eph.
p. 180.
Reasons why
God-fathers
are vsed.

VNTO

vnto which may be added, that is a meane to encrease mutual loue amongst neighbors, when they shal perform this duty one for another. The third thing in the answer is, the addition: *Wherein I was made a member of Christ, &c.* Which is not so to be vnderstood, as though the outward washing of water, did make the baptized partaker of these so excellent benefits: for it is true of the Sacraments of the new Testament, which was sayd of them of the old: *It is impossible, that the blood of Heb. 10. 4. buls and goats should take away sin.* And in another place: *Cir- Gal. 6. 15. cumcission auaieth nothing, but a new creature.* That the same may be sayd of Baptisme, see in the Pharisees comming to Iohn his Baptisme: *O generation of vipers (saith he) who hath Luc. 3. 7. fore-warned you to flee from the wrath to come? Where he sheweth baptisme to be a meanes of escaping Gods wrath, after an implicite manner; but withall, requires vertue, which being away, baptisme auaieth not. And our Lord hauing commended baptisme to all, excepteth yet, saying; Hee that belieueth Marc. 16. 16. not shall be damned.*

The eighth vnderstanding then of this is, that in our baptisme, wee are sacramentally, or instrumentally, made the children of God; and really, and truly, when wee are together baptized with the Hcly Ghost, if thou belecue, and bee baptized; thou art made Inheritor of the Kingdome of Heauen, and this is ascribed vnto baptisme. *Except a man be borne Ioh. 3. 5. of water and the spirit, &c:* as conuerting, begetting vnto Christ, and building men vp in grace, is ascribed vnto the Officers of Gods Church. Wherefore let no man mistake this matter, thinking himselfe safe, when hee is baptized, for hee may, may infinite numbers doe notwithstanding perish. Baptisme confers not grace, *Ex opere operato*, as the Church of Rome teacheth; but euer, as men were found in grace, they were thought fit to bee baptized. Read of the Eunuch, of Acts 8. &c. 10. *Cornelius* and his company, of the conuerts amongst the chap. 2. *Iewes at Peters preaching.*

Now then consider, whether this bee thy case or no? Art thou indued with grace? Art thou baptized with the Holy Ghost? Art thou baptized into Christ? If it bee thus, thou hast put on Christ, thou art *buried with him by baptisme, into his Rom. 6. 3. death,*

death, that like as Christ was raised from the dead, so also thou shouldst walke in newnes of life. O well is thee, thou art a member of Christ, and inheritor of heaven : If otherwise, thou hast beene admitted to the water in vaine, thou art still in thy sinnes. But thou wilt say, wherefore serues our baptisme then ? I answer, to confirme that grace, which is begun in a mans heart, if he beleueth he shall be hereby more confirmed, if he be a true Christian, he shall be heereby registred in the Catalogue of true Christians, and all the fiends of hell shall not be able to blot him out againe.

Quest. 3. What did thy Godfathers and Godmothers then for thee ?

Ans. They did promise, and vow three things in my name, first, that I should forsake the diuell and all his workes, the pompes and vanities of this Wicked world, with all the sinfull lusts of the flesh, so that I should not follow nor bee led by them. Secondly, that I should beleue all the articles of the Christian faith. Thirdly, that I should keepe Gods holy will and commandment, and obediently walke in the same all the dayes of my life.

Expla. In this answer obserue also three points, which are further to be opened. First, wherefore this promise is made of forsaking the diuell, &c. for the resolution of which, it is to be vnderstood, that our naturall estate is carnall, and sensuall, yea, a very subiection vnto Satan. True it is, that man by his first creation was holy and righteous, winnesse the Spirit himselfe, saying : Thus God made man in his owne Image, in the Image of God created he him. And God made man righteous, and this estate of holines was accompanied with exquisite, and almost diuine knowledge, for prooffe whereof, the creatures were brought vnto him to bee named, and as hee named them, so they were called : now his names did so fit the creatures, expressing partly their severall natures, that if a most cunning Philosopher had studied all his life, hee could not haue done the like. Besides this, he being cast into a deep sleepe, when the woman was taken out of his side, did rightly diuine how neere she was vnto him, saying : This is flesh of my flesh, and bone of my bone, &c. Againe, vnto his knowledge was added a sound estate of body, for diseases : as death

Mans fourefold
estate.

1 Of Inocency.

Gen. 1. 27.

Eccles. 7. 31.

The estate of
corruption.

Gen. 2. 23.

Rom. 5. 18.

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it selfe come in by sinne: he could labour without wearines: for the sweat of the brow comes in after the transgression. He could abstaine without preiudice to his health, hee could haue multiplyed yeares without gray haire, for hee was immortal. All creatures did reuerence him, the earth was all seruiceable vnto him without beggery, bryars and thornes, none of all the Serpents and wilde beastes, were noisome vnto him. The woman was without sorrow in trauailing, without paines in bringing vp her children, and without subiection to the man. Both man and woman were comely without blemish, warme without cloathes, naked without shame. I dare not say, that they should haue propagated without copulation after the manner of Angels, with *Gregory Niss*: Now man is fallen from this estate, sinne proceeding from one *Adam* hath overspread all men. All haue sinned, and are deprived of the glory of God. There is in vs all, so soone as wee are, a want of all grace and goodnes, a pronenesse vnto euill, and vntowardnes to doe that, which is pleasing to the Lord, as both *St. Paul* setteth forth in himselfe, saying, *The things which I would I doe not, which I hate that doe I.* And *St. Iames*, Let no man say that he is tempted of God. *Lust, when it hath conceived bringeth forth sinne, &c.* And hence it commeth to passe, that wee are the diuels subiects. For hee that committeth sinne is the seruant of sinne. He is in bondage vnto the diuell all his life long. The promise then which is made in our baptisme, is that wee shall come out of this estate of nature corrupt, into the estate of grace, which is, when wee follow not the swinge of our owne dispositions, neither suffer the God of this world to rule in vs, but the law and word of God: For heerein standeth mans restauration, and bringing into a third estate, which is the estate of grace, if the heart be purified by faith; if he faithfully beleue all the articles of the Christian faith, and be sanctified to obedience of life, if hee alwaies walke in the wayes of Gods commandments: faith giuing him interest in this estate, and obedience certifying, that he is truly interested heerein, according to that of the Apostle: *Show me thy faith by thy worker.* And as our condition vnder sinne is most terrible, so is this vnder grace most

Dr. Dpist. l. vii

cap. 17.

2 Of corrupti-

on.

Rom. 3.

Rom. 7. 15.

Iam. 1. 14.

Iob. 8 & 4.

Heb. 2. 14.

3 Of grace.

Iam. 2. 18.

E h 1. 3.
Rom. 6.
Ioh 8. 34.
1 Ioh 3.
Heb 2. 15.
Luc. 1. 74.
Heb 11. 6.
2 Cor. 8.
Eph. 2.

Rom. 6. 23.

4 Of glory.

comfortable. Then we were dead in sinnes and trespasses: now wee are dead vnto sinne, and aliue vnto God in righteousness: then wee were seruants, yea, bond-slaves, now wee are set at liberty, yea, made sunnes of God, then wee were every day in feare, now wee serue the Lord all our life time without feare: then our best workes did displease God, now though we faile in many things, wee are accepted according to that we haue, and not according to that we haue not: then we were without God in the world to protect vs, now we are made neare, yea, of the household of God: to conclude, wee were at the day of payment to receiue for our wages death, now wee shall not taste of that death, but haue the gift of our God, which is eternall life. And heere is the last end, the fourth estate of man indued with grace, which shall be without end, the first fruites of this, are had beere, halfe the harvest followes at euery mans particular death, the soule being placed in Paradise, and all is perfected at the day of iudgement, when both soule and body, enioy the kingdome of God the Father. Who so desires to see more of this estate, let him bee pleased to looke into my tractate vpon the sixt to the Romans.

Eph 2. 3.
Of free will.

2 Cor. 3. 5.
Rom. 9. 16.

Lament. 5. 21.

Conc. Mileniz:
Can. 4.

Secondly, we are further to consider, whether wee be able and haue power to forsake the diuill, &c. and if not, whence wee are to seeke for this. The words indeed seeme to intimate such ability, but they haue no such meaning: for we are dead in sinnes and trespasses: that is, haue as little ability to doe any act of grace, as a dead man hath to moue himselfe or to doe any thing, that belongs vnto the liuing. *Wee are not sufficient of our selues to thinke a good thought, as of our selues: It is not in him that willeth, or in him that runneth, but in God that steeueth, mercie:* Where note, that as nothing in the worke of our conuersion, and turning from sinne is ascribed vnto vs, so all is ascribed vnto God. Wherefore *Ieremie* saith, *turne vs O Lord, and so shall we be turned,* and the Apostle, *It is God that worketh, both the will and the deed:* and it is rightly decreed in an ancient counsell against the heresie of *Pelagius*. *Whosoever shall say, that by the grace of the Lord, wee are herein only holpen against sinne, by cause that by this is opened vnto vs, what we ought*

ought to doe, and what is shunne, and that it doth not effect this in vs, that we chuse, and are able to doe, what we are commanded, Let him be anathema, and not long after in another counsell: Who-soeuer shall say, that at mans calling vpon God, his grace is bestowed and that grace it selfe doth not worke this in vs, that wee call vpon him, he speaks against that of the Prophet *Esay*. *I was found of them that sought me not, and was manifested to those, that asked not after me*: Nay the Fathers in this Councell goe further, and deny any disposition in mans will towards God, as touching his conuersion, according to that of *Salomon*: *The will is prepared of the Lord*. Compare this with that, which is taught by the Papiſts at this day, and iudge whether they bee not iuſtly charged with Pelagianisme.

Conc: Arauf:

Can. 4.

We are therefore to ſeeke for this at the hands of God, wee muſt reade, heare, and learne, that we may bee able to ſee. Firſt, we muſt learne the grounds of the Chriſtian religion, Rom. 10. 14. the Lords prayer, creed and ten commandements, and then diligently heare Sermons: for how ſhall wee call vpon him, of whom we haue not heard and how ſhall wee heare without a Preacher. Hearing the word preached then is Gods ordinance, to begin in vs the grace of deſiring to forſake ſinne, which where it is, he will ſecond with more grace, of vterly ſhaking of the dominion of ſinne, according to his promiſe of giuing grace for grace.

Thirdly, we are to conſider, what the godfathers and god-mothers doe binde themſelues vnto, in the behalfe of the party baptized: for that they promiſe, that they ſhall forſake the diuill, &c. Now, as hath bene already ſaid, neither men nor Angels can effect this, it is a worke proper to God alone. We are not therefore to ſuppoſe, that their promiſe tenderth vnto this, but to doe, what weake helpe and meanes may bee able to doe, both by their care of inſtruction, if parents bee negligent, or departed, and alſo by prayer vnto God for them. Godfathers were of old taken for ſureties, as when one is admitted to be apprenticeto any trade, he muſt haue ſureties for his truſty, and faithfull ſeruice: ſo was it thought fit, when men turned from heatheniſme, and were by baptiſme admitted into the order of Chriſtians, that ſuch as were counted faith-
full

Ioh. 1. 16.

full, should bee sureties for their constant, and honest proceeding according to the same order, and this was done when men were of age, and able to answer for themselves, and hath ever since held to be available to the same purpose, and much more necessary for infants, when growing up, they shall bee pricked forward vnto holines by them. O how greatly then are they to be blamed, that turne this custome into an idle ceremony, by putting all care off againe to the Parents, thus frustrating the intent of the Church, and deluding the congregation of Gods people.

Quest. 4. Do you thinke, that you are bound to doe, as they did promise for you?

Ans. Yes verily, and by Gods helpe, so I will, and I heartily thanke my heavenly Father, who hath called me to this state of Salvation, and I pray God to giue me his grace, that I may constantly walke in the same all the dayes of my life.

Explan: It is necessarie, that every person baptized should thus thinke, and doe, for thou hast not so iust cause to bee at defiance with any in the world, as with the diuell, the world, and the flesh, for that they are all Gods enemies, and all enemies to thine owne soule. First, that they be Gods enemies, is plaine; the diuell aduanceth himselfe as a God in this world, for which he is called *the God of this world*, and a prince, that ruleth in the ayre. Now he that shall take vpon himselfe to bee a king, is the true Kings most deadly and greatest enemy: so is the diuell; the world is such an enemy vnto God, as that the friends of the world are pronounced Gods enemies, and he that serueth the world, cannot but hate God: Lastly, the flesh is said to fight against the Spirit of God. Moreouer, they be also thine enemies. The diuell as a Lyon goeth about seeking whom he may deuour: Wee must prepare every day to fight against him: for we are not to fight only against flesh, and bloud, but against principalities, and spirituall powers in heavenly places: the world as bryars and thornes, doth choke the seed of Gods word in our hearts, and make vs vnprofitable hearers: it is as a pit of water closely made to drownethy soule in perdition: and the flesh so strongly assaulteth thee, that

Of the world
the flesh, and
the diuell.

2 Cor. 4. 4.
Eph. 2. 2.

1 Ioh. 2. 15.

Gal. 5. 17.

1 Pet. 5. 7.

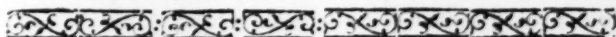
Eph. 6. 12.

Matth. 13. 32.

1 Tim. 6. 9.

Rom 7.

that it carryeth the captiue to the law of sinne, and neuer ceaseth vntill that it hath brought thee to bee a most miserable creature. If thou adde vnto these things, the consideration of the vow so solemnely, and openly made for thee in the face of God, and of his people, thou wilt not I hope dare to neglect the performance of this Christian dutie.



Of the Creede.

Quest 5. **T**HOU saist that thou art bound to doe, as was promised for thee, which was that thou shouldest belecue the articles of the Christian faith, let me heare thee therefore rehearse the same.

Ans. I beleue in God the Father almighty, maker of heauen and earth, and in Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, borne of the virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he arose againe from the dead, and ascended into heauen, hee sitteth on the right hand of God the Father almightie, from thence he shall come to iudge both the quicke, and the dead, I beleue in the holy Ghost, the holy Catholique Church, the communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life euermlasting. Amen.

Explan. Before I come to speake any thing of these Articles in particular, a few things are to be premised in generall. First, touching the name, whereby they are called. What articles are, it is well knowne to euery man, and so is the other name, the Creed of the Apostles. The proper name The Symbol heereof in Greeke, in which tongue, these articles were first of the Apostles. penned is Συμβολον, *Symbolum apostolorum*: which signifieth, eyther a note, a marke seruing to distinguish betweene one
scul-

souldiour, and another, or a summe of money call in, which we call a shor.

It is likely, and history consenteth heerein, that the Apostles despairing themselves over the world, according to their commission to preach the go/pell, aduisedly compiled an abridgement of the same to remaine, as a rule, according to the analogy whereof, (though the Church were scattered farre, and wide, yet both teachers, and hearers might be held in an holy agreement of the same faith: and heresies arising, being brought heereunto, as vnto a touchstone might be tryed, and being found drossie, reiected. And because that every one of the twelue compiled some part, (which being put together make the whole) it obtained the name of *Symbolum*: as *Augustine* testifieth, if it be his owne, where he reciterh in particular, the severall words put in by every Apostle. These were gathered saith hee by *Peter*. *I beleue in God the Father almighty.* By *Iohn*, *The maker of heauen and earth,* By *Iames*, *In Iesus Christ his only Sonne our Lord*: By *Andrew*, *Which was conceived by the holy Ghost, borne of the virgin Mary:* by *Phillip*, *He suffered vnder Pontius Pilate, &c.* By *Thomas*, *He descended into hell, and the third day rose from the dead*: By *Bartholomew*, *He ascended into heauen, and sitteth, &c.* By *Mathew*, *From thence he shall come to iudge the quicke, and the dead*: By *Iames sonne of Alpheus*. *I beleue in the holy Ghost, &c.* By *Simon Zelotes*, *The communion of Saints*: By *Iudas Iames his brother*, *The resurrection of the body*: By *Mathias*, *The life everlasting. Amen.*

All which I haue heere inserted, not to perswade the reader, that iust according to this forme, it was first set forth by the Apostles: for both the phrascs of descending into hell, and Carholique Church being more lately inserted, doe shew the contrary; and moreouer, if it were thus certainly penned by them, it were a part of Canonick Scripture. The common opinion of our diuines is, that it is called the Symbol of the Apostles, because it was gathered out of their writings; it may be by some of their disciples that heard them. For mine owne part, hauing recited thus, what I finde touching the name, and first collection of these Articles, I will leaue every man

*August: de temp:
Cont. 114.*

Ierom: Epist: 41.

part. 1.

In the Symbol of the Church of Rome, this phrase: he descended into hell, is not, neither in the Symbol of the Eastern Churches.

man to iudge, as reason shall induce him to doe.

Secondly, concerning the number of Creedes. It is certaine, that there haue beene many, some compiled by whole Councils, some by seuerall learned men of the Church, vpon speciall occasion, but none of those, which haue beene made by the Orthodox, doe any whit differ in substance from this of the Apostles, they doe onely set downe in more words, that which is here contained in fewer, and so may serue instead of some Commentaries vpon this of the Apostles. The principall is the Nycene Creede, made some three hundred yceres after Christs Incarnation, vnto which were consenting 318, Fathers, *Constantine* the great Emperor being President. This (because of *Atrium*, which denyed Christs Diuinity) is larger in setting this forth, how he is very God of very God, and of the same substance with the Father. Next is the *Athanasian* Creede, made by that holy man *Athanasius*, who was much wrongfully charged, and hereupon diuersly persecuted: but he made this for a testimony of his sincerity in the truth, to stop the mouthes of his enemies. And of like sort is the Ephesine Councell, the Calcedon, the Agathen, &c. So that we neede not be doubtfull, because there be many, which doe embrace, know, and receiue this, and so thou doest know and receiue them all.

Thirdly, concerning the ends, why this was committed to writing. They were sundry and excellent. First (as hath been already sayd) to bee a rule of faith, and a preseruatiue from heresie. 2. That it might be a mean of distinguishing betwixt true Christians and Heretiques. 3. That euery man entring the profession of Christianity, might continually haue before his eyes that faith, for which he should suffer persecution, and to the defence whereof, hee should stand vnto the death. 4. That euery one of the *Catechumens* (which were new conuorred Christians) might haue in a readiour, what to answer in their baptisme: when the Minister should demand, what beleeuest thou? or according to that of *Philip* to the Eunuch: (*If thou beleeuest with all thine heart, thou mayst be baptized*, vn- Acts 8.37. to which hee answered, *I beleeue that Iesus is the son of God.*) So, when one of them was demanded: Beleeuest thou aright? he

he could, according to this forme of confession, answer: *I beleeue in God, &c.* And if these be the ends, and according to these onely bee the right vse of the Creede: then must it bee acknowledged a grosse abuse amongst simple people, to vse it for a prayer: for the remouing of which, it is rightly provided in our Churches, that all should stand, whilst it is in rehearsing.

Sanding at the
Creeds rehear-
sing.

*August. Rom. 10.
p. 327.*

Some, I know, are offended hereat, and doe refuse to conform themselves to this order, but truly they are too disorderly: for besides, that hence there is a confusion of gestures in the Church, some standing, some sitting, and others kneeling, to the hindering the ignorant, from the knowledge of the right vse, how doe they answer the reuerent behaviour of the first Christians, who were wont to stand, during the whole time that the Word was in reading, except very aged and impotent persons, it being now so far yeilded vnto them, that they are required to stand only in the time of rehearsing the Creede, as being a short abridgement of the Scriptures: Or how doe they giue testimony of their consent, in the faith rehearsed, when as conforming themselves to the Ministers gesture in prayer, to testifie their consenting desires herein, they are altogether vnconformable in the other of confession.

Quest. 6. What doest thou cheefely learne out of these articles of thy faith?

Ans. First, I learne to beleeue in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me, and all man-kinde. Thirdly, in God the Holy Ghost, who hath sanctified me, and all the Elect people of God.

Explan. In this answer, one thing must be warily vnderstood. *viz.* How Iesus Christ the Son of God, may bee sayd to haue redeemed all man-kinde: otherwise, euery mans estate shall seeme good enough, sith by him all are redeemed. Vnderstand it therefore, as other like phrases in the Scriptures, as that to the Romans; *As by the offence of one, the fault came on all to men condemnation: so by the iustifying of one, the benefit aboundeth towards all, to the iustification of life, &c.* By which is meant, that

Rom. 5.18.

that all men, which attaine to the iustification of life, are made partakers of this benefite, by no other meanes, either in Heauen; or in earth, within themselves, the obseruation of the Law; or without them, the merits of others, holy men, or Angels; but onely by the righteousness of Christ. Likewise, when we say, he redeemed all man-kinde, the meaning is, he is the onely Redeemer of all men, who attaine this great benefite of redemption and saluation, by no other, according to that memorable saying, *There is none other name giuen vnder Heauen, whereby to bee saued, but the name of Iesus.* Such as like better of the other common solution, (*viz* he redeemed all men, that is, in regard of the sufficiency of that he did, and suffered) may follow it, if they please. But I would haue it first considered, that if it be so, then Christ suffered the punishments due to all the world, and thus were it vniust to exact them againe vpon the wicked: then hee obeyed for all the world, and thus were it vniust, to account the wicked still debtors for their disobedience; for, if hee suffered onely the punishments due to the faithfull, and payd onely their debts, how can his suffering and payment, be sufficient for all men? If this should seeme to extenuate the worth of the inestimable worke of our redemption, vpon consideration it will rather serue to magnifie the infinite wisdom of the Lord, in proportioning the humiliation of his deare Son, according to the necessities of his Elect, in taking out of the ocean of his riches, but onely what millions of talents might suffice for the rancome of his people, when the price did so farre passe the count, both of men and Angels.

Further note here, that in this answer no more is intended, then to instruct very babes, what they are chiefly to learne, to beleeeve vnto saluation: but not to giue sufficient light to such, as are growne to more yeeres, in the matter of beleefe. Wherefore, I haue thought it necessary, for the helpe of all such, to draw into more questions and answers, a more full exposition of these Articles. As followeth.

Quest. 1. Whom doe these Articles of your faith concerne?

Answ.

Answ. The first part of them concernes God; the second, the Church of God.

Quest. 2. In the first part, concerning God, what doe you learne to belecue?

Answ. First, I learne to beleue in God the Father: secondly, in God the Son: thirdly, in God the Holy Ghost.

Explan. The articles of our faith, being a sum of all things necessary to be knowne and beleueed vnto saluation (as hath beene already sayd) comprehend therefore not onely things concerning God, but also the Church of God: so that they may be fitly considered in these two parts. And because the knowledge of God is principall, and the greatest part of a Christian mans take, the maine things concerning him, are first, and more largely set downe, and then breely those of the Church. Now, forsomuch, as a Commentary of Catechisme is in this Treatise intended, I would not willingly leaue any ground of our religion vntouched, and therefore haue thought it needfull here to insert some things more generally, concerning God, and then to proceed to the seuerall articles, as they lye in order. 1. Whether there bee a God. 2. What God is. 3. How many Gods there bee. 4. That God is both Father, Son, and Holy Ghost. 5. That Father, Son, and Holy Ghost are but one God.

Quest. 3. How knowest thou that there is a God?

Answ. Many wayes, but chiefly by mine owne conscience, accusing me for secret sins, which cannot be, but vnto an infinite wisdoms, that knowes the most secret thoughts of the heart, such as is neither Man, Demill, nor Angell, but God alone.

Explan. Such is the Atheisme of these times, that this had need be taught for a ground of religion, though it bee indeed a ground in reason merely naturall. Now this is to be read, not onely in the booke of conscience; but secondly, in the booke of Gods iudgements, taking notorious wicked men oftentimes, in the very instant of their sinning, and singling out guilty persons by lots, as *Achan*, and *Jonah*, and wonder-fully

Reasons pro-
ving that God
is.

fully discovering murders, and other villanies, that they might not escape unpunished. Thirdly, in the booke of prophecies, in which are things certainly, and particularly foretold, long before they come to passe, farre passing the reach of any creature. And these two, the Prophet *Esay* produceth as maine arguments against heathen Gods, for that they are both wanting in them, and are only to be found in the great God of all. *Show the things, that are to come hereafter, that wee may know, that you are Gods: doe good or doe evil, that wee may declare it.* Fourthly, in the booke of Gods creatures wonderfully made, and set in order, and ever since their creation preserved, when as the nature of the earth is to be heavy, and there is no solid thing to vphold it, for it is founded vpon the waters, being susteyned in the place, only by the hand of God, the nature of the water is to overflowe all the earth, and the nature of the visible heavens to be confounded with the waters, from which they were rayed. Lastly, in the booke of holy Scriptures being maintained without any fleshly arme, against the rage of all tyrants, especially since the incarnation of the Lord Iesus, where every page giueth some testimony of the god-head.

Esa. 41. 23.

Gen 1.
1 Pet. 3. 5.

Quest. 4. How many Gods be there?

Ans. But one only true God, the rest are but Idols set up by man.

Explain. Strangely did men dote of old, that followed a number of Gods, our light is such (thanks be to God) that in the darrest corner of this land, men doe know, that there is but one God, except those, that are most grossely ignorant, or superstitiously affected, that make men, and women, queenes, porters and mediators in heaven, the popish for I meane, of whom afterwards, in the enurance of the commandement, I will for this point therefore, refer the reader to the tractates of the Fathers of those times, who haue spent much time heereabout in their writings, and soundly proued the vanity of all other Gods.

Quest. 5. What is God?

C

Ans.

Ans. *He is a spiritual essence most simple, infinitely present, holy, wise, iust, and mighty, the Creator, preserver, and only governor of the whole world.*

Exp^{lan}. Here I call God essence, because he alone hath being himselfe, and can say *I am*, other things are all of him, *spiritual*, because he hath no body, nor members of a body as we have, *most simple*, that is most pure without mixture of any corporall thing, *infinitely present*, that is, filling all places with his presence, for he is every where, *infinitely holy*, for the holiest Angels are not to be compared vnto him, *infinitely wise*, for he knowes all things, past, present, and to come, and all secrets of all hearts, he knowes how to turne all things to the best for his owne glory, and the good of his people, *infinitely iust*, hee cannot be corrupted, he will not suffer sinners to escape vnpunished, but will plague them to the third, and fourth generation, and *infinitely mighty*, all power is of him, the mightiest in the world are limited, and goe no further then they are permitted, hee alone can doe whatsoever it pleaseth himselfe, *the Creator of the whole world*, for he made all of nothing, both heauen, and earth, and the great waters, with all creatures, *the preserver*, it is he that preserves, and vpholds all things euer since they were made, by him the earth is established, that it moueth not, the waters are maintained for navigation, and the heauen, with the Sunne, Moone, and Stars susteyned aboue, for the comfort of this nether world, by him the fruites of the earth are brought forth for the nourishment of man, and beast, and by him we feede and liue, and one generation is provided to succeed another: Lastly, *the gouernour*, for he rules in all things by his providence both small and great, a Sparrow falls not to the ground without him, nor one haire of our head. Thus much briefly shall suffice for the illustration of these three points, because I haue written of them more at large in my treatise vpon the sixth to the Rom.

Quest. 6. Into how many persons is the Godhead distinguished?

Ans. Into three, the Father, Sonne, and holy Ghost.

Exp^{lan}.

Explan. It is not sufficient for the true knowledge of God, to be scene into the nature of the Godhead, which hath bene already in some measure handled, but wee must also know God, as he is distinguished into three persons, of which every one is very God. Therefore in this confession, is distinct mention made of them all, if wee vnderstand it thus: *I beleue in God the Father, &c.* that is, I beleue in God who is the Father, and in God, who is Iesus Christ his only Sonne, and in God, who is the holy Ghost. Moreover, the holy Scriptures doe giue large testimony heereof: First, that God is the Father, Sonne and holy Ghost. *The holy Ghost descended vpon him like a dove, and a voyce came downe from heauen saying, this is my beloued Sonne, in whom I am well pleased.* Heere is the Father speaking from heauen, the Sonne baptized vpon earth, and the holy ghost descending from heauen to earth: againe, it is commanded to the Disciples. *Go, teach all nations, baptizing them in the name of the Father, Sonne, and holy Ghost;* and plainly. *There be three that beare witness in heauen, the Father, the word, and the Spirit.* Secondly, that every one is very God, not only the title ascribed vnto them, but their very workes do declare. For what is the Creator of the world, is it not God? but such is the Father. *In the beginning God created the heauens and the earth, &c.* Such also is the Sonne. *By him were all things made, and without him was made nothing that was made:* and such is the holy Ghost. *By the word of the Lord were the heauens made, and all the host of them, by the breath or Spirit of his mouth.* Again, is the gouernour, and preseruer of all things any other then God? But as the Father is such, without whom a litle Sparrow falls not to the ground, so is the Sonne, for, *the word susteyneth all things,* and so is the holy Ghost, *which is sent forth, and renneth the face of the earth.*

Math. 3. 16.

Math. 28. 19.

1 Ioh. 5. 7.

Gen. 1.

Ioh. 1. 10.

Psal. 33. 6.

Math. 10. 29.

Heb. 1. 3.

Psal. 104. 30.

Quest. 7. If in the Godhead there bee three persons, and euery one be very God, how say you then, that there is but one God?

Ans. Although there bee three persons, yet is there but one

only God in substance, one infinite power, and one eternity.

Exp[lan]. This point is very mysticall, and therefore hath bred many herelies in some, denying the Sonne to bee God, and some the holy Ghost, because they would not subiect humane reason to diuine misteries. But the Scriptures are most plaine for it, Firſt, because they teach but one God only. Secondly, because they teach this very point in so many words. *These three are one.* Thirdly, because that euer, when they expresse the Lord God, it is by these words *Iehouah Elohim*, properly englished, The Lord Gods, that is, God in more persons, which is but one Lord. *Augustine* sheweth by a comparison, that this may be in naturall reason: The light of the Sun, the light of the moone, and the light enlightening the ayre are three lights, and yet but one Sunne. But what should we enter comparison betwixt things finite and made, and the infinite Creatour of all, betwixt terrestriall generations, and supercelestiall? Why should wee seeke to tye him to the law of nature, who is aboue nature. It is no argument, man cannot beget a sonne, *Contemporaneum*, which begins to bee so soone as himselfe, and of whom it can bee said, hee makes but one man together with him, therefore neither can the Lord: for so the Lord should be like man, when as in respect of him, not men only, but euen all the world, is as a droppe of water. It is farre more absurd, then that of the Sadduces, comparing our present fraile estate, with the spirituall and eternall to come.

This mystery, as it deserues a larger handling, so it hath already according to my pore skill bene performed in my Tractate vpon the sixth to the *Rom. Lib. 2. cap. 5. Sect. 3. & cap. 6. Sect. 1.*

Quest. 8. What doe you learne heere to beleeue concerning God the Father, and in which words?

Ans[wer]. I learne to beleeue, that God is my Father, able to doe all things, the creator of the whole world, and the Lord and gouernour of the same, in these words. I beleeue in God the Father

Ioh. 5. 7.

Esa. 40. 17.
Marc. 13. 18.

ther almighty, maker of heaven and earth.

Explan. In the handling of these Articles of our faith particularly, my purpose is to follow one, and the same method throughout, viz. First, to shew the meaning of the words, then the ground of holy Scriptures, out of which they are taken, and lastly, how we are to expresse in our liues, our faith in every article.

First therefore touching the sense of this Article. *I beleene*, that is, I my selfe doe particularly know, and beleue whatsoever is here set downe, and acknowledge it my duty so to doe, and not to rest contented with a generall faith, beleueing, as the Church beleueeth, without knowing the things beleued: or with a generall faith, beleueing these things generally to be true, without applying them to my selfe. For there is one kinde of faith, which doth only beleue these things to be true, such as is the faith of the diuell, who is said to beleue, and tremble, and this faith is naturall, and historicall, repro- Iam. 2. 19.
bates doe attaine vnto it: there is another, which beleueeth these things to be true, but yet in the application is altogether doubtfull, and only hoping well in regard of Gods mercy, which is the vncomfortable faith of the Church of Rome, and this can neuer speed at the hands of God, if that common speech of Christ be true, *According to thy faith bee vnto thee:* and that of *Iames*, *If any man want wisdom, let him aske it of God, and let him aske in faith without wavering.* The true sa- The right Christian faith.
ving faith exceeds all this, and certainly resolues the beleuer, though in regard of sinne, there doe oftentimes arise doubtings, but these are only weakenesses in beleuers, not of the essence, or nature of faith. To proceed, *I beleene that God is my Father:* that is, I doe not only beleue, that God is the Father of the Lord Iesus Christ, nor that he is only the father of all things by creation, but that hee is my Father by adoption and grace, and that I am his childe, though by nature I be the childe of wrath: so that he is a Father by generation, by creation, and by regeneration, or adoption. My Father able to doe all things, that is all things, which it pleaseth him, all things, that are arguments of infinite power, without exclusion of the Sonne, or holy Ghost, for the Sonne also is able to

doe all things, and so is the holy Ghost, and thus I beleeue him to be the creator of the world also, and the governour, for that this is ascribed vnto the Father, as his proper worke, as the proper worke of the Sonne, is the redemption of his people, and the proper worke of the holy Ghost their sanctification, neither of them being excluded from hauing to doe in the worke of creation, redemption, and sanctification. According to that maxim in diuinitie. *Opera trinitatis quoad extra sunt indiuisa*, The workes of the Trinitie without are all indiuisible, and only within haue the seuerall persons their peculiar workes, heere the Father onely begets, the Sonne only is begotten, and the holy Ghost only procedes, and thus much for the meaning.

²
God is Father.
Psal. 2. 7.
Heb. 1. 6.
Math. 3. 16.

The generation
of God.

Gen 1.
Psal. 104.

Secondly, for the grounds of this article, and first, that God is a Father, and first by generation. Hence it is, that hee calleth Iesus Christ his Sonne. *Then art my Sonne, this day haue I begotten thee*, and his first borne. *When hee bringeth in his first begotten, he saith, Let all the Angels worship him*, and, *This is my beloued Sonne*: And in this generation doe three wonders concur. First, he that is begotten, is equall in time with him that begat him, for he is the eternall God without beginning. Secondly, hee that begat, communicates to him, that is begotten his whole essence, for the essence of the Godhead cannot bee diuided, part being communicated to the Sonne, and part retained still to the Father. Thirdly, the Father begets the Sonne within himselfe, not without, for there is no place without him, he contains all places within himselfe. Secondly, that he is a Father by creation, is plaine. For, *Hee created the beaues, and the earth: He laide the beamers of his chambers in the waters, he set the earth upon her foundations, &c.* And this his worke of creation was wonderfull, and farre surpassing all other workes of the greatest in the world besides. First, in regard of the matter, out of which the world was made, viz. Nothing, for all was made of nothing. Secondly, in regard of little paines taken heereabout, for hee spake but the word, and all was made, hee did but say of euery thing, let it be, and it was so. Thirdly, in regard of the instruments, and tooles vsed, which were likewise none. Fourthly, in regard

gard of the time, all things were finished in sixe dayes, not that the Lord needed this time, for he could haue made all in an instant: but partly, that we might enter into a more distinct, and particular consideration of all his glorious workes, to set forth his praise: partly, that his prouident care ouer man might appeare, for that he prepared all things fit for him before his creation, to stirre vp the greater care of his glory, in man: partly, to make knowne his soueraigne power ouer all creatures, when as he caused light to bee without Sunne, Moone, or starres, and trees, plants, to grow without the influence of these heauenly bodyes, shewing heereby, that howsoeuer he doth vse meanes ordinarily, yet hee is not tyed heereunto, but can, and will, if it please him, worke all things without meanes, that we might learne to relye vpon his help, when wee are destitute of all meanes of comfort; and lastly, to giue example of labouring in our callings the sixe dayes, and sanctifying a rest vpon the seauenth. Thirdly, that hee is a Father by adoption, is testified, where it is said, *Of his* 1am. 1. 18. *owne will begat hee vs with the word of truth*, and in that of *Iohn*, *Those that are borne of God sinne not, neither can they, for his* 1 Ioh. 3. 9. *seed is in them*, Now to whom he is thus a Father, is declared in the words following: *Heerein are the children of God known, and the children of the diuell, viz.* in that the one sort commits not sinne, the other doth iniquity, that is willingly, and wilfully. Fourthly, that he is able to doe all things, himselfe witnesseth to *Abraham* saying, *I am God all sufficient*, and where he saith. *I am the beginning, and the end, which is, which was, and* Gen. 17. 1. *which is to come, euen the Almighty.* Yea, hee cannot only doe Reuel. 1. 8. such things, as he doth, but whatsoeuer else. *Hee can out of* Luc. 3. 7. *stones, raise up children to Abraham*, he is able to make many worlds. Fifthly, that he is the Lord and gouernour of the world, and the preferuer of all things created, yea, that the smallest matters are vnder his prouidence, hath beene already shewed before in the description of God. And moreover, the Prophet *Dauid* is much in setting forth the same, how hee provides for things both heauenly, and earthly, both for man Psal. 104. and beast, and the Lord himselfe in the booke of *Iob*, and our Iob. 39. 40. Saviour Christ, where he sheweth, *that a Sparrow falls not* Math. 10. 29.

oh. 17. 3.

1st. 13. 11.

to the ground without the will of our Father, and that all the haire of our head are numbered: Wherefore that of the Poet is false, and right ethnick indeed, *Non vacat exiguis rebus adosse Ioui*. Sixty and lastly, that I may come to the prooffe of that, which was first said, and first that all these things are to be knowne particularly, and all the articles of our faith. *This is life eternall to know thee, to be the very God, and whom thou hast sent Iesus Christ*: and againe, *By his knowledge shall my righteous seruants iustifie many*: from whence with many like places, it is directly to be inferred, that I must study for a particular knowledge of God, and of Iesus Christ, and not rest satisfied with an implicit faith, beleeuing as the Church beleueth, without knowing what, as their teaching is in the Church of Rome at this day, though *Thomas Aquinas*, and others not long since haue taught it, to be necessary to know all the articles of the Christian faith, and only in other, more mysticall things to hold, as the Church holdeth, without prying into them. Ob: The Apostles had a true faith, without this distinct knowledge, for they knew not how the redemption of man was to bee wrought, they were ignorant of Christs spirituall, and heauenly kingdome, euen after the resurrection, in like manner *Rahab*, who was saued by faith knew only, that the God of Israel was most mighty, and aboue all other Gods. Sol: I answer, and so questionles many more haue bene saued without the distinct knowledge of these things, when either for want of meanes, or through weaknes of conceipt, they haue bene vncapable heereof. But note, that euer where true faith is, there is struiuing after the increase of knowledge, as in the disciples, who were euer attending to their masters Sermons, and questioning with him: Master what meaneth this parable? and, good master teach vs to pray, &c.

2d. 6. Cor. 13.
14. 15. 16.

Secondly, that these things are particularly to be beleued by euery of the faithfull, and without wauering by reason of their weaknes, (though as hath bene said, the infirmity of our faith attaines not vnto this at all times) is the rather to be confirmed, because of the many canons, made heereagainst in the councell of Trent. Examine therefore the faith of any recorded in the word of God, and you shall finde it to bee such,

such, *Abraham* by faith was fully perswaded: *Paul* by faith Rom. 4. 15.
 beleueed, *that the Sonne of God loved him, and gave himselfe for* Gal. 2. 20.
him: *Philip* required of the Eunuch before his baptizing, that Act. 8. 37.
 he should beleue with all his heart, &c. Againe, faith is the
 testimony of Gods Spirit, according to that, *The same Spirit* Rom. 8. 16.
beareth witness with our spirits, that we are the children of God,
 and who dare say then that this is vncertaine. Lastly, faith is Heb. 12. 1.
 the euidence of things to come, and the very existence of
 things not seene, now it is a poore euidence, that giueth none
 assurance, but leaueth still in suspence, and doubtfull. Third-
 ly, that I am more specially bound to beleue, that God is my
 Father will appeare, if we consider, either his command wil-
 ling vs to call him father. *When ye pray, say our Father, &c.* Luc. 11. 2.
 or the large promises made to those that rely vpon him, as
 vpon their Father. If God prouides thus, faith Christ, for
 soules and grasse, how much more will hee for you, *O ye of*
little faith, meaning if by a stronger faith they should rely vp- Math. 10.
 on him, as vpon their father, or lastly the examples of holy
 men, of *Abraham, Dauid, Daniel, &c.* see the Catalogue.
Heb. 11.

Thirdly, for the duties to be performed by vs, to shew our 1. Obedience.
 faith in God the Father, they are foure. First, wee must obey
 his will: *Heereby we are sure that we know him*, that is, beleue 1 Ioh. 1. 3.
 in his name, *if we keepe his Commandements*, and Christ pub-
 liquely disclaimes all such from being his bretheren, and
 sisters, but only such, as doe the will of our Father, which Math. 12.
 is in heauen, and the Lord himselfe by his Prophet *Malachy*
demands saying, If I be a Father, where is my feare, if I be a Msl. 1. 3. 6.
Master, where is mine honour. As if he should haue said, ye are
 bastards and no sonnes, which call me Father, but feare not to
 offend my will, they doe vainely flatter themselves, that they
 are coheires with Iesus Christ vnto God the Father, but yet
 doe not his will, they doe but thinke, and not beleue, that
 God is their Father, which keepe not his commandements.
 And this is the estate of most men, and women in the world
 which make their liues a trade of sinning against God, they
 doe plainly mocke God, and his Church in confessing that
 they beleue in God the Father.

The

1. Like vnto
God.

Ephes. 5. 1.

Leuit. 19. 44.
1 Ioh. 3. 16.

Matth. 5. 45.

1 Iam. 1.

3. Moderate
care for the
world.

Matth. 6. 33. 33

The second duty is to be like vnto God, and to beare in vs some resemblance of his Maiesty, as naturall children doe resemble their Parents. Wherefore is it sayd; *Be yee followers of God, as deare children.* Now this stands in two things. First, in holinesse of life; *Be yee holy, as God is holy.* Secondly, in loue, for *God is loue, and hee that dwelleth in God, dwelleth in loue,* and this loue expresseth it selfe two wayes. First, by beneficence, an aptnesse, or readinesse to doe good; *Doe good to them that hate you* (saith the Lord) *that yee may be the children of your Father, which is in Heauen, for hee maketh his Sun to rise on the euill, and the good, &c.* Secondly, by mercy toward the poore, for the Lord calls poore sinners, receiues the miserable Prodigall, and the poore Publican, and the loue of God dwelleth not in vs, saith S. James, if wee see the naked, and cloth him not, &c. therefore see how we shall be rewarded. *Mat. 25.* If these things be so, then is it not so easie a matter to beleeue in God the Father, as the world dreames of, and to come to the priuiledge of his children, but our corrupt natures must be purged, and all wickednesse must be emptied out.

The third duty is, to moderate our cares for wordly things, either food, or rayment: For, what needes he to care for the world, who hath a louing Father, who is all sufficient, and shall liue still, euer to provide for him? And how can any true Beleeuer then, distract his minde about the things of this life, seeing his father is all-sufficient, most louing and alwayes liuing; and not onely so, but such an one as provides him a Kingdome? Will the Heyres of Kings care for pins and poynts, or not rather haue their mindes taken vp with more princely thoughts? So doe not yee care for such things, saith Christ, for thus doe the Gentiles; but *seeke yee the Kingdome of God, and the righteousness thereof.* As if he should say, This is vnworthy, and vnbecoming the dignity of your condition, to be so basely minded, and this may serue also for the fourth duty.

Quest. 8. In which words doe you learne to beleeue in God the Son?

Ans. In these. And in Iosue Christ his onely Son our Lord,
which

which was conceived by the Holy Ghost, borne of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell, the third day he rose againe from the dead, and ascended into Heauen, he sitteth on the right hand of God the Father Almighty, from thence hee shall come to iudge both the quicke and the dead.

Quest 9. What doe you learne here to beleeue, concerning God the Son?

Ans. Two things. First, his humiliation: Secondly, his exaltation.

Explan. Before wee come to the particular handling of these things, it will not bee amisse to lay open some generall things; necessarily to be premised, that we may with the better vnderstanding proceed to the consideration of these two estates of the Son of God, as followeth.

Quest. 10. What is the Son of God, who is also called Iesus Christ?

Ans. He is perfect God by nature, and one substance with the Father, and perfect man, made so of his owne good will, that hee might become our Redeemer, and thus is he subiect to the Father.

Explan. As the Father, so the Son, hath beene already proued to be very God, in the generall questions concerning the God-head: now that he is also very man like vnto vs, but without sin, is easie to be shewed. Saint *Iohn* tels vs, that the Word was made flesh: And the Author to the Hebrewes, that, The Son of God tooke part with the children, forasmuch, as they were partakers of flesh and blood: Besides infinite places, wherein he is called man, and sayd to be made man, and sayd to haue become man, and that hee was without sin, is taught in the Epistle to the Hebrewes, Such an high Priest it became vnto haue, who is holy, harmelesse, and undefiled: And againe, Iesus Christ offered himselfe without fault, which is alledged, to proue that hee did much excell all High Priests, after the order of *Aaron*; for they had neede, being sinfull men, first to offer for their owne sins, and then for the sins of the people. Moreover, that he was made man of his owne good will, the Apostle

Phil. 2. 7.

He shewes to the Philippians, *Hee made himselfe of no reputation, and tooke vpon him the forme of a seruant: And whatsoever else he did vndergoe for our redemption, was all voluntary. And in regard of this estate is it, that he saith, the Father is greater then I, and was before spoken of, as his seruant; Behold my seruant.*

Els. 42. 1.

Quest. 11. How can this bee, that God should be made man?

Ans. *Not by turning the God-head into the nature of man, but by taking mans nature vnto the God-head, that so one person might be both God and man.*

Heretics touching Christs two natures.

Expl. This is such a mystery, that naturall men cannot conceiue of it, wherefore some supposing it to be impossible, that mans nature should bee vnited vnto the diuine, which is infinite; but rather, that it must needs, vpon the vnion, bee confounded herewith, haue held one onely nature to bee in Christ, as when a drop of wine is cast into the sea, wee will not say, but that it is all water still, and these were the Monothelites. Others, supposing that two natures could not concur in one person, haue held, that there bee two persons in Christ, and these were the Nestorians. But that both these be errors, that which is written of Christ doth plainly shew. First, that the nature of man was taken to the God-head, and not abolished by the Vnion. For, howsoever hee is sayd to haue become flesh, to haue beene made man; which may seeme to imply a conuersion, or confusion of substances; yet hee is elsewhere sayd, to haue taken vpon him the forme of man, to haue beene made partaker of flesh and bloud, &c. Which latter phrases may serue to expresse the former, viz. Thus, *He was made man*, that is, took to his diuine nature, the nature and forme of man, so of the like. Againe, if the nature of man were abolished after the Vnion, hee was mis-termed a man, or the Son of man, and he could not possibly haue beene subiect to sufferings. And on the other side it is as absurd to hold two persons in Christ; for, so he must not be one Mediatour, and one *Iesus*, but two, the Idioms, and properties of the diuine nature, were falsely in the Scriptures

Phil. 2. 7.
Heb. 2. 14.

tures ascribed to the humane, and those of the humane to the diuine, as in these sayings; *Who hath ascended up into Heauen* Iohn 3.13. *at any time, but the Son of man, which is in Heauen?* The Son of man was not then in Heauen, but God, vnto whom man being vnited, might be sayd, by the communicating of properties, to be in Heauen; *They crucifie againe to themselves the Son* Heb 6.6. *of God.* The Son of God cannot be crucified, nor his blood shed, it is a property of the man-hood, and by reason, of the Vnion ascribed vnto God. To conclude, this errour breakes the Vnion of two natures in Christ, and makes his suffering without merit.

Quest. 12. What neede was there, that the Sonne of God should thus abase himselfe to become man?

Ans. Great need on our behalfe, who could not be deliuered from our sinnes by Angells, or earthly Treasures, but onely by his precious blood.

Explan. It is the blood of Iesus Christ, saith S. Iohn, that cleanseth from all sinne; and Saint Peter excluding all other things of greatest worth, sets downe this alone; *Ye were not redeemed with corruptible things, as gold and silver, but with the precious blood of Iesus Christ, as of a Lambe vndefiled.* Ioh. 1.7. I Pet. 1.18.

Quest. 13. Doth sinne deserue so ill, that we could not by any other meanes be deliuered here-from, but by the death of the Son of God?

Ans. Yes, it deserues the infinite curse of the Law, that is all iudgement in this world, and everlasting damnation in the world to come.

Explan. The Sonne of God did not needlessly submit himselfe to the curse of the Law, for without this we had all perished: *The wages of sinne is death,* and the Lord pronounceth all them accursed, *which continue not in all things that are written in the booke of the Law, to doe them.* Now God will bee iust of his word, not one tittle shall fall to the ground, wherefore Christ must

Rom. 6.

Deut. 17.

must take the nature of man. Eyther wee must needs indure this curse in our selves, or some other for vs sustaining our person. Now, who was able to doe this? certainly no creature for creatures are finite, and cannot beare an infinite burthen, such as is the curse of God due vnto sinne, it must then be the Prince of Heauen alone, the Sonne of God, who could neyther doe this as God, for God cannot suffer, therefore he must needs become man.

Quest. 14. If hee must needs bee made fit to beare the curse, why did he not to this end take vnto him some other nature more excellent?

Ans. *Man onely had sinned, now it stands not with the iustice of God, where mans nature is sinfull, to punish any other in stead thereof.*

Expl. It is true, the euill Angells also sinned, but they are without redemption kept in chaines of darkenesse, as witnesseth *S. Iude*: Of other creatures man onely needed a redeemer, man onely hath sinned, and man onely must by the iustice of God dye the death, according to that; *The same day that thou shalt eat thereof thou shalt dye the death*: and for that thou hast done this, *curst are thou*; viz: thou man, therefore the suffering of any other nature could not be without iniustice, nor yet satisfie.

Quest. 15. How came it to bethus with vs men? were we made sinners?

Ans. *No: God at the first made man righteous, but by yeelding to the Devils temptation, he made himselfe a sinner.*

Expl. This hath beene already further explained. *Q. 3.*

Quest. 16. Wherein did man yeeld to the temptation of the Deuill?

Ans. *In eating the forbidden fruit, and not contenting himselfe with all other fruits, of which the Lord had allowed him to eat.*

Expl. Read of this in the third Chapter of Genesis, and you shall see how craftily the Deuill comes to the woman vnder

Genes. 3.

der

der colour of wishing her well, yea better then God himselfe, whereupon shee yeelds to eat, and offereth of the forbidden fruit to her husband, who did also eat. Now what this fruit was, it is vncertaine, and it is but lost labour to enquire after it.

Quest. 17. Was God so angry that he would curle man for eating an apple, or figge, or such like?

Ans. *That was not the matter of Gods anger, but his vnratherfulnesse, pride, disobedience, and crediting rather the Deuill then God.*

Explan. In that one sinne, of eating the fruit forbidden, did concur many sins, all very great. First disobedience, when there was but one commandement, and man so qualified, as that hee could easily haue kept the same. Secondly, ingratitude, and forgetfulnesse of Gods great benefits: for the Lord had done wonderfully for man, providing all things ready for him before his creation, for necessity and delight, had giuen him a pleasant place to inhabit, a Paradise, and power to eat all manner of fruit, of all sorts of trees which hee planted not, onely he gaue him a straight charge concerning one tree onely, that he should not eat thereof, for what day soeuer he should presume to eat thereof, he threatned death vnto him: yet vngratefull man forbears not, but vpon the very first occasion shewes himselfe disloyall, and goes beyond his limits. Thirdly, pride, and aspiring to an higher estate, quen to be like his maker, yea to be equall vnto him, for the Deuill told them that they should be as Gods. He was not content to be man, made after Gods image, and Lord and Ruler ouer all creatures in this world, beasts, foules, &c fishes: but seeing the great Lord of all to be of greater dignity, he thought to sit in the same chaire of state with him. Fourthly, disloyall, content to heare his maker blasphemously discredited, as being enuious, and therefore forbidding him that tree, least by eating of it he should become as good, as God himselfe: yea in his hart hee consented to his blasphemy, thinking better of the cursed Deuill of hell, then of the God of Heaven, who is blessed for euer.

ener. So that heere was matter enough against him, for which to lade him with curses, and to packe him out of Paradise.

Quest. 18. But though one man did thus, yet all did not, are we all then sinners and vnder the curse?

Ans. We were all in his loynes, and so what hee did, and what soeuer estate he fell into, it is common to vs all.

Expl. This may seeme strange, and yet thus doe the Scriptures plainly teach; *Sinne came in by one man, and death by sinne, forasmuch as all men haue sinned:* And againe, *All haue sinned, and are deprived of the glory of God.* Neyther indeed ought it to seem strange, for: hat we see the like daily for matters of this world. A man nobly borne, and accordingly provided for, with a princely estate, yet if he become a traitor, or through riot and prodigalitie waste all, his children and so his childrens children, throughout all generations, remaine without all Nobility, without all their fathers wealth in beggars stare, vnlesse it please their Prince to restore them, and anew to bestow it vpon them: Euen so our forefather Adam loosing that estate wherein hee was made, wee his children throughout all generations are without all interest therein, vntill it shall please our great Prince and King, out of his grace to restore vs againe.

Quest. 19. It seemes then that we are sinners so soone as we are borne, before we haue done cyther good or euill?

Ans. Yes verily, the childe which is but newly borne, yea but conceived, and lying in his mothers wombe, is a sinner and needs Gods grace.

Psal. 51. 5.

Rom. 9. 11.

Expl. In sinne was I conceived, saith the kingly Prophet, and in iniquity was I borne. It was said of *Esau* and *Jacob* euen before they were borne, before they had done good or euill, *Esau* haue I hated, *Jacob* haue I loved, now where there is no sinne,

sinne God cannot hate. *Esa* then was a sinner, whilst hee was yet in his mothers wombe: and as it was with him, so is it with vs all. Otherwise we should not be mortall, for where sinne is not, there is no mortality. And this should make parents betimes to pray heartily for the grace of God to be shed vpon their children.

Quest. 20. I perceiue then by this, which hath bene said, that we are all in a miserable estate by nature, but you tell me of Iesus Christ, that he was humbled for vs, wherein standeth this his humiliation, and in which of your articles is set it forth?

Ans. *In these words it is set forth.* And in Iesus Christ his only sonne our Lord, which was conceived by the holy Ghost, borne of the virgin Mary, suffered vnder Pontius Pilas, was crucified, dead and buried, he descended into hell, and there he thres degrees of his humiliation.

Quest. 21. Which is the first degree, and in which words?

Ans. *First he was made man being borne of the virgin Mary: set forth in these words.* And in Iesus Christ his only Son our Lord, which was conceived of the holy Ghost, and borne of the virgin Mary.

Expla. Having by questions, and answeres premised, made a way to the consideration of the twofold estate of the Sonne of God, viz. his humiliation, and exaltation, wee now come directly to open the articles touching these, and first of his humiliation. For the meaning, considering what hath bene already said, I shall neede to speake but little. *And in Iesus Christ.* That is, I beleue in Iesus Christ, as being very God, equall to the Father, but in the order of the persons in the Godhead, the Sonne of God, and so the second person of the Trinitie, and his only begotten Sonne, for in regard of him only, is God a Father by genera-

tion, as hath bene already shewed, though he bee the Father of all true beleeuers, also by adoption, and regeneration, and this only Sonne of God I beleue to be my Saviour, my Iesus, to saue me from my sinnes, I beleue him to be Christ, that is annointed, or fore-appointed in the counsell of the Father, before all worlds, to be the high Priest, the Prophet, and the King of his Church. I beleue him to be our Lord, that is to haue right of Lordship ouer vs, even as the Father hath, & power both of life & death, ouer such as loue him & are obedient, & ouer the stubburne, and disobedient. *Who was conceived of the holy Ghost*: that is, though he was made man, yet not by ordinary way begotten of man, but the power of the holy Ghost made the seede of the woman effectuell to conceive without man, borne of the virgin Mary, that is, this wonderfull conception, was in the wombe of Mary a pure virgin, of whom hee was after borne, brought forth, and brought vp after the manner of other children.

Secondly, for the grounds of holy Scriptures, from whence all this is taken: and first, that he is very God, and Lord, equall with the Father, St. Paul is plaine. *He thought it no robbery to be equall with God*, and enough hath bene already said aboue, concerning this. Secondly, that he was made man like vnto vs in all things, sinne only excepted, I shall need to say no more for the prooffe hereof. Thirdly, that he became man after an extraordinary sort, of the seed of the woman, all the holy gospels doe plainly declare. For they shew, how that Mary was contracted vnto a man called *Ioseph*, and before that he had gone in vnto her, she was with childe by the holy Ghost: and that this should be so, was prophesied long before: both immediately after Adams sinning, and punishment, *The seede of the woman shall breake the Serpents head*, and againe, by the Euangelicall Prophet *Esay*: *Behold a virgin shall conceive, and bring forth a Sonne*. And though the Scriptures do not plainly teach thus much, yet the Church of God doth constantly hold, that *Mary, mater Dei*, the mother of God, was *semper virgo*, alwayes a pure virgin, both because she neuer had childe after, and *Ioseph* her husband was a man that feared God, and therefore in all likelihood, would not pre-

Phil. 2. 6.

Math. 1.
Luk. 1. & 2.

Gen. 3.
Pla. 7. 14.

sumeto know her, who the Lord had as it were appropriated vnto himselfe. Now for so much as wee read of his brethren, *Iudas, Iames, and Iohn*, it will not be amisse a little, to digresse to set downe the pedigree of Iesus Christ, as it is registred by *Epiphanius*. He had to his grand-mother one *Anne*, who had three husbands. First *Iosachim*, by whom she had *Mary* the mother of Christ, who were both of the same tribe of *Iudab*, according to *Damasceus*, but according to *Epiphanius*, she was of the tribe of *Leuy*, then he being dead, shee was wife vnto *Cleophas*, by whom she had a second *Mary*, who was afterwards wife to *Alpheus*, and bare him *Iames* surnamed the seane of *Alpheus*, and *Simon Cananous*, and *Iudas Thaddaeus*. Lastly, shee was wife vnto *Salome*, who begat of her another *Mary*, which was wife to *Zebadeus*, and bare vnto him *Iames*, who was specially called the brother of the Lord, because most like vnto him, if it be true, which is written vnder the name of *Agesippus*, that liued next to the Apostles times, where it is also added, that because he was like vnto the Lord, they sent *Iudas* before to shew the one from the other, she bare also *Iohn* the Euangelist. So that all these were but his cousen germans, and called his brethren only according to the Hebrew phrase, by which *Abraham*, who was *Lot*s vncke, tells him. *Wee are brethren*.

Christ his brethren.

Gen. 13. 8.

Heb. 7. 3.

To retorne againe, vnto that, from which wee haue digressed, this birth of the Sonne of God is a wonder of the world. First, in that one was borne into the world without Father, and without mother, as is taught in the epistle to the Hebrewes, where he is said to be after the order of *Melchisedek* without father, and without mother, which *Melchisedek*, I take neither to be *Shem*, as the Hebrews, and their Rabbines hold, nor some man superiour vnto Christ, as the heretiques of that name held, who were confuted by *Epiphanius*, nor a man of Canaan of his father *Heracles*, and his mother *Asteroth*, as *Epiphanius*, and *Ecumenius* held, nor Christ himselfe, as some others haue held, but (if it be lawfull to coniecture any thing, where the Scripture is silent) I should rather approve of the opinion of *Hierax*, and some other ancients, who haue held him to be the holy ghost, for

Rom. 8. 16.

that only is without father, and mother, and a priest for ever, because eternall, and such an one as makes request for vs, with sighes that cannot be expressed: whereas all others named, had father, and mother, yea Christ himselfe, though he were without father, as man, without mother, as God. The Second wonder is, that a virgin is a mother, that she beares a Sonne, who neuer knew man, all the historians in the world could neuer tell of the like, all the Philosophers cannot finde out, how this may be. The third wonder is, that the infinite God, whom the heauens cannot containe, is borne of a woman, the Creator of all becomes a creature, hee that comprehends the world in his fist, is comprehended in the streight compasse of a silly womans wombe, hee that gives foode and raiment to all, becomes naked, and destitute of all things, he that is ruler of all is made obedient to poore man, he that is eternall, without beginning, and end of his daies, is made mortall, and subiect to deaths arrest. And in this admirable birth of the Sonne of God, of a woman, there is a wonderfull correspondence to the fall, which came by a woman. *Eue* the first woman drew the curse vpon man, *Mary* the best-beloued of women, brought the saluation vnto men, she gaue the fruit to man, by which hee loseth Gods fauour, becomes a sinner, and subiect to death, and damnation, but this woman gives him fruit, whereby he comes into Gods fauour, is made righteous, and inheritor of life, and saluation. And thus much for this, that he was borne of the virgin *Mary*.

Math. 1. 21.

Heb. 7. 25.

A.C. 4. 12.
Esa. 43. 11.

Fourthly, he is Iesus viz. a Sauour of his people, for this name was *Ioseph* instructed in by the Angel before his birth, saying, *Thou shalt call his name Iesus, for he shall saue his people from their sinnes*, and in the Epistle to the Hebrews, *He is able perfectly to saue them, that come vnto God through him*, and besides him there is none that can saue vs, according to that. *There is no name given amongst men, whereby we may bee saved, but the name Iesus*: and that of the Prophet, *I am the Lord, and besides me, there is no Saviour*. And for the further prooffe heereof, see what he hath done. Was it necessary, that to ransom vs, he should empty the treasures of his riches, and become

become euen poore and of no reputation? He did thus. *He made himselfe of no reputation*, must he endure the fiercenes of Gods wrath against sinne, his very curse due thereunto? He did thus also, *Hee hath redeemed vs from the curse of the law, being made a curse for vs.* Must he performe absolute obedience to the law, which wee could not doe? hee did this also. *I came not, therefore saith he, to dissolue the law, but to fulfill it.* Lastly, must he liue euer to provide that what hee hath done, may be effectuell for our saluation? *Loe, Hee still euer liues, and stands at the right hand of God, making intercession for vs.* So that he is truly another *Iosua*, bringing vs out of the wilderness of our miserable estate by sinne, trampling our Canaanites spirituall enemies vnder our feet, and victoriously putting vs in possession of our heauenly Canaan.

Phil. 2. 7.

Gal. 3. 13.

Math. 5. 19.

Rom. 8. 34.

Fiftly, he is also *Christos Domini*, the *Christ* or *anointed of the Lord*, for this name is commonly annexed vnto the other. *Christ Iesus*: in Hebrew he is called *Messiah*, by a word of the same signification. *The Princes are assembled together against the Lord, and against his messiah, or anointed,* and againe it is said of him, *God hath annointed with the oyle of gladnes above thy fellows,* and more peculiarly of Christ saith *Daniel*, *After threescore and two weekes shall Messiah be slaine,* though one of our owne men lately commenting vpon this, hath fowly defaced this most pregnant testimony, interpreting this *Messiah* the Kings, and gouernours of the Iewes. And this name *Messiah Christ*, or *annointed* was familiarly knowne vnto the Iewes before his comming; witnes that speech of the woman of Samaria, who could say, *I know well, that the Messiah shall come, who is Christ, and he will teach vs all things.* Now he is *Christ*, that is *anointed* vnto a threefold office. First of a King, that he might be King of his Church, ruling in it by his lawes, and in the hearts of beleeuers by his Spirit, and defending it against all enemies: for this, is he said partly to bee after the order of *Melchisedeck*, as hath beene already touched, that is the king of righteousness, and he is also called *Melchi Salem*, that is King of peace, according to the last title given him by the Prophet: *Prince of peace.* Secondly, hee is *anointed* to the office of a Priest, that he might sacrifice for the sinnes

Psal. 2. 2.

Psal. 45. 7.

Dan. 9. 26.

Ioh. 4. 25.

Heb. 7.

Esa. 9. 6.

of his people, euen one all worthy sacrifice, that is himselfe vpon the altar of the crosse, as a large discourse is had heereof in the Epistle to the Hebrews. Thirdly, to the office of a Prophet, that he might reueale the will of his Father vnto vs, enlighten our vnderstandings therein, and continually pray to the Father for vs. Of Christ vnder this name did *Moses* foretell. *The Lord shall raise you up a Prophet from amongst your brethren, like vnto me, him shall ye heare*: chiefly meaning the head of all Prophets Iesus Christ. And according to this office it is said: *The only begotten Sonne, who is in the bosome of the Father, he hath declared him*: and againe, *In these last dayes he hath spoken to vs by his Sonne*: whereas he was wont to speak sundry wayes by his prophets, as if he should haue said, now he hath spoken once for all by his greatest prophet of all.

Sixtly, the Sonne of *Mary* the virgin, is this Iesus, and Saviour of the world anoynted, and none other in the world besides: for vnto him agree the time of the Messias birth, and suffering, the manner of his comming, of a pure virgin, poore, and in the forme of a seruant, of the tribe of *Iudah*, of the seed of *Danid*, the wonders he should worke, the vniuersall peaceouer all the world, the departure of the Scepter then from *Iudah*, the testimony of diuells, the heathen Gods and prophets, the witnessse from heauen at his baptism, his prosperity in his Gospell subduing kings, and all quarters of the world, without all arme of flesh, his glorious resurrection, and ascension, the misery of his enemies the Iewes, and the wonderfull acts done in his name by his seruants, all which were too much largely to insist vpon, for that it is handled already vpon the sixth to the Romans. Seauenthy, that I am to be locue in his name, it is the summe of his preaching. *Repent, and beleeue the Gospell*. And this is the worke of God, saith he, *that ye beleeue in him, whom he hath sent*. And they only are iudged to be such, as vpon whom he will bestowe eternall life, which receiue him, and they only receiue him, *which beleeue in his name*.

Thirdly, now follow the duties, by which we are to expresse this faith in Iesus Christ, which are sundry. First a thankfull admiration of this inspeakeable fauour of the Lord towards

vs,

Deut. 18. 15.

Ioh 1. 18.

Heb. 1. 1.

Ioh. 6. 29.

Ioh. 1. 12.

vs, we were miserable, vnder the curse, and through feare in bondage, to the diuell all our life long, there was no way to be deliuered, but the glorious sonne of God must become vile, and wretched man, the King of heauen must put off his glorious robes, lay aside his princely Scepter, and come out of his royall throne of heauen, from riding betwene the wings of the winde: and be basely cloathed as a seruant of the diuell, be ruled like a babe, and lodge in a stable with brute beasts. If mans heart be not lifted vp to more then ordinary thankfulness for this, the very heauens will wonder, the earth will be amazed, and the stones will viter his praises, and crye out vpon mans ingratitude. *Mary* that blessed virgin, that bare him, breakes out into *Magnificat anima mea, &c.* *My soule doth magnifie the Lord, and my Spirit reioyceth in God my Saviour, Iohn* that was to be his cryer, did but heare the sound of his mothers feet, whilst he was yet in the wombe, and skippt for ioy, and *Simeon* no sooner saw him, but as though ouercome with ioy, falls into *Nunc demittis, Lord now lettest thou thy seruant depart in peace according to thy word,* to omitte *Zachary*, and *Anne*, The Angels and shepheards, singing, wondering, and setting forth the Lords praise for these things. But we vnworthy wretches looke for as much good at his hands, yet doe no way ioyne in thankfulness with this holy company. When *Moses* with the Israelites had bene deliuered from the Egyptians by the red sea, they sung praises: When *Deborah* and *Barack*, were freed from the Midianites, they sang praises, and so did *Mordecai*, and *Ester*, when they had the vpper hand of their enemies, euer still we heare the sound of praises; and greater deliuerance is wrought for vs, but where be our praises, what testimony do we giue of our thankful hearts therefore,

The second duty, is humbling our selues, to seek the good, one of another; for the Apostle propounds this, as a sound argument. This minde was in Christ, that being equall in glory with God, he became vile for our good, therefore wee ought to humble our selues for the good of our brethren: and Christ himselfe vseth the same. He takes water, and washeth the feet of his Disciples, and wipes them, with a towell, saying,

To praise
God for Christ

Luc. 1. 40.

verf. 41.

Luc. 2. 29.

Iude. 5.

In humility
to serue one
another.
Phil. 2.

Ioh. 13. 14.

Matth. 23.

Gal. 6. 1.

Matth. 25.
Exod. 23. 5.2 Cor 8. 3.
3. To be lifted
vp in heart to
Heaven.
Col. 3.

saying, What I haue done, see that yee doe likewise. Wee must thinke that we are best and greatest Christians, when we are most seruiceable, through loue one towards another, according to that; *He which is cheefe amongst you, let him bee seruant to all.* This is the honor and Lordship ouer one another, that we must affect, and the higher our places bee, the more must we exceed this way. Not, as some foolish Monks haue done, to shew the lowlinesse of their minde, embrace Lazarous persons, kisse their vicerous bodies, and drinke the very water, wherein they haue beene bathed; nor yet wilfully to impouerish our selues of all worldly goods, with the Mendicant Fryers: for it may rightly be sayd, *Who required these things at your hands?* But first, we are in meeknesse to restore such as are fallen through infirmity, and not proudly insult ouer them. Secondly, wee are to lay aside our greatnesse and superiority ouer our brethren, in the case of offence, and to goe vnto them, and bee reconciled, according to that of our Sauour Christ; *If thou bringest thy gift vnto the Altar, and there rememberest, that thy brother hath ought against thee, goe first, and be reconciled to thy brother, and then come, and offer thy gift;* and not to stand vpon this; I am a better man then he, let him come to me, if he will. Thirdly, we are euen to forget our estates, and to visit poore mens houses, in the case of sicknesse, and to put to our helping hands, for the releefe of our brethren, in the case of danger, by any sudden casualty, according to that allegation, to the comfort of Christ his sheepe at the last day; *I was sick, and in prison, and yee did visit mee:* and to that precept of old; *If the Ass of thy very enemy falls vnder his burthen in the way, thou shalt helpe him vp againe.* Fourthly, we are to abate of our dainty fare, and of our costly apparrell; yea, we must spare out of our owne bellies, for the comfort of others in the time of extreme want, according to the commendable practise of the Christians in Macedonia, of which the Apostle witnesseth, when the famine was at Ierusalem, saying, *According to their power (I beare them record) yea, beyond their ability, that they were willing.*

The third duty is (in the remembrance of this admirable Union of God vnto man, whereby man is beyond measure graced)

graced) to put vpon vs high spirits, both by hauiug our hearts lifted vp to Heauen, where our nature sits at the right hand of God; and also by being vndaunted, at the greatest dangers that may befall vs, or at the greatest terrours, that the Deuill can strike into vs; we must say with *Dauid*; *Though I walke* Psal. 13. *in the vale and shadow of death, yet will I feare none euill, for the Lord is my Shepheard,* for the Lord (we may say) is in vs: and with *Paul*, *God is on our side, who can bee against vs.* Wee must Rom. 8. stand fast in the euill day, when we are assaulted, not with flesh Ephes. 6. 12. and blood, but with spirituall powers. For, if our eye bee but opened, to see who is with vs, as *Elisba* prayed for his seruant; *Lord open his eyes,* wee shall assuredly bee without feare, more 1 King. 6. being with vs, then against vs. If it were a duty flowing from faith, to be high-spirited, according to the world, I know that many, yea all, would easily frame themselues vnto it: for euery mans spirit is too high this way, all meditate matters too high for them. But this highnes must be abated, and brought low, that roome may bee made for that which ought to be: Thou must not be altogether without an high minde, for euery man is by all meanes to strue to exceede herein, onely be sure, that it aspire to the highest thing of all (which is Heauen.)

The fourth duty is, to yeeld due reuerence to this Lord, 4. To reuerence Christ
and gracious Iesus of ours: for that we are his, he hath bought our Lord.
vs: Neither are we vnder our enemies hands, neither are our
bodies our owne (that I may speake with the Apostle) *wee are* 1 Cor. 6. 10.
bought with a price, therefore glorifie God in your bodies. He may
rightly challenge at our hands, as the Father doth, *If I bee a* Mal. 1. 3.
master, where is my feare, or my reuerence. Now, what
this reuerence is, is exprest to the Philippians, *God hath gi-* Phil. 2. 10. 9
uen him a name above all names, that at the name of Iesus all knees
might bow, &c. that is, that all might both reuerence the name
Iesus, bee reuerently affected, at the very sound thereof, and
submit themselues to obey his will, at the very first comming
of the same to their cares, for that it is of him, who is our Lord
Iesus: as may best bee vnderstood, by comparing this place,
with that of the Prophet, vnto which the Apostle alludeth;
I lme (saith the Lord) euery tongue shall sweare by mee, and euery Eisa. 45. 23.
knee,

Ephes 6 9.

Matth. 24.

Matth. 25.

knees shall bow vnto me. For swearing by Gods name, is vsually put for worshipping, and seruing him. Wee are therefore to serue the Lord Iesus, and in all things so to behaue our selues, as these, that remember they haue such a Lord. Masters must entreat their seruants gently, for that they also haue a Lord and Master, *Iesus Christ*, vnto whom they must giue account: all higher powers, and great persons must so vse their authority ouer others, as that they may not bee found by this their great Lord smiting their fellowes, at his comming; all men of all sorts must take heed, that they haue vsed their talents, as that they be not found to haue gained nothing at his comming. For though thou belecue in Iesus Christ our Lord with thy mouth, he will be a terrible Lord to thee, at his comming, he will cut thee off, and giue thee thy portion with hypocrites, he will bid, Take this bad seruant, binde him hand and foot, and cast him into vtter darknesse.

Quest. 22. Which is the second degree, and in which words?

Ans. He suffered the death of the Crosse for my sins: set forth in these words. He suffered vnder Pontius Pilate, was crucified, dead and buried.

Gen. 49.

Ios. 6.
Ios. 6.

Luc. 3. 1.

Explan. Hauing explained the first degree of the humiliation of the Son of God, we come now to the second, *He suffered vnder Pontius Pilate*: That is, a Heathen Iudge set ouer the Prouince of the Iewes, by the Roman Emperour: for hitherto they had Gouvernours of their owne, according to the prophesie of oldefather *Iacob*, saying, *The scepter shall not depart from Iudah, nor a Law-giner from betwene his feet, vntill Shiloh comes againe.* For, *Herod*, the son of *Antipater*, was the first stranger, that was Gouvernour ouer them, and the two and thirtieth yeere of his raigne, was the Son of God borne and in the two and fortieth of *Augustus Caesar* the Emperour. *Olympiad. 194.* And after this *Herod*, was *Pontius Pilate* set ouer Iudea, vnder the Empire of *Tiberius Caesar*. Before these, were men of the Hebrew Nation, Rulers there, viz. *Aristobulus*, *Hircanus*, and *Antigonus*, thirty five yeeres, and so ascending vpward to the times of *Iudas Maccabaeus*, &c. Vnder the

the government then of this *Pontius Pilate*, Christ began to execute his office, for which hee was sent, *viz.* To preach the Gospell both by himselfe, and his Disciples: and continuing thus to doe, and to worke many miracles, was spitefully entreated of the wicked Jewes, for the space of three yeeres and vpward, then villanously betrayed by one of his Disciples, apprehended, abused, and crucified, being full thirty three yeeres of age; *Hee was dead:* That is, hee was not onely fastned to the Crosse, to the shedding of some of his blood, where the nailes entred into his hands and feet, but there gaue vp the Ghost, was after peirced to the very heart with a speare, so that water and blood came out, and being found certainly dead, hee had not his legs broken, as theirs were, which had beene crucified with him, *And buried:* That is, for the more certaintie, that his spirit was departed out of him, hee was taken downe from the Crosse, and layd into the graue. And this breely shall suffice for the meaning.

Now follow the testimonies and grounds of holy Scripture, out of which this is taken. First, that he suffered vnder *Pontius Pilate*. 2. That he was crucified, and dead. 3. That he was buried. 4. That hee did vndergoe all this for our sinnes. For the first: It would be over-tedious to rehearse all, that the Lord suffered, according as it is recorded at large by the Euangelists. We may therefore refer all breely to these two heads: First, to that hee suffered before his manifesting himselfe to the world, whilst he was vnder age, and then to what he suffered after, Whilst he was vnder age, great was the persecution, which was raised vp against him. *Herod the King* Manth. 2. vnderstanding, that one was borne, who should be King of the Jewes, fearing to be deposed, called a Councell, and learning certainly, that Bethelam was the place of his birth, first sends cunningly by the wise men, which came out of the East to worship this new borne King, to be better assured of the house where he lay, pretending to come himselfe also and worship him: The wise men hauing found out the Babe forbeare to certifie the King hereof, and depart home another way, as they were admonished from aboue, whereat hee being more incensed, gaue charge forthwith to slay all the male children sparing

Reuel. 12.

Luc. 9. 59.

The Manger
wherin Christ
was laid.
Luc. 2.
Basil.

Iustin Mart.

Orig. contra.
Celsum.

Luc. 3. 23.

Num. 4. 3.

in Bethelern, that were two yeeres olde, and vnder, without sparing any, inſomuch that his owne childe being nourſed there dyed alſo, whereupon one ſaid, *he had rather haue bene Herods hogge, then Herods childe.* But the Lord prouided wonderfully for the ſafety of his ſonne at this time, by admoniſhing his parents ſecretly to haſten out of the towne before this bloody Maſſacre and ſhedding of innocent blood. Thus the Lord of life was faine to flee for the ſafeguard of his life, whiſt he was yet in his ſwadling clouts, and the ſame thing was ſhewed vnto *Iohn* amongſt other of his reuelations, vnder the ſimilitude of a woman trauailing, and being warched by the Dragon againſt the time of her deliuerance, to deuour her childe ſo ſoone as it ſhould come forth into the world: for the Dragon was wicked *Herod*. Moreover, hee ſuffered by want and pouerty, wherefore he ſaith, *The foxes haue holes, and the birds haue neaſts, but the Sonne of man hath not whereon to reſt his head.* For this is not only true of him afterwards, but from his birth vpward. His parents were ſo poore, that when his mother ſhould be deliuered of him, ſhee had none other place to be in, but euen without the towne, in a caue of a rocke, called the manger, where poore people reſted that could get no roome in the towne, as one well obſerueth vpon that place of *Luke*, where this hiſtory is ſet downe, viz. *Baſilins Magnus*. For otherwiſe the Shepheards could not haue found him out in the night, but muſt haue ſearched in the ſtables of ſundry Innes; moreover the article 77 prefixed in the greeke, make it plaine, that ſome certaine Maunger knowne by that name was meant. Heereunto conſenteth alſo *Iuſtin Mart.* In *dialogo cū Tryphone*: after other words he ſaith, that they reſted in a certaine caue neere the Towne; & *Origen* ſaith, it was a thing commonly celebrated amongſt the Chriſtians, namely the caue, where Chriſt was borne. So alſo *Epiſphanus*, *Theodoret*, and all antiquity. After that he grew to be thirtie yeeres of age, hee began to manifeſt himſelfe vnto the world, following heerein the rule ſet downe by the Lord concerning the Leuits. *From thirty yeeres old, and upward, euen to fifty yeeres old.* Though he attained but to the thirty fourth yeare of his age, according to the conſent of all Cronologies,
howſoe.

howsoever it may seeme otherwise by that which the Iewes alledge against him. *Thou art not yet fifty yeares old.* Whereupon *Irenaeus* concludes, that he was about this age, when hee suffered vpon the Crosse, and saith, that the Elders of the Church learned the same of *John*, and that place of *Numbers*, may seeme to giue some light and credit hereunto. Now, *Tertullian* and *Lactantius* contrariwise teach, that hee was but thirty. In this great variety, because the Word of God saith nothing, but that of *John* 8. 57. it is hard to speake, which is the truth: onely I hold it safer, to neglect all humane writings, rather then probabilities of the Holy Scriptures. The Lord, at thirty yeeres of age, as hath beene sayd, beginning to manifest himselfe vnto the world, was still more and more hardly vsed of the world. First, of the Deuill, then, of men. He being led into the wilderness by the Spirit, did vndergoe the want of all things forty dayes, and forty nights, and then was most strongly assailed by the Deuill, when hee was supposed to be weakest, by reason of his continuall fasting. Of men, hee was hardly vsed. First, by vile and slanderous speeches, they calling him a Glutton, and a Drunkard, a Friend of Publicans and Sinners, saying, that he was mad, that he had a Deuill, and that through *Satan* the Prince of Devils, he did cast out Devils, and that he was a Couzener and Deceiuer, and if any thing more vile could be deuised against him, or his followers. Secondly, by their practices against him, without any open violence: if any man followed him, hee was excommunicated out of the Synagogue, he was pronounced accursed: therefore hee himselfe was much more excommunicated and accursed, they called a Councell against him, against a dangerous Arch-Heretic. Thirdly, by their practices against him ioyned with violence, but without effect. Once they sent Officers to apprehend him, who being overcome with the grace of his speeches, returned without doing their office: another time, they tooke vp stones to haue stoned him: and a third time, they led him to the side of an hill, thinking to throw him downe head-long, but hee went thorough the midst of them, and escaped. Yea, such, and so vnceasing was their rage against him, that whereas many Rulers did

Ioh 8. 57.

Matth. 4.

Christ's sufferings, by the Deuill, by men.

Matth. 11. 19.

Ioh 8. 48.

Matth. 27. 63.

Ioh. 9. 22.

7. 49.

Ioh. 11.

Ioh. 7.

10. 37.

Ioh: 11:43.

did esteeme of him, yet they durst not professe it, for feare of the Pharisees. Lastly, drawing neerer to his last Passion, hee

Luc: 22: 39, 40.

&c.

sweat like drops of blood, the like to which was neuer heard of, which made him heauy and sorrowfull, so as that he could take no rest in the night, but prayed againe, and againe, and the third time; *Father, if it be possible, let this cup passe from me.* And these almost were his sufferings in generall, which made him a man of sorrowes, according to that of the Prophet; *He is a manfull of sorrowes, and hath experience of infirmities.*

Esa: 53: 3.

Chrill cruci-
fied.

Luk: 23: 45, 46.

Secondly, that he was crucified, and dead, is also plainly set downe by the Euangelists, with the circumstances aggrauating this his accursed death; *He was hanged* (saith S. Luke) *between two thornes, and from the sixth houre to the ninth, there was a darknesse ouer the land, then he cryed with a loud voyce, Father, into thy hands I commend my Spirit, and gave up the Ghost.* And S. Peter vpbraidys the Iewes herewith, telling them, that they had crucified, and slaine him. And S. Paul saith, *Hee was made a curse for vs, for it is written, Cursed is every one that hangeth on a tree.* Moreover, that hee was dead, the Souldiours that came to breake his legs did testifie, for seeing this, they let him alone. As for the circumstances of his death, they make the matter far more haynous on the Iewes part, and more grieuous on Christs part. First, they apprehend him like a Var-
ler, that had done some outrage, comming vpon him with swords and stauers in the night time; *Judas*, one of his Disci-
ples, being their Guide, who was hired vnto this with thirty peeces of silver, and most obstinately proceeded they in their enterprize, though hee gaue them some taste of his diuine power, for he did but say, *I am he*, and with the breath of his mouth, they fell to the ground back-ward, hee did but touch the eare of one, which was cut off, and healed it.

Acs 1: 33.

Gal: 3: 13.

Ioh: 19: 33.

Ioh: 18.

Chrill his ap-
prehension.

they carry him first to one High Priest, and then to another, then to *Pilate*, then to *Herod*, and backe againe to *Pilate*, amongst whom he is mocked, laughed at, scornefully entreated, and buffeted, questioned withall, spitted vpon, and crowned with thornes. Thirdly, they compell him to carry his heauy crosse, till hee fainted vnder the burthen, being with-

Verse 6.

Ioh: 18: 13: &c.

Ioh: 19: 17.

out

out all pittie and compassion towards him. Fourthly, though they could charge him with no fault at all, worthy of any punishment, insomuch, as that *Pilate* the heathen Iudge would haue acquitted him, yet they cried out, *Crucifixe him, crucifixe him*, and had rather, that *Barrabas*, a Traytour and Murtherer, should bee spared, then he. Fifthly, they hung him vp betwene two theeues: the most harmeleſſe and innocent man in the world, is numbred amongst the wicked, and euill doers. Sixthly, not content to pierce his hands and feet, in most bloody manner, with nailes, by fastning him to the Crosse, like most hard-hearted wretches, they giue him vineger mingled with gall, to drinke, in his great heat, and thirst, they doe whatſoeuer they can, to increase his sorrowes, by nodding the head at him, by vpbrayding him with the ſauing of others, and telling him, that he could not ſaue himſelfe: Otherwise, ſay they, let him come downe from the Crosse, and wee will beleue in him. When in his greateſt pangs, hee cryed out, *Ely, Ely, lammas abahani*, they mercileſſly ſcoffe at him, and ſay, he calls to *Elias*, when they knew well enough, that hee called vpon his God. Laſtly, not being aſtoniſhed at the admirable Eccliſpe of the Sun, contrary to the courſe of nature (it being about the full of the Moone, an obſcuring not of ſome degrees, but of all the light of the Sun, and for three houres together) nor moued at the vaile of the Temple being rent, the opening of the graues, and the coming forth of dead bodies, all wonders of the world, they rage againſt him, when he is now dead, a Souldier runs him into the very heart with a ſpeare, ſo that the very water, which is placed there, for the cooling of the heart, came forth together with the blood.

That hee was alſo buried in the third place, the Text doth plainly ſet downe; *Ioſeph of Arimathea, an honourable man, went and begged his body of Pilate, and buried it in a new ſepulcher, in a garden, neere the place of his ſuffering.* And this was, according to the prophesie of *Eſay*; *He made his grave, with the rich, in his death.* Which is alſo particularly in our Creede expreſſed, both for the confirmation of his death, and for the myſtery of our not onely death, but buriall vnto ſin, prefigured hereby.

Fourthly,

- Fourthly, that all this was vndergone for our sins onely is plentifully testified: First, by himselfe, saying, *I am the good shepheard, the good shepheard giueth his life for his sheepe*, then by Caiaphas the High Priest, saying, *That it was expedient, that one should die for the people, & not the whole nation to perish*, which he spake, not of himselfe, but being High Preist for the yeece, prophetically: thirdly, by the Apostle Paul, saying, *He was deliuered to death for our sins, and rose againe for our iustification*: fourthly, by S. Peter, saying, *Wee are redeemed, not with corruptible things, but with the precious blood of Iesus Christ*, to omit what is sayd to the same purpose, in the Epistle to the Ephesians, *He gaue himselfe for his Church, to sanctifie it*: and in the Epistle to the Hebrewes, *The blood of buls, and goats, is not able to deliuer, or cleanse from sin, but that of the Son of God*: and that of S. Iohn, *Hereby we perceined his love, that hee layd downe his life for vs*: with infinite like places. Nay, it is the plaine prophesie of *Esay*, *He was smitten for our sins, and broken for our iniquities, the chastisement of our peace is vpon him, and with his stripes we are healed*. And to the setting forth of this, tend all the types and figures of him, that were before his comming. All the sacrifices and slaying of sheepe, and oxen, calves, lambs, and feathered fowles, made by the Jewes, were for the expiation of sin: the cutting away of the fore-skin in circumcision, in bloody manner, and the obseruation of the Passouer, were for the expiation of sin: and the setting vp of the Brazen Serpent in the wilderness, was for the same expiation of sin. For, when men had sinned, they were appoynted to bring these sacrifices, that they might be forgiven, and more specially, a lambe was to be slaine in the morning, and a lambe in the euening, euery day continually, which in truth was the Lambe of God, *Iesus Christ*, that takes away the sins of the world. Again, he that was not circumcised, must dye, as none of Gods people, and the blood of the Lambe in the Passouer, stricken vpon the vpper post of the doore, deliuered from the destroyer. Lastly, the brazen Serpent healed them, that looked thet vpon, being set vp aloft in the wilderness: so doth Iesus Christ heale all such, as by the eye of faith looke vpon him, being lifted vp vpon the crosse, as he himself applies it, saying,

Mch. 10. 11.

Ioh. 11. 50.

Rom. 4.

Pet. 1. 18.

Eph. 5.

Heb. 8. 12.

1 Ioh. 3. 16.

Esa. 53. 5.

Exod. 12. 39.

Ioh. 1.

Exod. 12.

Num. 21. 9.

Ioh. 3. 14.

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As Moses lifted up the Serpent in the wilderness, so must the Son of Man be lifted up, which hee spake, signifying, what death he should die. And these his horrible sufferings must needs bee for our finnes, for hee himselfe was without sinne: *There was no guile* 1 Pet. 2. 23.
found in his mouth, neither did he any sinne. He was the undefiled 1. 19.
Lambe of God, and without spot: Hee was led as a sheepe to the Esa. 53.
slaughter, without any defect of his owne, so that he was able
to challenge his enemies. Which of you can accuse me of sinne, Luc. 23. 4.
yea, Pilate himselfe confesseth, that he found in him no fault
at all, and his wife, that he was a iust man.

Thirdly, touching the duties, whereby we are to set forth our faith herein. The first is godly sorrow, in bewayling our finnes, the only cause of these great sufferings of our deare Sauour. The women that followed him to his death, wept for him most pittifully, but he instructs them better, saying, *Daughters of Ierusalem, weepe not for mee, but weepe for your selues, and for your children.* So are wee to weepe for our selues, the cause of this heauines, being our naughtines. *They shall see him, whom they haue pierced* (saith the Prophet) *and shall weepe euery family apart, &c.* So there is no true Israelite so stoickally void of all motion, but he will weepe to see, how by his finnes he hath stricken through as it were, with sorrows, his most louing friend in the world. If a man hath foolishly runne into such vnlawfull actions, as that he must needs dye therefore, or some speciall friend, vnto whom his heart is most entirely knit: he is more then flint-like hard, if it pricks not his very soule, and much more if a woman hath done thus, and her best beloued husband must suffer. But such is the Lord Iesus vnto vs, and so ill deseruing are the actions, which we haue, and doe daily runne into, either we our selues must die therefore, and still most hideously liue, ever dying, or our best friend in the world, (vnto whom we are a spoule, and he the husband) must lay downe his life for vs, yea, he hath done it, and we cannot but daily behold it in the gospel. O then let vs weepe with *Rachel*, and not be comforted, let our hearts breake with sorrow for our so heynous iniquities, and let it continually afflict vs inwardly, as wee are continually subiect to sinning: and the rather for that so doing wee shall

³
Godly sorrow
for sinne.

Luc. 23. 28.

Zach. 12. 5.

Ephe. 5.

Mth. 5.

2 Cor. 7. 10.

2 Mortificati-
on of sinne,
Heb. 6. 6.

be comforted, according to that. *Blessed are those, that mourne, for they shall be comforted: and godly sorrow breedeth repentance vnto saluation neuer to be repented of.*

The second duty is the mortification of all, and euery of our sinnes, and that for three speciall causes. First, because that by liuing still in sinne, we come to be accessary to this odious murdering, and killing of the Lord of all: for they that liue in sinne, doe crucifie againe the Sonne of God, and make a mocke of him, so farre are they from beleeuing in him crucified. Their daily practise is to drawe Christ vnto the crosse, to driue nailes into his hands, and feet, to scoffe at him, and to runne him in with a speare to the very heart, howsoeuer in word they desie, and spit at such practises.

Rom. 6. 4.

Secondly, because all such, as vnto whom Christs death is effectuall to do away their sinnes, are conformable vnto him in his death, and buriall. *All that are baptised into Christ haue put on Christ, and are by baptisme buried with him into his death, &c.* If the head be dead, and buried, the members cannot be aliuie still, no more can any true member of Christ, be aliuie vnto sinne, such as is euery true beleuer: he doth but prate then, and not beleue, that Christ was crucified, dead, buried, whoeuer liueth still willingly in any sinne. Thirdly, because no man following the trade of sinne, can bee Christs discipule. For such an one must deny himselfe, that is, to bee as he is naturally, and according to the carriage of his owne disposition, and so follow Christ. He must forsake all and go after him, father and mother, bretheren and sisters, house and ground, and life it selfe, that is, all profits, all pleasures, and whatsoever most precious things might be an hinderance vnto him. As he, that would be into any mans service entertained, must vtterly forsake his old seruice vnto his masters enemy, otherwise he cannot belong vnto him. No more canst thou belong vnto Christ, if thou bee still exercised in the workes of sinne, his vtter enemy. Besides beleeuing the sufferings of Christ, procures wonderfull loue of Christ, and where this loue is, there is a continuall endeavour in all things to please him. If these things be so, if the Son of man should come now to iudgement, should he finde faith vpon earth, I

feare

fear, he should finde but a very little, and but in very few.

The third duty is patience, and ioy in suffering any thing ^{Patience in suffering.} for Christs sake, and the gospels, as those which are glad of any occasion to shew their loue for so great loue of his. And

wee are chiefly to reioyce heerein for two causes. First, because that by suffering we are made like vnto him, according to this his speech, whereby he encourageth his disciples: *It is well for the disciple if he bee as his master, and the servant as his Lord,* and we shall be rewarded like vnto him afterward, for he saith, *Reioyce and be glad, for great is your reward in heauen.* ^{Math. 19. 29. v. 12.}

Wee are to bee like minded vnto *Uriah*, who being bidden, (when he came weary from the warres, to goe to his owne house, to cheare vp himselfe, and to pleasure in the company of his wife) answered, nay, my Lord *Ioth*, &c. lyes in tents in the fieldes, and shall I doe thus, surely I will not, and so was merry in his hard lodging amongst the Kings seruants: so do all true Christians say, what did my Lord Iesus, suffer poverty, hunger, thirst, violence, and wrong, was hee harbourles, abused, and hanged on the crosse, and shall I neuer thinke my selfe well, but when I am rich, honoured, and abounding with all good thing of this life? God forbid, I will be glad rather, if I be counted worthy to suffer with him crosses, persecutions, troubles, or death it selfe. Secondly, because that in suffering for his truth, he doth grace vs, for so much as hee takes vs for his Martyrs, and witnesses, as if the King should choose certaine men out of his dominions to be his Champions, to maintaine his honour, furnishing them in such sort, as that they could not be overcome, though they must strue, and take great paines in playing their parts, yet they would doe it cheerefully, and ioy much herein, for that they would take it, as an honour done vnto them by the King, more then vnto others: for euen thus doth the Lord Iesus honour those, whom he calls forth to suffer for his truth, they be his Champions, chosen to maintaine his honour, and he provides assuredly so for them, as that they shall overcome, according to that glorying of *Paul*, *In all things we are more then conquerours through him, that loved vs.* ^{Rom. 8. 37.} And this was it, that made

Act. 5. 41.

the Apostles glad for being beaten. *They reioyced, that they were counted worthy to suffer any thing for his sake.*

1 Cor. 15.

Rom. 6.

Heb. 4. 15.

The fourth duty is, to remaine vnterrified with the pangs, and approaching of death vnto vs, because our Lord Christ hath dyed, and in dying hath overcome death, he hath taken away the sting of death, which before made it terrible: for the sting of death is sinne, and the strength of sinne, is the law, but for the one he hath satisfied by his death, the strength of the other hee hath made to cease by the liberty, which hee hath brought vs, inso much as we are not vnder the law, but vnder grace. So that now we may challenge this our greatest, and most terrible enemy with the Apostle. *Death where is thy sting, hell where is thy victory?* Death of it selfe indeed is most fearefull, as being the wages of sinne, and the passage to eternall pangs; but Christ by dying hath altered the nature of death, of a curse, he hath made it a blessing, of the passage to hell, he hath made it the entry of heauen to all the faithfull. Againe, though our griefe in our sicknesses be great, his pangs were greater, and so he hath had experience of our miseries, and so cannot but haue compassion, and provide, that we shall not be tempted aboue our power, and in good time deliuer vs out of all our troubles.

Quest. 23. Which is the third degree of his humiliation, and in which words?

Ans. Thirdly, he descended into hell, that I might be deliuered from hell, and everlasting death, in these words, hee descended into hell.

Ref: in Exposit: Symbol:

Explan: This clause was not wont of old to bee inserted into the confessions of faith: as Rufin saith, *Sciendū est, quod in ecclesie Romane Symbolo non habetur additū: We must know, that it is not added in the Creed of the Church of Rome: and neither saith hee, is this speech had in the Churches of the East, yet the meaning hereof seemes to be the same with this: Hee was buried.* It is not in the councill of Nice, nor in the creed of Athanasius, nor in the Siemian, nor in the Sardinian, nor in the first Toletan, nor in the Ephesine, nor in the first nor sixth Constantinopolitan, nor in the Calcedon counsell, nor in many other

other ancient confessions, & tractates written by the learned Fathers, for the space of foure hundred yeares and vpward. See *Pirk: demonstr: problematicus*. page 129. &c. Notwithstanding it is now, and may well be an article of our faith, or at the least this third degree of Christ his humiliation, set downe vnder it. About the meaning of these words great disputations are held, and whole bookes written, to leaue all which, let me only giue you to vnderstand briefly, that these words are interpreted fve manner of wayes. Some holding them literally. *He descended into hell*, that is, went into the place of the damned, or some lower places thereabout. They which vnderstand it literally of the place of the damned, say, that hee went thither to triumph ouer all the damned ghosts, and diuels, his enemies. They, which vnderstand it of some place thereabout, say, that he went thither to free the Patriarks, that were detained for their originall sinne in *Limbo*. The grounds common to both, are both that to the Ephesians, *He descended into the lower parts of the earth*, and that of Peter: *By which Spirit he went, and preached to the spirits, that were in prison, which were disobedient in the dayes of Noah*, and that of the Psalmist: *Thou wilt not leaue my soule in hell*. But the last sort, that stand for *Limbo*, haue some speciall allegations besides, as that to the Hebrews. *The way into the holiest of all was not yet opened, whilst the first Tabernacle was standing*: and againe speaking of the Patriarkes, he saith, *All these dyed, and receiued not the promise*. Others againe hold them literally, but expound it, the graue, saying that, *He dyed, and was buried*, that is annoynted to the buriall, and descended into the Sepulchre. Thirdly, some others hold it to be figuratiuely spoken; *He descended into hell*, that is, suffered the torments of hell, viz. the anger of God against the sinnes of all the elect powred forth vpon his soule, drining him into that bloody agony in the garden, and making him cry out, *my God my God, why hast thou forsaken me*. Fourthly, others interpreting *hell*, the graue, make it a new figuratiue speech thus, *he descended into hell*, that is, remained in the graue vnto the third day. Lastly, some other interpret it as an *Idiom*, or phrase peculiar to the Greeks. *He descended into hell*, that is, was in the estate

Of Christs
descent into
hell, diuers
opinions.

Eph. 4. 9.
1 Pet. 3. 19.

Psalm. 16. 10.

Heb. 9. 8.

Heb. 11.

of the dead, for thus the Greekes were wont to speake of a man departed; whither good or bad. Now of all those, that which stands for Limbo is to be exploded, for in that saying of the Hebrews: *The way into the holiest was not yet opened*, is meant nothing else but that, which in more words is there expressed, viz. heaven, and happines the redemption of man, as verse 12, was not obtained by the service done in this tabernacle: and in the other, *These dying received not the promises*, is meant no more but the incarnation of Iesus Christ so long before, and so often promised, but was not sent in their times. Again, the second sort doe farre fetch their interpretation, and make this short Creed to labour with tautologies. The fourth and fift, deale ingeniously, and speak the truth, but, if it it had bene meant he was in the state of dead, it was so fully set forth before, that this should neuer have bene added: if that hee remained in the graue vnto the third day, it should certainly haue bene set downe in plaine words, and not by phrase vnused to expresse such a thing. But for that branch of the first interpretation, *He descended, &c.* to triumph, may without error, I suppose, be held for their meaning, who did first insert this clause into the Creede, and it is so taught in *Newels Catechisme*. But for matter of faith vnto saluation, wee are vndoubtedly to beleue according to the third interpretation, that besides his bodily sufferings, hee did in his soule beare the whole burthen of Gods wrath belonging to the redeemed for their sinnes. And thus much for the meaning of the words.

Secondly, for the proofes, such as make for his descent haue bene already alledged. Such as make for his inward sufferings in his soule are these, that follow: First, if hee had not suffered extreme torments in soule, besides what he suffered by sympathy, through bodily paine, hee must either haue dissembled, being without sorrow, when hee expressed so great sorrow, (as one saith, that *Hilary* sometimes held, but afterwards recanted, making a sound confession of his faith: for if Christ did not truly suffer, wee are not truly redeemed, or else the saints of God, which are by infinite degrees more weake, then Christ, God, and Man, must bee acknowledged

The English Creed published by authority. The word Hell signifieth not the place of the damned, but the torments and torments of the body and soule which Christ suffered.

Arg. 1.

Siart: Sennenf:
Bibl: Patr. lib. 6
Annos. 35.

knowledged to haue had more courage, and magnanimity,
 when they haue beene vnder extreame torments, then he had.
 For before his passion vpon the crosse, he was very heauy, and
 much troubled, inso much as he said, *My Soule is very heauy* Math. 26. 38.
euē vnto the death, and prayed three times, if it were possible,
that the cup might passe from him: at what time also his passion
 was noted to be so great, that he sweat with paine, and his sweat
 was like drops of bloud, and an Angel appeared from heauen com-
 forting him: Whereas weake men haue ioyfully prepared
 themselues, and haue beene ready to meet with the most ex-
 treame bodily torments. Againe, in the time of his passion,
 what a wonderfull deale of feare was hee surprized withall,
 when he cryed out, *My God, my God, why hast thou forsaken me,* Luk. 24. 46.
 yea, and he cryed againe the second time, and gaue vp the
 ghost: whereof mention is made also in the Epistle to the
 Hebrews: *In the dayes of his flesh, hee did offer vp prayers and* Heb. 5. 7.
supplications with strong cryings, and teares to him, that was able
to saue him from death, and was also heard in that, which he fear-
ed: whereas weake men haue bene vnder cruell tormenters
 hands with vndanted courage, to the astonishment of the be-
 holders. Now there is no Christian I suppose, but will ac-
 knowledge, that Christ was ten thousand times more able to
 indure any torments, then any the most constant Martyrs,
 which haue suffered for his name: and if hee were without all
 comparision more able to beare, whence could it happeu, that
 hee was oppressed with such sorrow, heauines, and feare, but
 for that he alone suffered more, then all Martyrs, if all their
 sufferings were put together euer since the first Martyr *Abel*,
 and how could he suffer more, but in his Soule, wherein hee
 felt the wrath of God, which is vnsupportable to men, and
 Angels? For if his body were torne with nailes, theirs haue
 also beene torne in all parts, with more exquisite torture, if he
 were scorned and mocked, and left alone, all flying from him,
 they haue beene intreated likewise, if he were thus vilely vsed
 at their hands, whom he came to saue, they haue also for their
 zeale, and desire to saue mens soules, beene thus ill requited.
 Secondly, Christ did susteine the person of the faithfull, who
 without him were all subiect, not only to bodily sufferings, Arg. 2.
 and

2 Cor. 5. 21.

Heb. 2. 14.

and death, but to the cuerlasting death of the soule: now the only way, whereby God is pleased to deliuer vs heerefrom, is by sending Christ to be in our stead, and to suffer that, which we for sinne should haue suffered, wherefore it is said, *Hee was made sinne for vs, that knew no sin, that we might be made the righteousness of God through him.* And, *Hee tooke flesh, that he might destroy through death, him, that had the power of death, that is, the deuill.* Now if he were made sinne, he must needes suffer in soule the proper subiect, and fear of sinne, and if he suffered death, ouer which the diuell had power, his passion was not only in body, but both in soule and body: and therefore the same phrase, which is, *John 1. And the word was made flesh,* is vsed, by flesh, the whole man consisting of soule, and body being vnderstood. And thus it appeareth plainely, that as the Lord Iesus suffered for vs in body, so hee suffered in his soule also, and hath perfectly redeemed vs in both; but how, and by what particular passions he suffered in soule is not revealed, and therefore by vs vnutterable. Only wee must know, that how great soeuer his passions were, he did in the end overcome them all, and by the way, though hee feared, sweat blood, and cryed out, through want of present sense, and apprehension of the vniou with the diuine nature, yet the diuinitie was neuer seperated from Christ Iesus, but supported him, and made him conquerour ouer all, when he seemed to be overcome.

3

Thus much for the grounds of this Article: Now follow in the third place, the duties, whereby we must shew our faith in this.

1 By the remembrance of Christs sufferings, to feare so sinne.

First, by remembering Christs passion in his soule, as an antidote to preserue vs from sin. For, though thou bee so stout-hearted, as that no bodily punishments can scarre thee, from following thy will and resolution in wickedness: yet, doe but behold Christ, in his spirituall conflict with Gods wrath due to sin, sorrowing, sweating sweat of blood; comfortlesse, and crying out vpon his Father, without hope, and it will make thee to tremble, to thinke, am I forward to commit that, which doth thus anger the King of Heauen, that hee would not shew any countenance, nor fauour, that he would

no

no whit spare, nor regard his owne beloued Son, standing in the roome of sinners, though his grones and cries went vp to Heauen. O then, if I doe thus, how shall I endure his anger, how regardlesse will he be of me, when I shall in my need, cry for mercy: surely, I shall with *Esau* be sent away empty, though Heb. 12. 16. I seeke the blessing with teares.

The second duty, is ioy and comfort in all our sicknesses, 2. Joy in all bodily pangs and sufferings, Christ Iesus hath endured great bodily sufferings. things, our sins deserue greater then these. Wherefore, as a poore prisoner, in for some capitall crime, but againe released for his life, and onely chastized with some few stripes, will reioyce in the middelt of these his pettie sufferings, remembering, what he hath escaped: So wee, being in misery in this world, but deliuered from the euerlasting torments due vnto vs, for our offences, cannot but reioyce in the middelt hereof, seeing wee haue escaped that misery, ten thousand times greater.

Quest. 24. Is this all the humiliation of the Son of God, for our redemption? Did he no way else abase himselfe for vs?

Ans. Yes, he became obedient to the Law also, that by his obedience and righteousness, we might stand righteous in the sight of God.

Expla. Howsoever, this be not exprest in the Creede, Christ obedient to the Law. yet it is implicitly set downe, in that hee is sayd to bee made man, borne of the Virgin *Mary*, and to haue beene obedient to most extreme sufferings: for, being man, hee is vnder the Law, as witnesseth the Apostle, *God sent his Son made of a woman, and made vnder the Law, that he might redeeme those, that were vnder the Law:* and becomming obedient, even vnto the death of the Crosse, his obedience to the will of his Father, cannot but bee admirable: and *S. Paul* seemeth hence to extoll it, saying, *He became obedient to the death, euen to the death of the Crosse.* Phil. 2. 8. And that which may thus be gathered from the words of this confession, is plainly testified in sundry places. First, that he obeyed the whole Law of God, and then, that he

Matth. 5. 17.

he did this for vs, that wee might bee accepted, for obedient and righteous. That hee obeyed the whole Law of God, is testified both generally, *I came not (saith he) to dissolve the Law and the Prophets, but to fulfil them*: And againe, as hath beene already shewed, in that hee was vnblameable, and without spot, and no man could accuse him of sin: and particularly, for that no duty required by the Law morall, or ceremoniall, was omitted by him. The loue of God required by the morall Law, did shew it selfe in him, when hee whipt those out, that bought and sold in his house, and when hee verified that prophesie, *The zeale of thy house hath eaten thee vp*. The loue of man, in him, abundantly appeared, in his vnweariable going about to doe good, in his free healing of diseases, and casting of Devils out, and in his compassionate feeding of thousands, sundry times in the wilderness, being like otherwise to perish. Againe, for the ceremoniall Law, *Hee was circumcised the eighth day, and his name called Iesus: when the daies of his mothers purification were accomplished, hee was presented in the Temple, and an oblation offered for him, according to the Law*. When he had cleansed the ten lepers, hee bad them goe, and offer their gift, which was commanded by the Law of *Moses*, and so he did euer, when hee had cleansed any. Hee kept the Sabbath of the Iewes, he frequented the Temple, and kept the Passouer: and lastly, being an high Priest, hee sacrificed himselfe vpon the Altar of the Crosse, for the sins of his people. All this he did, and that necessarily, because the first tabernacle was yet standing, nothing ceremoniall was disannulled, vntill the rent of the vaile in the Temple, at his death, and therefore hee could not haue beene perfectly righteous, had he omitted any of these things.

Luc. 2. 21, 22.
&c.

Luc. 9. 12.

Matth 26.
Heb. 9. 12.

Christ fulfils
the Law for vs.
1 Cor. 1. 30.
1 Cor. 5.
Rom. 8. 3.

Secondly, hee did all this for vs, that wee sinfull creatures might become righteous through him, according to that, *He is made of God vnto vs, wisdom, righteousness, sanctification, and redemption*. And in another place, *That wee might be made the righteousness of God through him*. And more largely to the Romanes, *That which was impossible to the Law, in as much as it was weak, because of the flesh, God sending his owne Son in the similitude of sinfull flesh, condemned sin in the flesh, that that righteous*

ousnesse of the Law might bee fulfilled in vs: that is, that Iesus Christ his freedome from sin, and perfect righteousness in keeping the Law, might turne vnto vs to righteousness. We could not keepe the Law, neither can we perfectly, as is declared at large, in the seventh to the Romaues, and many other places: Now it is not enough then for vs, to obtaine eternall life, that the Lord Iesus should beare the punishments due to our sins, but he must also fulfill the Law for vs, according to that, *Deo this, and huc.*

The duties, which wee must performe to shew our faith in this, are these. First, cheerefulness in struing to fulfill the will and Law of God, in all things: for, though we be vnprofitable seruants, when we haue done what wee can, yet this is our comfort, that through our Lord Iesus, wee are good seruants, that wherein wee are wanting, hee hath fulfilled for vs. A scholler is commanded to make such an exercise, as hee is noway able to doe: a seruant is bidden to carry such a burthen, as he hath no strength, or power vnto: Now, this may vtterly discomfort both the one and the other, and because they know they shall vndergo stripes, what paines soeuer they take, it may iustly harden their hearts against all paines: but admit, that the scholler hath a friend to helpe him, that the seruant knowes, how otherwise to prouide for his carriage, they will readily, and with a good cheere, goe about their tasks appoynted vnto them. We are the Lords schollers, we are the Lords seruants, the exercises appoynted vs bee too hard, our burthens too heauy: but we haue here a sufficient friend that helps vs, one, whose shoulders are ready to be put vnder every burthen, that ouer-lodes vs; Oh then, how readily should we goe about our tasks, how cheerefully should wee strue to doe whatsoeuer the Lord hath appoynted vs: seeing, that in so doing, we shall assuredly please him, and haue a bountifull reward, euen euermlasting life. They of the Church of Rome are afraid, that by teaching this, all good workes would bee neglected, and therefore make men beleue, that they may be able in themselues, perfectly to keepe the Law, yea, and doe workes of supererogation also, more then the Law requireth at their hands; but you may easily perceiue, by that
which

1. Cheerefulness, in struing to keepe the Law.

which hath beene sayd, how little cause there is of any such feare. The sons of *Belial* indeede, men without all grace, grow secure hereupon, and endeaour to doe nothing themselves, because Christ hath done all for them: but they are fowly deceiued, as they shall finde to their cost another day. The Apostle saith not simply, *Hee hath fulfilled the Law for vs*, but with this addition, *which walke not after the flesh, but after the spirit*: that is, for vs, which would faine be righteous, and keepe the Law our selues, but through the weaknesse of the flesh, are notable, hee hath done nothing therefore for these secure persons.

Rom. 8.4.

2. To rely only
vpon Christ.

The second duty, is to cast out the anchor of our hope of eternall life, onely vpon the righteousness of Christ Iesus, and not vpon any merits of our owne, no nor whereunto wee are inabled, by the merits of Christ Iesus. For, as hee sayd vnto Paul, *My grace is sufficient for thee*, so may it bee sayd of his merits and righteousness. His righteousness is sufficient for vs. Either it alone must make vs righteous, and bring vs to saluation, or not at all, that must not doe somewhat, and our owne righteousness somewhat, the Lord will admit no such partnership: *But if it bee of grace, it is no more of works*, saith he, *else were grace no grace: if of works, it is no more of grace, else were works no more works*. Our good works are ordained of God, as a way to eternall life, that we should walke in them: they merit nothing, lest any man should boast. Let the Roman Catholiques therefore sit at anchor here, if they will, let them build their hope vpon this sandy foundation: but let vs sticke fast, and remaine vnmoouably vpon the rocke Christ Iesus, let vs looke for the sweetning of all our good works, from the perfume of his righteousness, that thus wee may be sure to be accepted before God his Father, at the last day.

2 Cor. 12.

Rom. 11.6.

Ephes. 2.10.
verse 9.

Quest. 25. In which words is his exaltation set downe, and how many bee the degrees hereof?

Ans. In these words. The third day he rose againe from the dead, and ascended into Heauen, he sitteth on the right hand of God

the

the Father Almighty, and from thence hee shall come, to iudge both the quicke and the dead. And of this, there bee three degrees also.

Quest. 26. Which is the first, and in which words?

Ans. First: In that he arose againe from death to life, and ascended vp into Heauen. In these words. The third day hee arose againe from the dead, and ascended vp into Heauen.

Explan. As the Lord Iesus, taking vpon him the worke of our redemption, was greatly humbled, as hath beene shewed, so when this worke was finished, he was again highly exalted: and looke by what steps of humiliation he descended, by the like also he ascended, till hee came to the height of his glory, beginning first to rise from the lowest, in that out of the nethermost earth, hee goeth vp to the highest Heavens. Of this article there be two branches, *The third day he arose againe from the dead*, is the first: *He ascended vp into Heauen*, is the second. Concerning the first. Being laid into the sepulcher by Ioseph of Arimathea, and a great stone rolled to the doore of the sepulcher, a watch also was set to keepe his body, lest his Disciples should come by night, and steale it away, and say, *He is risen againe*: being, I say, thus strongly guarded, hee is not hereby hindered, but powerfully riseth, and commeth forth of the sepulcher, the third day after his buriall, which was the Lords day, or first day of the weeke, as he had foretold vnto his Disciples. Now, for the grounds of holy Scripture, from whence this is taken, the history recorded by the foure Evangelists, doth plainly declare thus much: who doe all set forth his rising againe, with the circumstances thereof. Generally, this time was the time of the Passouer, to shew, that the true Paschall Lambe was now come into the world, and the religious killing of all other lambes, as meereley a figuratiue, and shadowing ceremony, should now cease, the substance it selfe being now present. Again, it was the first moneth, about the middle of it, which answereth to our March, wherein the pleasant spring doth begin, to shew, that the earth did in her kinde reioyce, to receiue the Lord reuiued from the dead,

according

Matth. 8.
Marc. 16.
Ioh. 20.
Luc. 24.

according to that of *Melancthon* :

Melancth.

Ecce renascens testatur gratia mundi,

Omnia cum Domino dona redisse suo.

See how the worlds grace renew'd doth shew :

With the Lord of all, all gifts return'd anew.

Gal. 5. 3.

Thirdly, it was early in the morning, before the Sun, to shew that a brighter Sun, the Sun of righteousness, was risen to the world. Fourthly, it was the first day of the weeke, when hee had lyen all the Iewes Sabbath in the graue, to shew, that they are dead still vnto Christ, that keepe their holy rests vpon that day, as is spoken of circumcision, *If yee be circumcised, Christ profiteth you nothing* : and to shew, that a greater worke was now ended, then the creation of the world, viz. the redemption of the world : and that, as vnder the creation, the Lords resting day from that great worke, was the Sabbath of Gods people : so, vnder the redemption, Christs resurrection day, and of ending a greater worke, became their Sabbath, to endure to the worlds end. Fifthly, it was the third day after his death and buriall, no sooner, to shew, that he was truly dead, without all deceit : no later, lest through his longer tarrying, the faith of his Disciples should turne into despaire. Now, that he did rise againe in deede, and that hee was not taken away out of his sepulcher (as the Iewes, his enemies, would make the world beleue) is diuersly testified, and so fully, as that it were shamefull impudency to deny it. First, he himselfe fore-told thus much, sometime darkly, *Yet a little while, and yee shall not see me, and a little while againe, and yee shall see me*. Sometime plainly, *As Ionah was three dayes and three nights in the whales belly, so must the Son of man bee in the heart of the earth*. Sometime againe more plainly, *The Son of man shall be deliuered into the hands of sinners, and be crucified, and slaine, and rise againe the third day*. Secondly, as he fore-told, so that it came to passe the Angels doe witness, *Hee is risen, hee is not here*, sayd they vnto the women, that came to imbalme him, *remember how hee spake vnto you, when hee was yet in Galilee*. Thirdly, *Mary Magdalen, who came and told the Disciples, that she had seene the Lord, and that he had spoken vnto her, and other deuout women, that followed him to the Crosse, concerning*

Ioh. 16. 16.

Matth. 13. 40.

Mat. 17. 23, 23.

Luc. 24. 6.

Ioh. 20. 18.

when

u hom, *Cleopas*, in his conference with the Lord, sayth, *Certain women made vs astonished, saying, that they had seene a vision of Angels, which sayd, that he was alive.* Now, by the way is to be noted, that women first of all, of mankinde, were vouchsafed this ioyfull light of Christ risen againe, and cheefly she, which had beene the foulest sinner, *Mary Magdalen*, I meane not *Mary*, the blessed Virgin: to intimate vnto vs, that our comfort in Christ his resurrection, comes not to any, in regard of their owne worthinesse any way: for then, he would first haue called man to testifie the same, who is the head, the image, and glory of God, or if not man, some excellent woman, such as *Mary* the Virgin, or *Elizabeth*, or if not some so excellent, one at the least, not noted for some great fault: But whereas he doth cleane contrariwise, he shewes, that as no unworthinesse past can hinder vs of Gods grace in Christ: so no worthinesse in vs being naturall can further the same. Fourthly, the very enemies of Christ, the wicked souldiers, that watched at his sepulcher, they came into the City, and shewed the High Priests, how they were affrighted with the Angels, and Christ his comming out of the sepulcher: but they had large money given them, to say, that whilst they slept, his Disciples came, and stole him away. Which their report did not disproue their first testimony, because so manifest a lye: For first, it was contrary to their knowledge, and notice given to the High Priests: and againe, the very words conuince them of lying, inasmuch, as that they say, *Whilst we slept, his Disciples stole him away:* for if they slept, how durst they haue confessed it: their charge of watching being so strict: and if it were true, that they slept, how could they say, what was done in the time of their sleepe? Fifthly, wee haue many witnessers at once of his Disciples, he appeared to each of them, being together in one roome, and the doores shut, to the very day of his resurrection, who certified *Thomas*, then absent, hereof; and because hee was then incredulous, eight dayes after, hee shewed himselfe againe, when *Thomas* was amongst them also, who feeling, and seeing, the print of his hands, and feet, and side, made with the nayles, and speare, cryed out, *My Lord, and my God.* Moreover, hee ouertooke

Luc. 24. 22, 23.
&c.

1 Cor. 11.

Mat. 28. 11, 12.

Ioh. 20. 24.

verse 26. 27.

Luc. 24. 13.

two of his other Disciples, the same day wherein he arose, as they were traueilling to Emmaus, and after much conference, manifested himselfe vnto them, who so desires to finde more witnessers, may see the 21 of *Iohn*, the first of the *Acts*, and 1 *Cor.* 15. 6. &c. And the same was long before typically set forth in *Adam*, cast into a dead sleepe, whilst the woman was taken out of his side, and then wakening againe: after which manner, Christ sleeping by death, had his side wounded, whereout came water and bloud (which giue the very being to his Spouse, the Church) and then after a while, he reuiued againe. Then was it set forth in *Isaac*, whom his father *Abraham* receiued, in a manner, from the dead, being bound, and layd vpon the wood, for a sacrifice. *Jonah* was cast out of the whales belly the third day, when hee had beene before in the bottome of the deepe. And thus much for the tellimonies and proofes of this clause.

3. To liue, as
at peace with
God.

Rom. 4. &
Chap. 5. 1.
Eph. 2.

Rom. 5. 2.

Esa. 50. 8.

Rom. 8. 33.

Esa. 59. 1, 2.

Thirdly, for the duties arising from this faith, they are two. First, to liue as those, that bee at peace with God: For, as hee dyed for our sins, so he rose againe for our iustification, and being *iustified by faith, we haue peace with God*: before, wee were enemies, and so much at variance, as that wee are sayd to haue beene without God in the world; but now, this difference is taken away, and we are throughly reconciled. Now, that we may liue as such, wee must practise these foure things. First, contentation, and ioy in tribulation, as is added in the same place, not onely haue we peace with God, but reioyce in tribulation: the Prophet *Esa* saith, that *Hee gaue his cheekes to the nippers, and his backe to the pinchers, for the Lord God* (sayth he) *will helpe me*: and if the Lord will helpe vs, what can hurt vs, if he be on our side, may wee say with the Apostle, *Who can be against vs?* Secondly, because our felicity stands in the continuance of this peace, wee must by all meanes remoue whatsoeuer may breake it, and because sin separates betwixt our God and vs, wee must remoue this chiefly farre from vs. Thirdly, because strangeness may easily breake off peace and loue, and familiarity encrease it, and cuts off occasions, if any arise: wee must haue our Legier-Ambassadors, as it were, lying in the Court of Heauen for vs, viz. our prayers,

by

by which we may obtaine the continuance of this, and if any contrary occasion bee offered, cut it off. Wherefore wee are often warned of this, *Pray continually, and in all things give thanks*, and Christ by parables shewes often, that wee should pray importunately, and without wearinesse: for, every day there cannot, but bee occasions offered, on our part, of breaking this peace, we being so weake, and subiect to fall, therefore every day must our prayers ascend to the Heauens. Fourthly, because God hath his Ambassadors of peace, the Ministers of Gods word amongst vs, wee must vse them reuerently, and readily hearken to all good motions, which they shall make vnto vs on Gods part: lest the Lord, seeing our base vsage of them, and our regardlesse of such wholesome instructions, as they offer vnto vs in his name, grow angry, and refuse to keepe any more peace with vs. We must therefore take into our mouthes, that of the Prophet, *How beautifull are the feet of those, that bring glad tydings of peace, and glad tydings of good things*. Wee must yeeld those, that labour in the Word, double honour, as the Apostle sayth, *they are* 1 Thess: 5: 17. Luc: 16: 18. Rom: 10: 14. 1 Tim: 5: 17.

The second duty arising hence, is to rise vp to a holy and new life from the death of sinne, as Christ our Lord arose from death to life: *Like as Christ was raised up from the dead, to the glory of the Father, so should we also walke in newnes of life*, yea, we must doe this if we would not haue the second death, to rule ouer vs, according to that diuine voyce. *Blessed, and holy is he, that hath part in the first resurrection, for ouer such the second death hath no power*, Now as our first life, viz. our naturall hath certaine signes, as breath, warmth, motion, &c. whereby it is knowne: so hath this second, our spirituall life, and these signes are chiefly foure. First, an heauenly minde. *If ye bee risen with Christ, seeke those things which are above, where Christ Iesus sits at the right hand of God, &c.* for if the minde be still plodding vpon the earth, and earthly things, if the thoughts be yet altogether bent this way, how is there any rising, if the foode that perisheth bee still most sought after, how is there another kinde of life, the meanes of sustenting it being neglected, wherefore Saint Peter willeth such, as bee

1 Pet. 2. 2.

Eph. 4. 14.

Phil. 3. 15.

Phil. 3. 8.

Ioh. 4. 34.

risen to a new life, *as new borne babes, to desire the sincere milke of the word, that they may grow thereby.* Secondly, an holy and innocent life: for such only are risen with Christ, as haue put on Christ, as haue put on the new man, which after God is created in righteoulnes, and true holines. They which are still the old men they were, if they were vnholly, vnholly still, if vile, vile still, they I say are not risen to a new life, they are not ranged into the order of true Christians, our capitaine Christ hath put all his souldiers into an other fashion. *They are blameles, and pure, and the sonnes of God in the midst of a naughty and crooked nation without rebuke.* Thirdly, greater ioy in the grace of God through Iesus Christ, then in any thing either of pleasure, or profit, in this world, because worldly things are old, ioy in them is past, now we are come to liue a new life, as he which is preferred from a Constable, or Bayliffe to be Lord Mayor of London, or from a poore Farmer, to bee Lord of great possessions: hee is now a new man, hee ioyes not in his Farme which he had vnder others, it delights him not, that he had such a poore common office, but in this his new estate is all his comfort. So we (being risen from an old life to a new, from a naturall to a spirituall with Christ, from the life of the Children of wrath, and of sinnes seruants to the life of the sonnes of God,) cannot but ioy onely in this, in regard of exceeding ioy, and we cannot but accompt all things drosse and dung, with the Apostle, in comparison of the excellent knowledge of Iesus Christ, and of him crucified, and risen againe. Wee cannot but compt it meat and drinke vnto vs with our blessed Sauour, when wee are thus doing the will of our Father, viz. either in workes of holynes, or when we partake of the grace of God, in the ministry of his word. Fourthly growth, and increase in holines, innocency, and sanctification: for nothing, which begins to liue, and is like to come to perfection, and to continue, is without growth; no more is any man, which begins to liue a new life in holines, hee is not forward heerein to day, and backward to morrow, a babe for knowledge, and practise this yeare, and a babe an whole yeare, or seauen ycares hence: but he goeth forward, and groweth in grace, and in the know-

ledge

Iedge of Iesus Christ, as St. *Peter* exhorteth vs to doe. He is a branch of the vine Christ, which shooteth much forth in a short time, he is a tree planted by the waters side, and not some shrub comming vp vpon the drye heath. If these things be so, what a nullity of faith is there in most men? when there be only words to expresse it. *That hee arose againe the third day, &c.* but it is plainly disproued in deedes, by this newnes of life.

2 Pet. 3. 18.
Ioh. 15. 1.
Psal. 1. 1. 2.

And hitherto of the first branch of this article, now folowes the other. *He ascended vp into heauen*, For the meaning. Hee being reuiued from the dead, his soule comming againe into his body, walked heere a while vpon earth for the space of forty dayes, eating, and drinking sometimes with his disciples, offering his body to be felt, and handled, comforting, and instructing them, and then in the open sight of them all, he went vp body and soule into the heauens, they looking and maruailing at it.

Secondly, for the grounds heereof. Sundry times was it foretold, by many types was it prefigured, and by sundry witnessess foundly testified. It was foretold by *Danid*. *Thou art ascended vp on high, thou hast led captivity captive, and given gifts vnto men*; and Christ himselfe spake heereof to his disciples both before his suffering, *I goe to prepare a place for you*; Ioh. 14. 2. *in my Fathers house are many dwelling places, and I goe my way, and will come againe and receiue you to my selfe, that where I am, there yee may be also*, and after, *I ascended to my Father, and to your Father, to my God, and to your God*. And the same was prefigured in *Enoch*, the seauenth from *Adam*, who is said to haue walked with God, and to haue beene taken away from amongst men: and in *Elias* the Propnet, who, whilst hee was walking, and talking with *Elisba* his seruant, was taken vp into heauen in a fiery Charriot, and also in *Moses*, who though he be not said to haue ascended vp to heauen as the other, yet he is said to haue gone vp vpon an high mountaine, the mount *Nebo*, and his body was afterwards scene no more vpon earth. Wherefore he is brought in with *Elias* conferring with Christ vpon the mount, at the time of his transfiguration; that the types, and antitype as it were, might bee altogether, before

Psal. 68. 18.
Ioh. 14. 2.
Ioh. 10. 17.
Gen. 5. 14.
2 King. 2.
Deut. 34.

A^c. 1. 12.

Eph. 4. 10.

A^c. 7. 56.A^c. 9. 4.

Christs ascension. Lastly, St. *Luke* setteth downe, how hee ascended with all the circumstances before spoken of in the meaning, and that two Angels like men, in white apparell, asked the disciples, who were looking vp to heauen, after that he was ascended from them. *Why stand ye gazing into heauen? this Iesus, which is gone up into heauen, shall so come, as ye haue seene him goe up to heauen.* And St. Paul saith, *Hee is ascended farre above all heauens, viz. all visible heauens, to the highest, where the throne of God is, yea, Steuen the first martyr addeth and saith, I see the heauens open, and the Sonne of Man standing at the right hand of God:* and he did once more yet manifested himselfe to *Saul* a persecutor to be there, when hee called from heauen vnto him, saying. *Saul, Saul, why persecuest thou mee?* which indeed did wonderfully confirme this thing euen to vnbeleeuers, for that so forward a persecutor, was suddenly heereupon turned to be a most zealous preacher, for that hee, which hated Christ, did set forth Christ his resurrection, and ascension vp into heauen, in euery place where he came. And wee are chiefly to gather all testimonies about this matter, because that seducers and couziners, (who would make the world beleue, that themselues were some great persons) when they haue done many and great matters, haue altogether failed in this last act of rising from the dead, and going vp to heauen, peculiar indeed to the Sonne of God alone. Such was *Simon Magnus* a coniurour, who by his inchauntments much hindered the gospel, and aduanced himselfe, and made the world beleue, that after his beheading, hee made himselfe aliuie againe: but when he would by his coniurations ascend to heauen also in the sight of many, he fell downe againe, and breaking his necke miserably ended his dayes. Such also was *Mahomet*, the great prophet of the Turkes. Hee commanded that his body should be kept from buriall to the third day after his death, promising that he would then reuiue againe, but it being kept not only to the third, but to the thirtieth, euen till a most horrible stinch came from him, no such thing appeared, only they put his body in an Iron coffer, which hangerh vpon the top of his Temple by the vertue of *Adamants*, to the deciuing of simple people to this

this day. And all false Christs, that lewdly haue raken vpon them this honour. Only this our blessed Sauour, as hee was wonderfull in his life, so was hee in his death, whatsoeuer hee promised, hee did accordingly euen after death performe.

The duties, whereby we are to shew our faith, in this are two, First, to doe the duties of our callings, without pretending any want of ability heereunto: for he ascended vp on high, as witnesseth the Psalmist, *to giue gifts to men*, which is also applied by the Apostle, saying, *He gaue gifts to men*. Now these gifts are such, as be fit for their callings, as is shewed in the history of the holy Ghost comming downe vpon his disciples, ten dayes after his ascension, in the shape, and likeness of fiery tongues, accompanied with the rushing, as it were, of a mighty winde: at what time they were made able to speake all languages, according to their office of preaching in all countreyes, among men of diuers languages, and indued with zeale, to goethrough with their Apostolicall function. And as any more were added to the fellowship of the Apostles, they were in like manner fitted with gifts needfull, as *Saul*, who before his conuersion was an enemy, but now a friend to the Gospell, before cold, but now fiery, who through zeale for the Christian religion, before ignorant of these diuine mysteries, but now in knowledge not inferiour to the very chiefe Apostles: for he learned nothing of any, as he saith, no not of *Peter, James, nor Iohn*: and as many more as the Lord had imployment for in his Church, through the holy Ghost were wonderfully inabled thereunto. Wherefore apply thy selfe, in what calling soeuer thou art placed, to walk worthy of it, pretend not insufficiency, for so thou disparagest the vertue of Christs ascension, thou shewest thy selfe vnfaithfull in him, that said, *It is necessary that I goe away from you, for if I depart, I will send the Comforter vnto you, And when he is come, which is the spirit of truth, hee will lead you into all truth, &c.* If thou be a Minister, then neglect not thy office, plead not want of leysure, want of memory, want of ability to preach the word, and to be instant in season, and out of season, for the spirit inables thee against all these: if thou

³
To doe the
duties of our
calling.
Eph. 4. 8.

Act. 2.

Gal. 1. &c.

Ioh 16. 7.
vers. 13.

Deut. 6.

bee a master of a family, neglect not the office of a master, plead not ignorance, disuse, incombrance of many busineses hindring thee from reading, or speaking of the law of God to thy family, from catechising thy children, and seruants, from praying with them, or examining the Sermons which they haue heard. If thou be a common Christian, fauour not thy selfe in thy weakeneses, and sinnes, plead not, that euery man is subiect to siane, and hath his infirmity, to be hindred from mortifying thy corruptions, to make thee rest contented with some clogge of sinne still hanging on. If thou bee a magistrate, neglect not causes, that come before thee, because thou seeest not into them, to hinder thee from executing iustice and iudgement, from deliuering the poore & oppressed, and so let all others, of what estate or degree soeuer, feare to colour ouer their negligences with the pretext of insufficiency: for Christ, that sets them in their estates, and places, hath ascended, and obtained gifts fit for them all, either therefore thou art an intruder, and neuer called to such estate, or else in some measure fitted with gifts for thy calling, and still obteyneest increase by seeking: According to that, *If any man want wisdom, let him aske it of God, who giveth liberally, &c.*

Iam. 1. 5.
2 To liue as
strangers here.

1 Thef. 4. 14.

verf. 17.

Ioh. 14. 2 3.

The second duty is, to carry our selues, as strangers in this world, all the time of our abiding heere, because our head Christ Iesus is in heauen, another world as it were, vnto which wee also doe belong, so many as belecue in his name; of this the Apostle speaketh thus, *If we beleue, that Iesus is dead, and risen, euen so they that sleepe in Iesus, will God bring with him: and both of these, and of them, that shall bee liuing at his comming to iudgement, he saith, Wee shall be caught up in the cloudes, to meet the Lord in the ayre, and so shall we euer be with the Lord.* Our countrey then is heauen, the place of our abode is provided there where Christ is, and hath bene euer, since his ascension, according as him selfe speaketh: *In my Fathers house, there be many dwelling places, and I goe to prepare a place for you, that, where I am, there yee may be also.* For this cause is it, that he tels christians, that they are not of this world, and wee are said to be Pilgrims, and strangers heere, as they which are so much commended for their faith, *Abraham, Sara, Isaac,*

Isaacke, Iacob, Moses, &c. concerning whom it is written, that they saw, that they were Pilgrims, and strangers vpon earth, Heb. 11. 13, 14, by which they declared, that they sought a countrey, which is a better, then their owne, an heavenly one, a City which God hath prepared for them.

Now then, that wee may carry our selues as strangers here, foure things are required: First, we must long after our countrey, and city heauen: as *St. Paul* saith in the name of all beleeuers; *Wee sigh, desiring to be clothed with our house, which is from heauen,* and particularly of himselfe, *Desiring to be dissolved, and to bee with Christ, which is best of all.* If wee put our selues vpon a journey, into a place farre from our owne home especially, if the wife goeth from her deare husband, or children from their louing parents, wee haue a longing desire to be at home againe, and the rather, if wee be hardly vsed abroad, and vndergoe many dangers: but wee are heere absent from God our louing Father, and from Iesus our deare husband, in a world of miseries, and which hateth vs; oh, how can we then, but long to be at home with them.

To liue like
strangers, what
required.
2 Cor. 5. 2.
Phil. 1. 17.

Secondly, we must not care any more, nor be more in loue with the goods and possessions of this world, then trauailers, that come to Innes of best entertainment, and richly furnished, are in loue with them: but as they vse them for their necessitie a night, or two, and away, not further regarding any thing they finde there, so must wee vse things of this world. If riches increase, according to *Danids* counsell, *wee must not set our hearts thereon.* If wee haue the world, as *St. Iohn* adui-
Psal. 62. 10.
1 Ioh. 2. 15.

seth, *we must not loue it, nor the things of the world,* but vse it, as it is said in another place, as though we used it not.

Thirdly, as men vpon their trauaile in strange places, are very inquisitiue for the right way, and will now, and then bee at the cost to hire a guide, but will not associate themselves with euery company, but be choise in this regard: so must wee euer bee carefull of our way to heauen, inquire for the right, at Gods word, and his faithfull ministers, and rather then faile, be at cost this way, and not company with lewde persons, least we be seduced by them, either through error, if they be heretiques, or through vice, if otherwise wicked.

2 Thes. 3. 6.

Fourthly, as they, which be in a strange countrey, doe comfort themselves, in all the misery which they indure, because they hope, yea long to be at home againe and to be recompensed for this, with the loue of their friends congratulating their returne, and all other pleasing contentments, which they wanted abroad : so must we in the midst of all our sufferings be comfortable, remembering, that we are in a strange countrey : when we shall returne to our fathers house. (vnto which time it will not be long) we shall bee recompensed with ioyes vnspeakable. Thus did *Moses*, when he might haue had the pleasures of *Pharaohs* court, and liued like a kings son: *He chose rather to suffer affliction with Gods people, for he had respect to the recompence of reward.* And for this is it, that we are exhorted *alwayes to reioyce, and to reioyce againe, for that the coming of the Lord is at hand,* at which time we shall be taken vp to our owne countrey,, and euer remaine with that Lord. And heere is added by *St. Peter* a fit thing, viz. *as Pilgrims, and strangers to absteyne from fleshly lusts, that fight against the soules,* which as viter enemies doe their indeauour to hinder vs, and to keepe vs out of our soules countrey. Euen as a woman, that is taken vp with a delight in strangers loue, growes out of fauour with her husband, and is for this perpetually diuorced from him: so, whosoeuer is taken vp with fleshly lusts, either by couetousnes, or vncleanenes, or surfeiting, and rior, &c. procures such dislike at the hands of our ieaalous Lord, as that hee shall for euer be kept from comming at him.

Quest. 27. Which is the second degree of his exaltation, and in which words ?

Ans. Secondly, *He hath all honor, power, and authority in heauen, and in earth together with God the Father.* In these words, He sitteth at the right hand of God the Father almighty.

Expla. In this answer is set down the very meaning of this article, containing the second degree of his exaltation, the second step of his rising, answering to the second degree of his humiliation. There he was despised, and placed vpon the gibber betweene two theeues, and hung like a poore creature, as vnable to helpe himselfe : heere he is honoured, placed in the
state.

Heb. 11. 35. 36.
Phil. 4. 4.

1 Pet. 2. 11.

state-chaire of heauen, and full of power both in heauen and in earth : there he was poore, weary, hungry, thirstie, and harbourles, heere hee sits at ease, full, rich, and abounding with dwelling places euen for all, that seeke vnto him : Lastly, there he was scorned, mocked, and derided with robes and crowne, as vnworthy to weare them, he was lesse esteemed, then rebels and murderers, : heere he is crowned, and robed with glory, and in earnest as most worthy, hee hath all knees bowing vnto him, and a name aboue all names. For thus is this phrase of sitting at the right hand, wont to be vsed in the Scriptures. *Salomon* is said to haue made a throne for his mother *Bathsheba*, and to haue placed her at his right hand, which was a doing of great honour vnto her, so as that whatsoeuer she would command should be so. In the fortieth psalme, the Queene is placed at the Kings right hand in a vesture of gold, that is, is honoured by him. In which places with the like, howsoeuer there is truth both in the words, and in the sense, yet heere it is not so: the Lord of heauen hath no right hand nor left, and some ignorant and vnlearned Monks haue taught long agoe, because hands, and feet, and face, and other parts of the body are ascribed vnto him, neither hath Christ any seat in heauen, for there is no need of any there : for which cause he is said also to stand at the right hand of God, and to be at the right hand of God making intercession for vs. The meaning therfore here is only to be taken, that hee hath all honour, power and authority in heauen and in earth, together with God the Father, euen Christ Iesus, both God and Man.

1 King. 2. 19.
Psal. 45. 9.

Act. 7. 56.
Rom. 8. 34.

For the grounds of holy Scripture, from whence this article is taken, they be many, and most eident, which confirme both his beeing at the right hand of God in heauen, and secondly, his honour there, and thirdly his power, and authority. First, that hee sitteth at the right hand of God in heauen, is plainly set forth, where wee are bidden to seeke the things aboue, *Where Christ Iesus sitteth at the right hand of GOD.* The very words are to bee noted against the vbiqutaries beyond the seas, and against all Papists, which will haue Gods right hand to bee euery where, and

Collo. 3. 1.

Ephes: 1:10.

Acts 1:12.

Acts 7.

Acts 9.

1 Thess: 4:16.

Phil: 2:9, 10.

Psal: 97: 7.

Heb: 1: 6.

Matth: 28: 18.

Psal: 1.

Psal: 110: 2.

1 Cor: 15: 25.

and so the very body of Christ, to be euery where, and really present, in the Sacrament of his Supper: But marke these words, and they teach vs not thus, but that his body and soule now glorified, are about in Heauen: and like vnto this, is that place to the Ephesians; *Hee set him at his right hand in heauenly places.* Moreouer, the Apostles, as hath beene already sayd, saw him goe vp into Heauen bodily, and *Sennen* saw the Heauens open, and the man *Christ* there; and *Paul*, though hee saw nothing, yet he heard his voyce from Heauen; *Saul, Saul, why persecutest thou me?* And where hee was then, the Angels plainly told his Disciples, he should remaine, till at the last, he were seene comming downe visibly, in the same sort, that hee ascended: wherefore it followeth in the next Article; *From thence he shall come.* From whence, I pray you, is this & the Vbiquitary must needs answer absurdly, From euery where: But the Apostle answers; *The Lord himselfe shall descend from Heauen with a shout, with the voyce of the Arch-Angels, &c.*

Againe, that hee is in highest honour there, the Apostle sheweth, in that he saith, *God hath highly exalted him, and giuen him a name above all names, that at the name of Iesuu, the knees of all might bow, of things in Heauen, and earth, and vnder the earth:* And is not that the highest honour, which is cited in the Epistle to the Hebrewes, out of the Psalmes; *Worship him, all ye Gods.* And this the sons of *Zebedee* knew well enough, when they desired of him, that they might sit, the one at his right hand, and the other at his left, in his Kingdome, viz. That they might haue the greatest honour of all his Disciples. Lastly, for the infinite power communicated vnto him, and souerainty ouer all things, himselfe speaks, as already in possession hereof; *All power is giuen vnto mee, both in Heauen and in earth.* Yea, he is made King of all the world: for, *Aske of me,* saith the Father, *and I will giue thee the Heathen for thine inheritance, and the ends of the earth for thy possession.* He hath power ouer all his enemies, according to that, *Sit thou at my right hand, till I make thine enemies thy foot-stoole.* And that of the Apostle, *Hee must raigne, till hee hath put all his enemies vnder his feet.*

3. To come now vnto the duties of this faith, The first is, to exult for this exaltation of our head, *Christ Iesus*, for our nature thus honoured and graced. Euen, as Israel reioyced, and shouted for ioy, so that the earth rang againe, when the son of *Dauid*, *Salomon*, was crowned King; and as *Steuen*, in the midst of his persecutors, now ready to bee stoned, ioyfully brake out, and sayd; *I see the Heauens open, and Christ Iesus standing at the right hand of God.* So the beholding of the same, by the eye of faith, must cause the like gladnesse in vs, euen in the midst of our greatest dangers. If we haue Christ on our side, who can bee against vs? if wee haue him, who is dead, or rather, who is risen againe, and sits at the right hand of God: if he be with vs, whom all the Angels doe worship, before whose iron scepter, all his enemies are but as a potters vessell. It is ioy enough for the wife, if her husband be crowned, or inuested into any great dignity; it is ioy enough for all good subiects, if their King subdue, and get the vpper hand of his enemies: It is ioy enough for a louing friend, if his deere friend be any way aduanced; but our husband Christ is here crowned, our King Christ makes his enemies his foot-stoole, our friend Christ is highly aduanced. What then, though we bee poore, afflicted, and disgraced: yet, through him thus raised, *we are more then conquerours*: wee are aduanced, we are raised.

1. Ioy for Christ his honour.

1 King: 1: 40.

Acts 7: 56.

Rom. 8: 34.

Psal. 2.

Rom. 8: 37.

The second duty is, willingly to yeeld obedience, and to be subiect to Christ Iesus, euen as wee are willing, yea, desire to be vnder the Prince, or some most noted person of honor; for, we count it a credit for vs so to be, though some seruitude, or attendance, bee required hereunto, which otherwise wee could bee content to bee freed from. For, what Prince is so high in dignity, as the Son of God, the Prince of Heauen? What person of honour may bee compared with him? Yea, he excels all, in all things, that may make vs willing with subiection, and bowing the knee at his name, which is inferred hereupon. First, in power and might, whereby hee is most able to doe vs good, and to subdue our enemies vnder vs, seeing (as was shewed to *Saul*) they that persecute his people, doe but kicke against the prickles. Secondly, in the loue of his subiects,

1. Subiection to Christ.

Phil. 1: 9.

Acts 9.

Ioh. 14. 15.

Matth. 11. 28.
1 King. 12.

Ioh. 8. 34.

3. To vse
Christ as Me-
diator onely.
1 Ioh. 2. 2.

Rom 8. 34.

iects; for, that haue doth not compell to his seruice, but faith, *If ye loue me, keepe my Commandements*, he is not rigorous and austere to the willing, if they faile in many things, hee forgiveth vnto seuentie times seven times, hee leaues them not to themselues, to performe their hard taskes, but giues them his spirit, to helpe their infirmities. Thirdly, in his facility and easinesse towards them, hee presseth them not too heavily, but his yoke is easie, *and his burthen is light*. If it had been thus with *Rehoboam*, the son of *Salomon*, towards the people of Israel, they would for euer haue bene his seruants; for, they desired, but to haue their yokes made more easie: and why should we not then be seruants to this Son of God, and offer our selues much more readily to doe his will all our dayes. But alas, most men are so blinded, that they make no account of this, as a preferment vnto them, they thinke it better, to be the base seruants of sin and the Deuill, that they may haue a litle pleasure of the vanities of this world: for they are none of Christs seruants, that liue in sin, seeing hee that commits sin is the seruant of sin.

The third duty is, to come vnto the Throne of Grace, in our prayers onely, by Christ, and vnto to refuse the helpe of other Mediatours whatsoeuer; *If any man sin* (saith *S. Iohn*) *we haue an Advocate with the Father, Iesus Christ the righteous, and he is a propitiation for our sins*. Hauing him therefore so good a friend, yea, and euer making request for vs, and performing our prayers, with the sweetnesse of his merits, as it were, with incense, out of a censor: what neede haue we of Saint, or Angell, to helpe vs to acceffe and acceptance before the Father? yea, I neede not say, what neede, but faith, can wee haue in so doing; seeing, that both himselfe hath bidden vs aske in his owne name, and in the case of sin, wee are directed onely to him, as our onely Mediator and Aduocate. Wherefore, the profession of the Church of Rome is in this poynt, by all meanes, to be reiected, as a profession and practice of infidelity, in Christs sitting at the right hand of the Father. Their comparisons from earthly Princes are chaffie, and of no moment, if they be brought to the ballance of the Sanctuary, and are meere colours, whereby they seek to colour ouer their blinde deuotion.

Quest.

Quest. 28. Which is the third degree of his exaltation, and in which words?

Ans. *Thirdly, he shall come from Heaven, at the end of the world, to iudge all, that shall then be found living, and all that have dyed since the world began, in these words. From thence hee shall come, to iudge both the quicke and the dead.*

Explan. For the meaning of this article, it is opposit to that, which setteth downe the first degree of his humiliation; for, as there of God, hee was made man, yea, a poore man, vnder the government of *Ioseph* and *Mary*: so here, hee is of a poore man, set ouer all, both rich and poore, great and small, that they might bee disposed of, according to his pleasure: And as there he was vnder earthly Iudges and Rulers, who did often decree hard things against him: so here hee comes, as Iudge and Ruler of all, to decree vnalterably extreme things, against all the stoutest of his enemies; and comfortable things, for all his louers and friends. *He shall come from Heaven:* that is, as man, for thus onely hee can remoue from place to place, his God-head euer fills all places, as man then hee shall come downe visibly and openly, with great glory, and troops of Angels about him, as Iudges are wont in pompe, and with great attendance, to ride their circuits, and hee shall come downe, towards this nether part of the world, where they haue liued, whose causes shall be heard, and proceeded in, as Iudges are wont to goe, to sit in iudgement in such places, as wherein, they dwell, which are to bee brought before them; *To iudge those, that shall then bee living:* for the world shall bee full of people, euen to the houre of his coming, and then the dead being raised out of their graues, euen all from the first *Adam*, shall be ioyned with the living (who shall only, instead of dying, bee changed) and thus all people together, of all Countreys and Nations, shall be presented before his Tribunal, to receiue sentence, as it shall please this great Iudge of the world; whether of absolution, to passe into the Kingdome of the Father; or of condemnation, into the Kingdome of Hell, with the Deuill and his Angels.

Secondly, for the grounds of holy Scriptures, whereupon
all

Acts 1. 12.

Heb. 9. 28.

Ioh. 14.

Mat. 24. 30, 31.

Chap. 25. 31.

23.

2 Tim. 4. 1.

1 Cor. 15. 51.

1 Thes. 4.

Luc. 17. 27.

all this is founded, the coming of Christ to iudgement, according to all these circumstances, is plainly here set downe in many places. First, that he shall come againe, the Angels sent of God for the same end, told his Disciples thus much, immediately after his ascension, saying, *This Iesus shall euen so come downe from Heauen, as yee haue seene him goe vnto Heauen*: And in another place it is sayd, that Christ was offered once, to take away the sins of many, and vnto them that looke for him, shall appere the second time without sin vnto saluation: and of himselfe he saith, *I goe away, but will come againe*. Secondly, that he shall come to iudge, not in pouerty, but in Maiesty, not basely accompanied, but gloriously with Angels, not like a Lambe to be slaine againe, but like a Lyon, to reare in peeces his enemies: all this doth he himselfe promise, saying, *Then shall they see the Son of man come in the clouds of Heauen, with power and great glory, and hee shall send his Angels with the sound of a trumpet, &c.* And what is here wanting, is further supplied in the next chapter, *When the Son of man cometh in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory, and before him shall be gathered all nations, &c.* And, *I charge thee* (saith Paul to Timothy) *before God, and before the Lord Iesus Christ, who shall iudge the quicke and the dead at his coming*. Thirdly, that the world shall bee then full of people liuing, as at other times, and that all shall not dye, before, the Apostle sheweth, both where purposely he entreateth at large of the resurrection, saying, *Wee shall not all sleepe, but we shall be changed in a moment, in the twinkling of an eye, at the last trumpet*: and where hee comforts the Church of God in this, that their dead friends, and they aliove, shall meet againe at the last day. And the Lord himselfe plainly saith, that as it was in the dayes of *Noah*, and in the dayes of *Lot*: so shall it be, at the coming of the Son of man, then the world was full of people, which were eating, and drinking, marrying, and giuing in marriage, &c. till the flood came, and swept them all away, till fire came from Heauen, and consumed them all: so shall it be at Christs coming to iudgement. Fourthly, that quicke and dead shall all come to iudgement before him, was long since confirmed vnto *Iohn* by vision. He saw a Throne set,

set, and the Son of man sitting thereon, the bookes opened, and all, euen the dead, aswell as the living, brought before him to bee iudged, according to the things written in the bookes, then *The earth gaue up the dead buried there, and the sea* Reuel. 10. 13. *gaue up the dead that were therein.* And S Paul, hence gives warning, that we iudge not one another, *For we must all appeare* Rom. 14. 10. *before the Iudgement seat of Christ.* Fifthly, that the manner of his comming shall bee most terrible to all his enemies, but comfortable to his friends, & faithfull people: for the terrour, it is set forth by comparisons, taken from the flood, fearefully Luc. 17. 27. *drowning the old world, without mercy, or compassion, from the fire & brimstone descending vpon Sodom, from the sor-* Prou. 1. *rowes comming vpon a woman in trauell, from a seuerer Ma-* Math. 24. *ster returning from a far Country, & adiudging his vnprofitable seruants to be cut off, and to haue their portion in the place of weeping, and gnashing of teeth, and from a theefe breaking into an house, to rob and slay, in the dead time of the night, &c.* For euen such, and more terrible by farre, shall Christs comming to Iudgement be.

Againe, it is set forth by particular accidents, that shall accompany this time, *viz.* flaming fire, in which the Lord shall 1 Pet. 3. 10. *come to render vengeance to the wicked, wherewith the earth, with the workes thereof, shall be burned vp, The Hea-* *uens shall passe away as a scrowle, and the elements shall melt with* *heat. A denouing fire before him, and a great tempest round a-* Psal. 90. 3. *bout him.* The Sun and the Moone darkned, and the Stars Math. 24. *losing their light. A great trumpet sounded, peircing from one end of the world to another, and all this in a moment, in the twinkling of an eye. Lastly, it is set forth in the effects.* *All faces shall gather blacknesse. They shall see him, whom they* Ierl. 2. 6. *haue pierced, and mourne euery family apart. And, as the Lord himselfe saith, All the kindreds of the earth shall mourne. They* Zach. 12. *shall run away, and call vpon the mountaines to fall on them, and* Math. 24. 30. *vpon the rocks and hills, to couer them. But vnto those that wait* Reuel. 16. 10. *for the comming of the Lord, it shall be comfortable, wherefore Christ saith, When yee see these things, lift up your heads with* Luc. 21. 28. *joy, for your redemption draweth nere: And the Apostle vseth this argument to the Thessalonians, to disswade them from*
sorrowing

- 1 Theſſ. 4. 14. ſorrowing, like vnto the Heathen : for, at his coming, wee
 ſhall be taken vp into the clouds, to meet the Lord, and ſo remaine
 euer with the Lord. Sixty, at the time of this iudgement, it
 Ioh. 5. 29. ſhall be proceeded according to mens workes; They that haue
 done good, ſhall goe into euerlaſting liſe: they that haue done euill,
 Matth. 25. into euerlaſting condemnation. The ſheepe of Chriſt, that haue fed
 the hungry, clothed the naked, viſited the ſicke, &c. ſhall bee
 inuited into the Kingdome of the Father; the reſt, into euerlaſ-
 1 Cor. 4. 5. ſting fire. And ſecretſt euils ſhall not then bee hid, for
 thought: ſhall bee maniſeſted, and moſt hidden things disco-
 uered. The booke of euery mans conſcience that was dead,
 Reu. 20. 12. ſhut vp and benumbed, here ſhall be opened, and according
 to the things here written, he ſhall be iudged. Not onely for
 ſins committed, but euen for omitting good duties, men ſhall
 bee ſent into Hells torments. No outward thing ſhall then
 Matth. 25. 1. ſtand any man in ſtead, the fooliſh Virgins with lamps, but
 wanting oyle, ſhall bee ſhut out of the Bridegroomes cham-
 ber. Nor crying, or crauing, ſhall then preuaile, for ſuch, as
 haue liued impenitently in ſin: if they ſhall ſay, Lord, Lord,
 Magh. 7. 21. open vnto vs; he will answer, Depart from me ye workers of in-
 quity, I know you not: if with Eſau, thou then ſeek the bleſſing
 Heb. 12. 16. with teares, there is no place for repentance to be found. And
 thus much for the grounds of Chriſts coming to Iudge-
 ment; and the further ſetting forth of the ſame: Now, if any
 man ſhall aſke the time, when theſe things ſhall be? It is eaſi-
 Matth. 24. 36. ly answered; *The day & the houre knowes no man, no not the Son
 of man himſelfe, but the Father only*: but for the yeere, diuers
 men haue gheſſed diuerſly, and becauſe they bee but conie-
 ctures and gheſſings, I will not trouble the Reader herewith.
 The onely thing to be taken heede vnto, is, that the Goſpell,
 hauing beene already preached to all nations, and Antichriſt,
 that man of ſin diſcouered: we are onely to attend his further
 laying open, and conſuſion, when the Kings of the earth, that
 honoured him, ſhall make a mocke of him, and a glorious
 conuerſion of the Iewes, the ſtiſſeſt enemies vnto the Lord
 Chriſt, and then ſhall the coming of the Lord vnto Iudge-
 ment be.

Thirdly, for the duties of this faith. The firſt is, to keep a
 good

good conscience before God, and men, because at the day of iudgement, every conscience shall be a booke opened, and all the world shall read, whither it be good, or bad. This *Paul* professeth to be his care saying : *Heerein I indeavour to haue a cleare conscience alway towards God, and towards men.* The reason he alleadgeth before, viz. for that he had hope, *that the resurrection should be both of the iust and vniust* : that all should be brought forth another day to iudgement. And in an other place, speaking of the gentiles, which had not the written law, he saith. *At the day, when God shall iudge the secrets of men by Iesus Christ, those that are under the law, shall bee indged by the law, and they that are without, without the law* : for vnto both, the conscience is a law, bearing witness for, or against, and the thoughts accuse, or excuse : that is in euery mans nature there remaines some impression of good, and bad, of right, and wrong, a light, whereby to discerne these, and for those that haue done ill; heere will bee an accusation at that time, they, that haue done well, shall bee excused. And this wee cannot, but in some measure conceiue by experience daily, for that, when wee haue done amisse, wee feelee afterwards an inward trouble in our mindes, and though wee would gladly put off the thinking heereupon, yet wee cannot, but still thoughts, this way come often vnto vs, and disquiet vs, and chiefly, when we are alone, and in greatest darkenesse, of the night. Now all this is nothing else, but our consciences beginning the part, euen whilst we are aliue, and as it were warning vs, to take heed of sinne, though neuer so hidden, for it will not suffer it to be blotted out through forgetfulness, but is, and will be a continuall register heereof so long as we liue, and most of all then present it selfe before the Lord, when finally, and irreuocable iudgement shall passe vpon all. Wherefore as hee, that is continually watched by one appointed of his master, who hath power of life and death ouer him, so that in no place hee can be hidden from his sight, and hee will not by any bribes be hyred to conceale what hee seeth ; will carefully carry himselfe in all things as a good seruant, and not by any allurements be drawne to waste his masters goods, or to neglect his busines, or to any vnfaithfulness towards him.

To keepe a
good consci-
ence.
Act. 24. 16.

Verf. 15.

Rom. 2. 16.

Verf. 12.

Verf. 15.

him. Euen so let vs be coneyned alwayes in the feare of the Lord from all disloyalty towards his maiesty, and from all abuses either against our selues, or our neighbours, euen when opportunities of secrecie are offered heereunto : because our owne conscience notes our doings, and will not bee hired to giue any other, but true testimony against vs, when wee come to our reckoning at the last day. Oh! how comfortable will it be then to haue a good conscience.

2 To absteyne
from iudging
other men.

The second dutie is, both to absteyne from iudging and censuring others, and to neglect, and not set by mens iudging of vs, if so be, our consciences iudge vs not: because there is one iudge of all, and it is presumption in whomsoever, to take his office out of his hands, in iudging these to be hypocrites, these reprobates, and these damned creatures: and it is such presumption, as that whosoever vseth it, shall not escape the iudgement of God, according to that : *Thou art inexcusable, o man, who soeuer thou art, that iudgest, &c.* And it is a flat precept, not only for some, but for all : *Iudge nothing before the time, that the Lord comes, who will lightent things, that are hid in darkenes, and make the counsells of the heart manifest.* And what neede wee to care, what iudgements of idle headed men passe vpon vs : seeing that it shall not stand as they iudge, but as the Lord iudgeth. Let vs therefore get the Lord to bee on our side, and so not care, how man in his iudgement is against vs. But yee will say, what are wee not to iudge others at all? whereunto then tends that of our Sauour CHRIST? *By their fruites shall yee knowethem.*

Rom. 2. 1.

1 Cor. 4. 5.

Rom. 8. 33.

I answer, yes, wee may iudge others, in whom wee see the workes of darkenesse to abound, for our owne, and the preservation of others, who for want of information, and notice taking, might otherwise bee subiect to the infection of their poyson : againe, wee may iudge others, in regard of strength or weakenesse to take heede of giuing to the weake occasion of offence, and stumbling. And lastly, wee may iudge, to make them ashamed, and to come to repentance from their dead workes, as Peter did Simon Magnus. But to iudge, that is, to pronounce, but in our heartes, any man a cast-away, thus

Rom. 14. 13.

Act. 8. 23.

thus to cease praying for him, or vſing meanes, as vnto a brother, of his reformation (except ſuch an one as hath ſinned againſt the holy Ghoſt) or to eſteeme any profeſſor of Gods word not yet diſcouered, an hypocrite; this, this is to enter into Chriſts iudgement-feare, and to procure ineuitable iudgement againſt our ſelues. If it be further demanded, and are we ſo lightly to eſteeme mens iudgements? how is it then, that wee are bidden to procure things honeſt before all men, yea, before thoſe, that are without, viz. Infidels, and vnbeleeuers? I anſwer, that this is ſpoken in regard of juſt occasions of being cenſured, which wee muſt by no meanes giue, nor make any ſhew heereof, but walke ſo blameleſſy before all men, as that, they which ſpeake euill of vs, as of euill doers, may bee aſhamed, and ſeeing our good workes, *glorifie God in the day of their viſitation.* But if walking thus, thou be yet iudged, thou needeſt not with the Apoſtle, paſſe for this iudgement of man.

The third duty is, euer to bee vigilant, and watchfull againſt the Lords coming, becauſe it will bee ſodaine, as of a theiſe in the night. The ſame *which I ſay vnto you,* (ſaith our Sauour Chriſt hereupon) *I ſay to all men, watch.* All comfort is promiſed to them that watch, and wait for his coming, and all terrour is threatened to them, that doe otherwiſe. Now this watching is well doing with the good ſeruant, who being found thus, is bidden to enter into his maſters ioy : it is to haue oyle in our Lamps with the wiſe virgins, (viz. ſoundnes, and ſincerity of religion) who were admitted to nuptiall delights with the Bridegroom: to walke in ſobriety, and temperance, as children of the light, and of the day, to whom the coming of the Lord ſhall not be vnawares. And to be watchfull in this manner is alſo moſt neceſſary, becauſe that by our workes wee ſhall be iudged, and where then will our place be, if we be not euer thus exerciſed? For not only ſhall we be iudged, according to our workes, but according to thoſe, wherein we are taken at his coming: if we be then working wickednes, if wee be taken in ſinne, no good thing, which we haue done, ſhall aduantage vs, but the fearefull ſentence of condemnation will paſſe againſt vs, for the ſinne, wherein wee

3 To watch againſt the Lords coming.

Math. 24. 38.

Math. 25.
1 Theſ. 5. 5.

Ezech. 18.

are found. Wherefore as wee beleue this, so let vs expresse it, by our daily setting a watch ouer our wayes, that wee may not offend; by our starting vp without delay from our falls, least the Lords comming to iudgement preuent vs; by our obseruing, and taking all occasions to increase the number of our good workes, in our seuerall callings, according to our ability, that thus we may be sure to be found in the number of those, vpon whom the sentence of absolution shall passe, *Come yee blessed of my Father, into the kingdome prepared for you: for I was hungry and yee fed me, naked, and yee clothed mee, sicke, and in prison, and yee did visite me, &c.*

Math. 25.

4 To pray for
the conuersion
of the Iewes.

The fourth duty is, to pray for the speedy conuersion of the Iewes, and the further manifesting of Antichrist to all the world, that hee may be stripped off his triple crowne, and all his robes of honour, more then imperiall, and bee pointed, and wondered at of all men, as a monster amongst men, and a seducer plainly set vp by the old couzening serpent the diuell, as we read in the booke of the Reuelation. For these things must be, and then will Christ come to the comfort of all the faithfull.

The fift duty, is to bee strong in the faith of Christ against all the assaults of Satan, and manfully to resist his attempts, to drue vs into dispaire in regard of our sinnes, and vnworthines: for Christ our Saviour, not any other shall bee our iudge, according to that of the Apostle, vttered to the encouragement of all faithfull people: *It is God that iustifies: the Lord Christ, the great iudge of all, that acquits thee, euen he that dyed for thee, who then shall condemne? Thy cause shall come before him, that loued thee thus dearly, when thou wert yet an enemy, but now much more by faith, being reconciled, who then can lay any thing to thy charge? assuredly none. Bee not therefore faint-hearted, but make resistance heerein against the diuell, and hee will fly from thee.* The more weakely thou acquittest thy selfe in this, and the more fearfull thou art, the further art thou from faith, in Christs comming to iudge all the world.

Rom. 8. 33.

Rom. 5.

1 Pet. 5. 9.

Quest. 29. What doe you learne to beleue

leeue concerning God the holy Ghost, and in which words?

Ans. I learne to beleue, that hee is God equall with the Father, and the Sonne, and the Sanctifier of all the elect people of God, in these words: I beleue in the holy Ghost.

Explan. These few words of the Creed, doe teach no lesse concerning the holy Ghost, then is heere set downe: *I beleue in the Holy Ghost*: that is, as I beleue in the Father, and in the Sonne, and doe heereby acknowledge both Father, and and Sonne to be God: so by beleueing likewise in the *H: G:* I acknowledge the Holy Ghost to be God also: againe, for that God is but one, as hath bene already shewed, in acknowledging the *H: G:* to be God, I confesse him to bee one, and so equall with the Father, and the Son. Furthermore, in that I beleue in him the holy Ghost: I acknowledge his office of sanctifying and making holy the people of God: for otherwise the Father, also is holy, and so is the Son, but this is the peculiar office of the spirit to sanctifie, from hence hath hee this name of the holy Ghost. Lastly, *I beleue in the holy Ghost*, that is, I put my whole trust, and confidence in him, as I doe in the Father, and the Son for my preservation, and saluations: and more specially, as I depend vpon God the Father, as my creatour, and dayly protectour, and vpon God the Son, as my Redeemer, and dayly Mediator, so do I depend vpon God the holy Ghost, as my comforter, and the worker of grace, and all vertue in me, being of my selfe a lump of sinne, and a masse of corruption.

Secondly, for the grounds of this article: and first, that the holy Ghost is God, *St. Peter*. makes it plaine, when as hauing told *Ananias*, that hee had lyed vnto the holy Ghost: he added, *Thou hast not lyed vnto men, but vnto God.* These last words expressing, who the holy Ghost was, of whom hee had spoken before, viz. God. Moreouer, well said the holy Ghost, saith *Paul*, by his Prophet *Esaie*: *God makes the hearts of this people fat, and say, by hearing yee shall heare, and not vnderstand, by seeing yee shall see, and not perceiue:* Whereas the Prophet tells vs, that *Iehouah* the Lord God spake these words vnto him,

him, whence plainly followes, that the holy Ghost is very God, and Lord. Secondly, that the holy Ghost is equall with the Father, and the Son, and not inferior, or seruant, as Macedonius wickedly taught, is plaine from diuers reasons. First, because he is one with the Father, and Son, according to that of *Iohn*, *There be three, that beare record in heauen: The Father, the word, and the Spirit, and these three are one*, that is, one substance, and essence, one infinite wisdom, power, glory, and maiesty. Secondly, because hee is alike worshipped with the Father, and Sonne, as in that prayer put vp alike to them all. *The grace of Iesus Christ, the loue of God, and the Communion of the holy Ghost be with you all, Amen.* Lastly, because he is alike the Creator of the world, and the preseruer of all things: for when God in the beginning made the heauens, and the earth, &c. the Spirit is said to haue moued vpon the waters, *incubasse*, by a word that signifieth to sit and hatch, and breed life, as a Henne doth, to bring forth her chickens. And *Elihu* mentioned in *Iob*, a man of an excellent spirit, saith, *The Spirit of the Lord hath made mee, and the breath of the Almighty, hath giuen me life: and in the Psalmes, it is. If thou send forth the Spirit, they are created, and thou renewest the face of the earth*, speaking of all other creatures, which all so made, and preserued by Gods Spirit, the holy Ghost.

Thirdly, that the H: G: is the sanctifier of the people of God, will easily appeare, if we consider, either this attribute holy, euerto be annexed vnto the Spirit, as Iesus, and Christ serueto set forth the Son of God in his office: or the comparisons, by which hee is for the further declaring of the same, compared, for he is said to be fire, and therefore *Iohn* the Baptist speaketh thus of him: *Hee that cometh after mee, viz: Iesus Christ shall baptise with the holy Ghost, and with fire*, that is, the H: G: who is as a fire purging away, and refining from the dross of sinne, as is further set forth, where wee are forbidden to quench the Spirit of God: againe, he is compared to water, in that saying to *Nicodemus*, *Unlesse a man be borne againe of water, and the holy Ghost, hee shall not see the kingdom of God*, that is of the holy Ghost in the vse of water in baptism,

1 Ioh. 5. 7.

2 Cor. 13. 13.

Gen. 1. 2.

Iob 33. 4.

Psal. 104. 30.

Math. 3. 11.

1 Thef. 5. 19.

Ioh. 3. 3.

tisme, setting forth the power thereof, viz. to cleanse from the filthines of sinne, as water doth from the filth of the flesh. Or if wee consider the workes of sanctification to be all wrought by the holy Ghost: as first sauing knowledge, which is all one with faith, that most excellent, and holy making grace. *The Spirit witnesseth with our spirits, that wee are the children of God.* Rom. 8. 16. 1 Cor. 2. 13. It maketh vs to know, and beleeue those things, *that are giuen vs of God*, that is righteousness in Christ, through whom wee are his adopted children, and in the way to eternall life, according to that. *This is life eternall, to know thee to bee the very God, and whom thou hast sent, Iesus Christ.* Ioh. 17. 3.

Secondly, spirituall gouernment, wherby euill is suppressed, and that, which is good increased in vs, error is auoyded, and the truth in all things followed. They which are in Christ Iesus, to whom there is no condemnation, *walke after the Spirit, and not after the flesh*, the spirit rules in them, and causeth them thus to walke, and all the sonnes of God are thus ruled, and led, *for all that are led by the spirit of God, as hee addeth, are the sonnes of God.* Particularly the spirit so gouerneth by struiuing against euill motions, and by offering good: *for the spirit fighteth against the flesh, as the flesh fighteth against the spirit*: in our weakenesses it helps vs: for when we are vnable to pray acceptably, it workes with vs, and helps vs to offer vp sighes, that cannot be vttered: in our ignorances it directs vs: for it leadeth vs into all truth. Thirdly, spirituall consolation, in our seuerall afflictions, and tentations, which is another part of holines: for this, hee is called the comforter, whom Christ promisseth to send, to mitigate the heauines of the disciples after his departure, he is called the oyle of gladnes, which maketh cheerefulnes euen to appeare in the face, he is called *the spirit of adoption, whereby we crye, Abba, Father*, that is, *the spirit of adoption, whereby we crye, Abba, Father*, that is, affecting vs with the assurance, and comfort of Gods children, when we are feared and troubled. Fourthly, power commendably to doe the weightiest duties of our callings, therefore it is said to be the spirit, that was taken of *Moses*, Num. 11. and put vpon the Elders of Israel, that they might be able to iudge, and decide controuersies arising amongst their brethren: it was by the Spirit, that *Abelshab*, and *Bezabel* were in-

Rom. 8. 16.
1 Cor. 2. 13.

Rom. 8. 1:

Verse 14:

Gal. 5. 17.

Rom. 8. 26.

Ioh. 16. 13.

Ioh. 14.

Gal. 4. 6.

Rom. 8. 15.

Num. 11.

Exod. 35. 31.

Aa. 2.

abled to worke all curious workes about the tabernacle : it was the Spirit, that made the Apostles sufficient, vnto a farre greater worke about the spirituall Tabernacle, viz. to preach the gospell effectually to men of all languages, they being vnskillfull of any, but their mother tongue, and for this caule hee is called by the Prophet, the Spirit of power, *Esa. 11. 2.*

³
1 Cor. 6. 19.
1 To keepe our
bodies pure.

Thirdly, the duties of this faith are: first, to keepe our bodies holy and pure, as temples of the holy Ghost, and not to defile them by vncleanenes: for our bodies are his temples, as the Apostle reacheth. This therefore we are to doe with all readines, as they to whose houses the King vouchsafeth to come, or some great person, by whose comming they are like to be bettered in their estate, all their life after, they will not haue any noysome or vncleane roome, but their very entrances, and courts shall be fit to giue contentment vnto those worthy guests: for Gods Spirit is the King of heauen, by his comming he makes vs the members of Christ, but no dung-hill is so loathsome, or lakes so spitted at, as a body defiled by vncleanenes. The body by whordome is taken from being the member of Christ, *and made the member of an harlot*, the temple of the holy Ghost is made a stewes. Wherefore let this, and all smell heereof in thoughts incontynent, and speeches filthy, be farre remoued, otherwise there is no faith in the holy Ghost. When Christ found in the Temple at Ierusalem; which was made but of stone, buyers, and sellers, and money changers, that made the house of God, but an house of merchandize, he waxed so angry, that he whipped them all out, and ouerthrew their tables: how much more then will he disdaine, and scourge those, that make the temple of the holy Ghost, this liuing temple, not an house of merchandize, but a sinke of fikhines, and vncleanenes? On the contrary side, when the materiall Arke was entertained into the house of *Obed-Edom*, the Lord blessed him, & all that he had, exceedingly: how much more then will hee blesse vs, if wee enterraine more nearely into the house of our body, not an Arke made of Cedar wood, but the Lord heereof himselfe, the holy Ghost, which is, when wee keepe our bodies holy.

1 Cor. 6. 18.

Marc. 11. 15.

2 Sam. 6. 11:

The

The second duty is, to beleue without doubting, whatsoever is contained in the holy Scriptures: because, that all were giuen by *inspiration* of the Holy Ghost; and were set forth by holy men, not of any *private motion*, but as they were *moued by the Holy Ghost*. Now, we cannot then beleue in the Holy Ghost, but we must also beleue, whatsoever comes from him. We are therefore generally to beleue the promises, the threatenings, the histories here contained, to bee true, the doctrines, precepts, and prohibitions to bee of God, and necessarily to be obeyed: particularly, wee are to beleue places mysticall, which passe humane reason, and places repugnant in themselves, in the reconciling whereof, we cannot be so fully satisfied. Such things as be *historically*, we must not hold *parabolically*, as *Porphyrius* did the booke of *Iob*, because hee could not conceiue, how so strange an history should be true. Such things as be more vnpleasing, we must not hold to haue come from an euill God, and the more pleasing and sweet onely from our good God, as the *Mannichees* and *Marcion* did the old Testament, for which they reiected it, and receiued only the new. Such things as are, were written by men vicious, but after their conuersion, holy and vertuous, are not therefore to be reputed as vnworthy our beleefe: as the *Seueriani*, and the *Ebionites* did all the *Epistles of Paul*. Such things as were written after, not consenting in all circumstances with the former, are not to be reiected, as the *Ebionites* did all the *Euangelists*, but *Matthew*, and *Cerinthus*, all but *Mark*. And if there be any other, that haue done the like, they haue in stead of beleueing in, resisted the Holy Ghost, and are therefore to bee abhorred. As for all such, as truly beleue in the Holy Ghost, I may more confidently vse the words of *Paul* vnto *Agrippa*: *I know that they beleue all the writings of the Prophets and Apostles, and whatsoever pen-men of the Scriptures.*

The third duty is, to vse all our gifts to the honour of God, who is the Holy Ghost, from whom we receiue them all, whether wit and learning, whether agility and aptnesse, whether courage, strength, and magnanimity, or eloquence, or diuers languages, or any other: for it is the Holy Spirit of God, that makes men able to the duties of their callings, as wee haue heard

1. To beleue the Scriptures.

2 Tim. 2. 16.

1 Pet. 1. 21.

3. To vse our gifts to the honour of God.

1 Cor. 47.

heard in the seuentie Iudges ioyned with *Moset*, and in *Abekab*, and *Bezabel*, &c: and as the Apostle doth more then affirme, saying; *What hast thou, that thou hast not receiued?* If then thou abuse thy wit vnto deceit, thy power to tyranny and oppression, thy languages to ostentation, thy learning to pride, thine agility to cogging and cheating, thy magnanimity to stoutnesse and stubbornnesse against God Word, thy strength to strength of drinking wine, and of pouring in strong drinke; what doest thou else, but turne the weapons, wherewith the Spirit hath armed thee against thine enemies, vpon his very face: as if thou shouldst take the sword by a frend, offered vnto thee in thy great necessity, and seeke to sheath it in his bowels. Let vs therefore flye such monstrous ingratitude, and vse our gifts according to his good pleasure, let our learning, wit, and best cunning, be strained to further our own, and the sanctification of others: let our might, power, and courage, bee bent for the strengthening, and the encouragement of the feeble, and faint-hearted, let our agility and aptnesse, be forced to a readinesse, vpon all occasions of doing good.

4. To submit our selues to Gods Spirit.

2 Cor. 3. 5.

Gen. 6. 5.

2 King. 5.

1 Sam. 15.

The fourth duty is, to submit our selues in all things, to the gouernment of Gods Spirit, and not to stick in our owne wayes, nor to follow the sway of our owne natures: for whom should wee rather follow and bee ruled by, then him, vpon whom we place our confidence, whom we beleue, to be the leader into all truth, and our Guide. For, if wee follow our owne thoughts, they will deceiue vs, *wee cannot thinke a good thought*: if what we imagine to be best, we shall fouly erre, for *all the imaginations of mans heart are onely euill continually*. See what *Gehazi* gained, when he thought, by following his own way, to get him great riches, and in his heart, condemned his Master *Elishah*, of folly and nicenesse, more then needed, who was led by Gods Spirit, in refusing gaine, for doing a miracle vpon *Naaman*. Looke vpon the misery, into which *Saul* the King brought himselfe, when he thought to deale more wisely, in the matter of the *Amalikites*, then Gods Spirit by *Samuel* directed him: for, he thought to please God well enough by sacrifices, and to enrich himselfe also, by that which God had

appoynted,

appointed, to perish by sword and fire. And no lesse foolish, was *Achan*, and *Ananias*, and *Saphyra*, to their smart, as their histories doe declare; and *Salomon*, in taking many wiues, and contracting affinity with most Princes, for the increase of his power, and establishing his peace. For, *Gebazi* is thus ^{Ios 7.} made a loathsome leper, *Saul* is turned out of his Kingdome, ^{Acts 5.} *Achan* and *Ananias* lose their liues, and *Salomon*, almost ten Tribes to his posterity. Let these examples therefore be warnings vnto vs, that wee trust not to our owne inuentions, but goe out after the Spirit, speaking in the Word, with *Abraham*, ^{Heb. 11. 8.} though wee our selues know not whither. Euen as silly Orphans, which know not how to buy and sell, and to deale in this wily world themselves, doe willingly submit themselves to some faithfull friend, that vndertakes this care for them.

Quest. 30. Which is the second part of your articles of faith, concerning the Church of God?

Ans. *The second part is. The holy Catholique Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the life everlasting.*

Quest. 31. What learne you here to beleue, concerning Gods Church?

Ans. *Four things.*

Quest. Which is the first?

Ans. *First, I learne to beleue, that God hath a Church, consisting of a certaine number of true beleuers, of whom some bee in Heauen, and some vpon earth, and that I my selfe am a member of the same.*

Expla. Wee are to prefix in our vnderstanding, I beleue, and so to confesse, I beleue the holy Catholique Church, &c. and not, I beleue in, as we say of God the Father, Son, and Holy Ghost. For the meaning of the words then, it is fully set down in the answer, viz. although I cannot see with the bodily eye, into the inuisible Church of God, consisting onely of true beleuers, yet I doe by faith firmly hold, that (as there is an
outward

outward and visible Church militant here vpon earth, that is, a company of people outwardly called, by the sincere preaching of the Word, and further marked out, by the right administration of the Sacraments amongst them) so there is such a Church, as is seene onely by the eye of the Lord, inwardly called by the efficacy of the Spirit, part of which is already triumphant in Heauen, and part here still in this world, the one sort being the Saints and faithfull departed, the other faithfull men and women yet liuing: And because I can otherwise haue no comfort in all this, I belecue to my further comfort, that I am a member of this inuisible Church, and of the same body with the godly in Heauen.

2. For the grounds of this, they are first to bee brought, which testifie, that God hath a Church. 2. That this Church is a visible company called together, by the preaching of the Word, which is the Church before men. 3. That they yet onely are the true Church before God, which are Beleeuers. 4. That no Church is to be beleued in, that is, to be made the foundation of our faith; but onely to be beleued, that is, to be acknowledged, and to be cleaued vnto, when it is found to bee Gods Church, and to bee obeyed in all things, wherein it obeyeth *Iesus Christ* the head of all.

That God
hath a Church.

Acts 8.1.
Eph. 4.12.
Reuel. 2.3.

The true mark
of the Church.

First, that God hath a Church, is plaine, from the often mentioning of the Church of God in the Scriptures. Great persecution is sayd to haue been raised vp against the Church, in the Acts; and God is sayd, to haue giuen some Apostles, &c. for the building up of his Church. And in the Reuelation, there be seuen Epistles, directed to seuen severall Churches, one to the Church at Ephesus, another to the Church at Laodicea, &c. This is so generally acknowledged, that it shall not neede to be further insisted in. But that this Church is a visible company called together, by the preaching of the Word, &c. these being the principall markes and signes, by which it is knowne amongst men, is somewhat contradicted, yea, exploded by the Romanists, and other signes of vniuersality, antiquity, succession of Bishops, &c. substituted, and therefore, *aliquantulum operosius*, (as this Commentary will beare) to deale herein. And first of all, the word *Ecclesia*, a Church, comming

comming of *ἐκ*, and *καλέω*, in Greeke, that is, to call out, giueth great light herein, the Church being according to the signification of this Word, a people called forth out of the rest of the world, as the Apostle, not naming the Church at Rome, yet in effect calleth it, saying; *To you, which are at* Rom. 1. 7. *Rome, called to be Saints*: now, if it be a people called out of the world, the best note whereby to know it, must needs bee the voyce calling, which, if it be the Talmud of the Iewes, it is a Synagogue of Christs enemies, if the Alchoran of *Mahomet*, it is an Assembly of Saracens; if the Word of God corrupted, by false interpretations, or *defused*, with mingling mens traditions therewith, it is a Sect of Heretiques: But, if it be the pure Word of God, purely and sincerely preached, it is the Church of God. For, this hath euer been a certaine note of Gods Church, and such as cannot deceiue. Thus hath it beene noted, to be in the family of *Enoch*, that walked with God, *viz.* by obedience to his voyce; and of *Noah*, for he did thus also walke with the Lord; and of *Abraham*, who went out at Gods Word from his fathers house, and amongst his posterity the Iewes, who at the Word of the Lord followed *Moses* and *Aaron* thorow the red sea, thorow the wilderness, and the numberlesse turnings, by which they were directed from the Land of *Egypt*, vnto *Canaan*. And still vnder the new Testament, this was the infallible marke of Gods Church, first amongst the Apostles, who were called out from others by the Word of God, to follow the Lord Christ, then amongst other faithfull people, as they were added to the Church, they were called by the word: witnes that great work of conuersion, wrought by the Ministry of *Peter* at one sermon, there were three thousand, who when they hard it, were Acts 2. 41. seuered from the rest of the world, & added vnto the Church, and it is immediately further noted, Verse 47. *that the Lord daily added vnto the Church such as should be saved*, *viz.* calling them, by the Sermons of his Apostles and Ministers. To proceede from history, to the doctrine of holy Scripture. Doth not the Prophet *Esaie* teach the same thing? when he saith, Esa. 3. 10. *To the Law, and to the testimony, if they speake not according to this Word, it is because they haue no truth in them*, *viz.* When Seducers shall
 goe

Verse 19.

1 Ioh. 10.

Verse 9.

Gal. 1. 8.

Matth. 15. 7.

Verse 9.

goe about to draw them to the seruice of Idols, and to follow South-sayers, and such as haue the spirit of diuination, as in the 19 verse, they were still inseparably to sticke to the Law of God, and not to follow them, which doe otherwise, and the marke, whereby to know these, is that *they speake not according to this word*, then the marke of Gods people, must needes bee this word purely spoken, and taught amongst them. Again, S. Iohn saith; *If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him Gods speed*; And in the verse before, hee twice nameth the doctrine of Christ; *He that continueth in the doctrine of Christ, hath both the Father, and the Son*. So that, if Iohn be made Iudge of the Churches markes, the principall shall bee the Word, the true doctrine taught there. And to the same effect speaketh S. Paul; *Though we, or an Angell from Heauen, preach otherwise vnto you, then we haue preached, let him be accursed*, corrupt preaching is still made the marke of Seducers, and then on the contrary side, sincere preaching cannot but be the marke of Gods people. What should I multiply more testimonies in this case? Christ himselfe hath plainly taught the same with his Disciples. For, to what else tend these words against the Pharisees; *O hypocrites! Esaias prophesied well of you saying; In vaine doe they worship me, teaching for doctrines mens precepts*: Doth hee not condemne the Pharisees, for their false doctrine, to bee a false Church? and what is this else, but to iustifie this, as a certaine marke of the true Church, *viz.* true doctrine, and reaching out of Gods holy word? And what hath beene sayd of the word of God, the same is true also of the holy Sacraments, these rightly administred, are further certaine markes of the true Church; for these are the scales of Gods word, the signes of his couenant, whereby he bindes himselfe to be our God, and receiues vs to bee his people, and sure pledges of his loue towards vs, which we really haue, till we come actually to be possessed of perfect holinesse, and glory with Christ, in stead of which, these are here giuen vnto vs. The Sacraments of old, were Circumcision, and the Passouer, the Baptisme in the red sea, the water flowing out of the rocke, &c. which the Apostle reckoneth vp, as markes of the Israelites, where hee

saith,

faith, that vnto them pertaines the couenants, *the giuing of the Law, and the seruice of God, &c.* And more particularly, when hee would describe the olde Church visible, and the true Church of the Iewes, for example to the Church that then was, he sets it forth by these markes; *They all eat of the same spirituall meat, and drinke of the same spirituall drinke, for they drinke of the rocke that followed them.* And againe, *They were all baptized in the cloud, and in the sea vnto Moses.* And in the Epistle to the Hebrewes, comparing the first tabernacle with the second, that is, the Church vnder the old Testament, with the Church vnder the new, hee makes the markes of that Church: *The candle stick, the table, the shew-bread, the golden pot with manna, and Aarons rod, sacrifices, &c.* all Sacraments setting forth Iesus Christ. And more specially, at the first ordaining of Circumcision, and the Passouer, this is by the Lord assigned to bee the end of them, *viz. to bee a signe and mark of his people.* Of Circumcision, he saith to Abraham, *This shall be a signe of my couenant vnto thee,* that is, whereby all that would, might know him, and his posterity, to bee Gods people. Likewise of the Passouer, *The blond shall bee a signe vpon the post of the doore,* by this Sacrament, the very Angell that came to destroy, should know where Gods people dwelt, and it was a perpetuall signetill Christs comming, for their children many generations after, must bee still continually instructed herein. Now, vnder the new Testament, two others haue succeeded in the roome of these, Baptisme, and the Supper of the Lord. Concerning Baptisme, the Lord saith, *He that beleueneth, and is baptized, shall be saved:* Here Baptisme is made a marke of Beleeuers: and S. Peter compareth Baptisme with Noahs Arke, which was easie to be knowne from other buildings, by the floting alone vpon the water, so is the Church by true Baptisme, and alwayes so soone as any embraced the Word, the first marke of the Church, they are exhort- ed to this second without delay, as the Iewes that were at Peters Sermon. When they were printed in their hearts, and would know what they should doe, *Be baptized (saith hee) in the name of the Lord Iesus, for the remission of sin.* And this was the next thing, that the Eunuch proceeded vnto, after he had

Acs 8.

had received the word, *What hinders me (saith hee) from being baptized?* It was the next thing done to *Cornelius*, to the lay-lour: and all others, of whose conuersion we read in the holy Scriptures. It is true indeed, that afterwards some famous men did delay their baptisme, vpon some sinister conceit, as is to bee feared, that is, lest by sinning after baptisme, they should for euer beecut off, from being Gods people, though some other reasons haue bene alledged on their behalfe, as that *Constantine* the Great deferred his baptisme, that he might receiue it at the riuer Iordan, where Christ was baptized, as saith *Theodoret*, and in the same delay did his sons follow him: *Constans*, and *Constantius*, and *Valens*, and *Theodosius*, as hath *Athanasius*, *Theodoret*, and *Socrates*. And this was so common, that there were *Clinici*, and *Grabbatary*, so called, who deferred, vntill their last sicknesse; but this was euer mistaked by the sincere Fathers, who therefore did often inueigh here against, as *Basilus*, *Nazianzen*, *Chrysostome*, *Gregory* of Nisew, &c. Lastly, for the Sacrament of the Lords Supper, the Apostle makes it so certaine a marke of Gods Church, that when he would expresse the company of Gods people, of which they cannot be, which partake of the table of Devils, he saith; *Yee cannot partake of the Lords table, and of the table of Devils, and cannot drinke the cup of the Lord, and the cup of Devils*: the reason can be none other, but that the Lords table is a marke, or cognizance of Gods people; the Devils table, of the Devils: and not long after speaking of corrupt partaking of the Lords Supper, when men came together in heart-burnings, and contentions, he saith; *We haue no such custome, nor yet the Church of God*, as who should say, that this is no mark of a true Church, which is noted, not onely by the creatures vsed in the Lords Supper, but by them rightly vsed, according to his appoyntment, as soone after he doth further alledge. And for this cause was it, that they met vnto the Lords table, every first day of the weeke, according to that of *S. Paul*; *Every first day of the weeke, when yee are come together to breake bread*, &c.

And this custome lasted long, as *Basilus* the great, and others doe testifie. And thus the true markes of the Church are manifest, without any suborning, or glosing, or wresting of sacred

*Theod. lib: 4:
cap: 13.*

*Athan: apolog:
ad Constantin.*

Socr: lib: 5: c: 6.

*Basil: enchor: ad
baptismum.*

*Naz: orat: in
bap.*

*Chrysost: hom: 1:
in Act.*

*Greg: orat: de
non differt: bap.*

1 Cor: 10: 21.

1 Cor: 11: 16.

Verse 23.

1 Cor: 16.

Basil: Epist: 21.

cred writings. But as for these of antiquity, visibilty, succession, consent, &c. if these shall passe for certaine markes, see what absurdities will follow heereupon.

First, the church is only marked out vnto the learned, and so such as haue beene long exercised in ecclesiasticall histories a long time, no simple person or barbarous, can possibly come to the knowledge heereof; for how should these know such things, seeing that they depend vpon history, large, and much different in regard of the variety of writers, some affirming, some denying, some reporting this way, some that, the same things. Now the Church hath euer beene marked so, as that it hath beene knowne to the simplest, though all writings of record made by man haue beene burnt. Secondly, the primitiue Church in the Apostles dayes, and their successours, was without any certaine marke, whereby to be known, there being neither antiquity, nor vniversality, nor succession in those times, and the like might bee said of *Abrahams* time, and *Moses*, and *Aarons*, &c. Thirdly, the Church of the Pharisees, was the only true Church of God in Christs time: for they only could plead antiquity, &c. they only could alledge the consent of their elders, and succession of high Priests for many yeares. Whereas none of these absurdities will follow, if we acknowledge the word and Sacraments, the workes of Gods Church, the simple may know it as well as the learned, it is a marke common to the Apostles times and these, the Pharisees, and all heretiques are soone detected. Againe, say that no such grosse things would follow heereupon, where haue you any testimonies for antiquity, &c. to be markes of Gods Church, I am sure that in the most worthy of credit, yee haue none at all: Whereas the Lord himselfe gives plentifull testimony in his word to the other workes, and the name of this very Creed, is an ancient monument of the Fathers, of the Churches consent heerein, viz. their calling it *Symbolum*, a badge or cognisance, as who should say, that the doctrine in this Symboll contained, is a certaine marke (in them, of whomsoever it is receiued) of Gods Church. If any man shall yet sticke, because wee doe not know who interpreteth the Scriptures truly, and

Markes of the Church set downe by Romanists refuted.

Iara. 1.

Ioh. 14.

Math. 15.

Gal. 3.

Gal. 5. 17.

Rom. 3.

Gal. 4.

2 Tim. 3.

Marc. 7.

Ioh. 4. 10.

Math. 10.

receiues them according to the meaning of the holy Ghost, and so of the Sacraments. O let not this be any hinderance to our receiuing of the truth, because most are so varripe in their vnderstanding : and so vnacquainted with Gods Spirit. For if wee aske more vnderstanding to know this, the Lord will giue it vs, if wee aske his Spirit to direct vs to his owne meaning, hee will giue it also. Moreover, wee haue for helps this analogy, or rule of faith to trye the truth by, wee haue the forme of baptisme, and of administering the Lords Supper plainly set downe : so that euery simple man may bee sure, when they are rightly vsed, and when the faith is truly preached. We haue the traditions of men plainly condemned, the loue of many ceremonies expressly censured, Idolaters, and Image worshippers adiudged to the pit of hell, workes in the case of iustification excluded, and grace only magnified, him that seeketh to set vp himselfe aboue Gods, that is Kings, and Emperours pronounced Antichrist, outward things vilified, and spirituall seruice commended, will-worships disgraced, doers of workes supererogatory pronounced vnprofitable seruants, persecutors detected as woolues, &c. If this will not serue to resolute vs, but with *Thomas* we will stil be doubtful, let vs pray for some more speciall certificate, & the Lord sure will vouchsafe vs his speciall fauour, as he did *Thomas*, according to our infirmity. And let not weake Protestantes bee so weake, as to be carryed away heerewith, when they haue begunne in the spirit, to end in the flesh, when they haue liued in the Church of God by reuolting to die out of the same. Many cauills more would be met withall, about the promise of Christs building his Church, vpon the *Petra*, a rocke, of the constant remaining of this Church, of his being present heere alwayes to the end of the world, to saue them from errour, and to lead them into all truth, of selling the Church in the case of offence, which they say must needs therefore euer be visible : and on the contrary side of the nouelty of our Church, our vnlawfull ministry, and in detracting from the first reformers, &c. but I haue bene too long already for this brieft treatise, and therefore will referre the reader to the learned writings of others, of this argument purposely, where

hee

hee shall finde them like chaffe blowne away, by the Spirit of Gods truth: for that the rocke, vpon which the Church is built, is not *Peter*, but *Christ*, for other foundation, *then Christ can no man lay*, *St. Paul* plainly teacheth: againe, his promise of the holy Ghost, and of being present with his Church vnto the worlds end, proueth nothing for any particular place, but for the persons of true beleeuers, according to that, *When two, or three, are gathered together in my name, there am I in the middlest of them*, and these shall not be suffered to fall, and lye in damnable heresies. but bee led by the Spirit into all truth: and lastly his bidding: *Tell the Church*, proueth no more, but only, that where the true Church of God is formally gouerned by excommunications, and other censures for sinne: there obstinate. and otherwise incorrigible offenders, are to be complained of; and this discipline is to be exercised against them. For if it proueth the beeing of Gods true Church visible alwayes, it must also proue it in all places, and not at Rome only, else when any person is thus grieved, how shall hee come to the Church to complaine? and thus this rule shall remaine still vnperfect. For our ministry and Church, it is sufficiently iustified before, it matters not, how lately the word begun to be purely preached, and the Sacraments rightly administred, so that it now bee so amongst vs, this maketh vs a lawfull ministry, and the true Church of God, against which our aduersaries may only barke; but not be able to vtter one word with reason: more specially for our ministry, an ordinary calling could not at the first bee had heereunto, wherefore there was then place for an extraordinarie.

1 Cor. 3. 11.

Obiections answered.

Beleuvers only the true Church.

Thirdly, it followeth to be proued, that they only are the true Church before God. who are beleeuers. And this appeareth plainly, first, for that many of the visible Church are reprobates, and without part in Gods kingdome, as our Saviour Christ teacheth by many parables, both of the sower, that went forth to sowe some of his seed falling vpon the thorny ground, some vpon stony, and some vpon the high way, and so bringing forth no fruit: and in the parable of the drawener, of the good corne, and the tares, of the virgins, of the Math. 13.

Math. 25.

Mat. 7. 21.

Luc. 13. 25.

Eph. 4. 13.

Rom. 11. 20.

Gal. 3.

Eph. 2. 8.

Verf. 19.

20.

21.

The Church to
be beleueed,
and not beleue-
ed in.

Jeron: part. 2.
Epist. 41. Non
dicimus credo in,
sed credo ecclesiam.
Rom. 1. 3.

seruants with their talents, &c. all which tend to set forth the state of Gods Church to be such, as that therein there be many castawayes. Moreouer, hee teacheth the same plainly, where he saith, *they shall cry, Lord, Lord, open vnto vs, we haue prophesied in thy name, and, &c.* and in another place, *Thou hast eaten, and drunke in our streets, and taught in our Synagogues, but I will say vnto you, depart from me, yee workers of iniquity.* Which being so, it must needs follow, that all the visible Church is not Gods true Church, but only the company of true beleueers. Secondly, this is further manifest, because faith only setteth vs into Iesus Christ, and maketh vs members of his body, which only is the true Church: for to this effect speaketh the Apostle: *They were broken off by vnbeliefe, and thou standest by faith, viz: ingrafted into the Oliue tree Iesus Christ, out of whom the Iewes were broken by vnbeliefe.* Faith only maketh vs the children of Abraham, &c. heires by promise. Thirdly, the same appeareth from the description of the true Church to the Ephesians: which hee calling them, and magnifying Gods mercy in calling them to this estate, hee saith, *By grace yee are saved through faith in Iesus Christ, and againe through him, yee are Citizens with the Saints, and of the household of God, and are built vpon the foundation of the Prophets, and Apostles, Iesus Christ himselfe being the cheife corner stone, in whom all the building coupled together, groweth to an holy Temple in the Lord.* Heere faith only is that, which makes vs grow to this temple, and to be thus neere vnto the Lord. No man therefore can beleuee himselfe to be a member of the true Church before God, by reason of any outward priuiledge: entring him into the visible company of Gods people, vnlesse hee bee inwardly before God, through fauing faith made a member of the same.

Fourthly, that the Church is only to bee beleueed, that is acknowledged, where it is found to be, and to be cleued vnto: but not to bee beleueed in, that is, to be made the foundation of our faith. This point, as it consisteth of seuerall members, so are they distinctly, and seuerally to be laid open. First it is to be acknowledged, wherefoeuer it is found out by the markes before spoken of, thus the Church at Rome, was once famous

famous all ouer the world: and *Peter* indeauoured much, after that he had once beene with *Cornelius* and the Gentiles, to bring the Church of the Iewes to acknowledge them to be the Church of God also: and indeed, how otherwise can I say, *I beleene the Church*? Which is firmly to hold, and constantly to acknowledge it. Secondly, it is also to bee cleaned vnto: for when the Church began first to flourish vnder the Gospell, it is said, that; *God added vnto the Church, dayly such as should bee saved*, he provided, that they should bee ioyned vnto the assemblies of his people, so that as *Peter* said vnto the Lord, *whether should wee goe? thou hast the wordes of eternall life*: so saith euery faithfull man, and woman of his spouse the Church. Eternall life is nowhere else to be obtained, all the creatures out of the Arke perished, so doe all, that keepe out of the Church. The word preached therefore, is by all to be attended, the Sacraments are reuerently to be receiued, the assemblies of Gods people to be frequented. Thus the Lord directeth all his, to doe in that mysticall song: *Get thee forth by the steppes of the flockes, and feede their Kids by the tents of the shepherds*. Thirdly, it is not to be made the foundation of our faith, because so the Spouse should be set in the roome of the husband *Christ*, and because that so wee might erre, and fall from grace, as any visible Church may doe. For the first, it was before shewed, that there can be none other foundation: for the next it is manifest, that the Church of the Iewes did often times erre, and chiefly in crucifying the Lords *Messiah*. The Church of Galatia did erre so farre, that the Apostle professeth himselfe to be afraid, that hee had laboured in vaine amongst them: hee was afraid also of the Church of Rome for the same error, which maketh him so long in prouing iustification by faith without the workes of the lawe.

Act. 11. 5. 6.

Act. 1.

Ioh. 6. 68.

Cantic. 1. 8.

Reuel. 3. 3.

The Church of Sardis was so farre gone, that the Lord saith, it had only a name to be aliuie, but was indeed dead, and the Church of Laodicea was spiritually miserable, poore, blinde, and naked: and ecclesiasticall history doth shew, that no Church hath bene free, but at some time infected with herisie, which though it was not in former

Jerom:
Dam. (us).

Of the supre-
macy.
Cone: Nice:
Can: 6.

Cone: Constant:
Can: 3.

Cone: Affric: 6.

Cone: Affric:
7. Can: 6.

Histor: Moys:
Cone: 6. Cap. 2.
Pag. 42.

times noted in the Church of Rome; yet I take it, it could not bee faire from heresie, when the head thereof *Libertinus* subscribed vnto Arrianisme, and *Homerius* vnto the error of the Monothelites: when *Marcellinus* sacrificed to Idols, and *Siluester* the second sold himselfe to the diuill, and became a Coniourer, and Necromancer. But say it was free a long time, doth that proue, that it must needs be so euer, nay, sa-ther it is likely, that as other Churches had their time of infection formerly, so the Romans turne came more lately. Again, that the visible Church may fall into heresie is plaine, because it hath sometimes made decrees, and afterwards the contrary heereunto, euen in matters of great moment. As about the supremacy of Bishops: In the counsell of Nice it is decreed, that as the Bishop of Alexandria had authority ouer all Epyp, Lybia, and Pentapolis, and the Roman Bishop, had the like custome for the Churches about him; so the Bishop of Antioch, and of every other Prouince should be supreme within his owne Diocesse. And the same thing is decreed in the Constantinopolitan Councell vnder *Theodosius* the Emperour, and in many more, and in the sixth African councell, when the Bishop of Rome laboured for the Supremacy of all, hee was discovered to falsifie the Councell of Nice for his purpose, by comparing the Copy, which he had sent, with others, kept by the Patriarke of Constantinople, and of Alexandria, and so was reiected with disgrace, both *Zozimus*, *Boniface*, and *Siluester*, and it was decreed, that it should not bee lawfull for any in Affrica, or any other Prouince, hauing Metropolitans of their owne to appeale to the Bishop of Rome. But first their owne Bishops, and Metropolitans, should haue the cause brought before them, then a prouinciall councell, and then a generall. And in the sequenth African al princelike supremacy is taken away from the highest Byshop. *Prima sedis episcopus non appellatur Princeps sacerdotum, aut summus Sacerdos*, &c. that is, The Bishop of the first seat may not be called the Prince of Priests, or the first Priest on such title: but only the Bishop of the first seat. And according to the second councell some Rōmane Bishops themselves haue affirmed, Iohn the third hath left written; that, none ought to be called the first Priest;

or vniuersall Bishop. Clement the third Bishop of Rome from Peter, (as they reckon) living in the dayes of Iohn the Apostle wrote an Epistle vnto him with this superscription. Clement to the brother of the Lord, the Bishop of Bishops, gouernour of all the Churches of God, wheresoeuer they are founded by his presiderance: Now if the Apostle, as longest liuer of them all, were chiefe gouernour of all, as hee acknowledgeth, hee denyeth this superiority to any other in the world: that I may adde no more of the learned Fathers of the Church, that could not beare this high title in any, but the Antichrist: as in Gregory the great Bishop of Rome, who affirmed, that the title of vniuersall Bishop agreed to none but either to Antichrist, or to his forerunner, &c. But on the contrary side the Church, (if it may be so called) hath giuen this high title to the Bishop of Rome, or rather hee hath by his authority forced it heereunto. In the Roman councill called by Boniface the third, this thing was chiefly handled, and decreed, that the Roman Bishop should be Pope, and Pontifex, that is chiefe Bishop, and haue full power to call, and to dissolve Councils, and to annulle, or abolish things decreed by Councils; through the fauour of wicked Phocas, who slew his master Marcellus to obtaine the Empire, and being reprobued by the Bishop of Constantino-ple preferred his aduersary the Bishop of Rome in this manner, who had a long time gaped after it. And this his priuiledge was after confirmed by Pipin, who was made King of France, his master being deposed, and did thiereto graunt the Bishop of Rome for this good office done vnto him. But his authority ouer councilles hath since againe become reuerfed, and he made subiect vnto them by the councill of Constance, and of Basil.

Gregor: Epist: lib. 4: Epist: 32.
34. 36. 38. 39.

Anno. 606.

Hist: Mord.
Cent: 8. cap. 9.
p. 550.
Of Images.

Again, for free-will, you may see the contrary decrees of councilles before in the treatise of mans corrupt estate; vnder the third question. For the worshipping of Images, it was the plaine decree of the Constantinopolitan councill vnder Constantine Capronymus wherein were 338 Bishops, that if any man should presume to make the Image of God the Father, or of Christ, or of any Saint hee should bee accursed.

And about forty yeeres after, viz. anno 794 vnder Charles the Great, was a Councell held at Franckfort, wherein it was decreed, that, *It should be altogether estranged from the Christian faith, and hold agreeable to the superstition of the Heathen, to worship and adore images.* And with this, doth all antiquity consent. But contrariwise in the second Nicene Councell, assembled by Irene, the Emperesse of Constantinople, (who wickedly and vnnaturally, put out her owne sons eyes, and draue him into banishment) it was decreed, that they should bee worshipped, and more lately, in the Councell of Trent, order is taken, that the same Nicene decree, bee of all men followed. The like might be shewed of the calling of Councells anciently by Emperours, but now by Popes, of supreme honour, which was wont to be giuen to Kings and Emperors, but now to Popes. Of Purgatory, the reall presence in the Sacrament, the adoration of the Host, workes meritorious and supererogatory, of Monckery, and infinite ceremonies of which nothing anciently, but now the world of full of decrees hereabout.

Con. Trid. Sess.
25. c. 24

But these contradictions already obserued may suffice, to shew, that the Roman Church it selfe is not free, but subiect to error and heresie, for contraries cannot bee both truthe, therefore it must needs sometime onely haue bene in the truth, and sometime againe carried away with heresie. Lastly, this further appeareth, from the consideration of the manner, how things haue bene carried from time to time, in the Church, viz. sometime according to the will of one Emperour, King, or Pope, and sometime of somefew, and that not sincerely, but apparantly seeking themselves, and oftentimes to satisfie their malicious mindes. I should dwell too long here, if I should enter into a paticular exemplification of this: it is so plaine to all that read of their proceedings, as that it cannot be denyed. First, something hath bene conceived by an higher power, then a Councell called, and his minde being divulged, they feare to appeare, that bee of a contrary opinion, or if they appeare, they are not admitted into the Councell, or through feare recanting, are received: and so it is proceeded to the matters propounded.

Then

Then a great shew is made, of calling vpon the Spirit of truth, for his assistance, but all is concluded according, as was before conceived: and accordingly is taught in the Churches, and thus the people of God, vnder the pretext of Councils, is seduced. Which things being so, let the Reader iudge, whether the Church visible may not easily erre: seeing the fountaine, from whence things there held, doe proceede, is thus troubled and filthy. Againe, admit that freer Councils, which represent the Church, bee called (which cannot bee granted to haue beene in the Roman Church, certaine hundreds of yeeres last past) yet who be they that make vp Councils? are they not men? that I may not say, men altogether intrangled with voluptuous liuing, aspiring after nothing, but honours and filthy lucre, for the most part? And what assurance, I pray you, can wee then haue, that they cannot erre? yea, what feare may we not iustly haue, that they haue altogether erred? For, if one, or some may, what more priuiledge can they haue altogether?

If it be sayd, that this is a doctrine tending to Atheisme, for if the Church may erre, there is no certainty of truth to be had; if no certainty of truth to be had, then is there iust cause of suspicion given, that there is no certaine truth at all, and then saith the Atheist, all is fabulous. I answer, that this consequence is most false: for though all the Churches visible in the world, were in an error, yet there is certainty of truth to be had, viz. in the holy Scriptures, to which Gods people taking heed, may be saued from following *Baal*, with the seuen thousands in Israel, in *Elijahs* time, who complained of the common reuolt of all, but himselfe alone, but was comforted with this, that the Lord had left vnto him seuen thousand, whose knees had not bowed to *Baal*, nor their mouths kissed him. For thus taking heed vnto the holy writings of the Prophets. *S. Peter* commends them of his time, calling it a *sure word*, and a *light shining in a darke place*, and telling them, that they doe well: and *S. Paul* would haue the Galatians not to regard the very Apostles, in regard of the Gospell, which they had received, saying, *If we our selves, or an Angel from Hea-* Gal. 1. 8.
men, teach any otherwise, let him be accursed.

Obiect. 1.

1 King 19. 18.

2 Pet. 1. 19.

Gal. 1. 8.

Obiect. 2.

The truth knowne, without the Pope iudge.

2 Pet. 3. 16.

1 Ioh. 4. 1.

1 Thess. 5. 21.

Acts 17. 11.

Esa. 8. 10.

If it bee sayd further. All Heretiques doe paint over their heresies, with allegations out of the Scriptures, how therefore shall we know them? Can every simple man, barely by the Scriptures, discover their craft, and keepe himselfe from their poyson? they are rather thus in the way of being perverted, to their inevitable damnation, as *S. Peter* teacheth; *The ignorant and unstable*, saith hee, *pervert the Scriptures to their owne damnation.* I answer, that this is a maruell, seeing *S. Iohn* biddeth every man try the spirits, *Whether they be of God, or no*, and giveth a generall rule to know them by: and *S. Paul* saith, *Try all things, and cleave to that which is good*: and the men of *Berza* are commended, for searching the Scriptures, to finde, whether those things were so, which were taught them by these Pillers in the Church of God. What impudency then is it, to count this the high way of error? How did the people of God of old, that had none but the Law, and the Testimony, with the help of Gods Priests, to direct them? What were those of the Primitiue Church more slenderly appoynted, then we of these last times? Or is there any now superior to the very Apostles, who submitted their teaching to the trial of this rule? Let the Romanists then bee ashamed of this shamefull advancing their Pope, as infallible Iudge of all poynts of religion: For this is indeede the way to Atheisme, the way to all crour, when one Pope shall contradict another, or any shall fall into heresie, as they haue done, and yet bee held for infallible.

2 Cor. 8.

Our rule is more certaine, and neuer deceiveth; but when fickle-headed persons will wrest it to their owne wile, and not bring their concepts into subiection to it, which is *S. Peters* meaning. For here holdeth the promise of Christ, concerning the Spirit, to lead vs into all truth, (*viz.* if with humble hearts (thinking that wee know nothing, as wee ought to know) we come to read, and heare the Word of God, and compare places more hard and obscure, with plaine and easie places, praying heartily in the name of Christ, to be directed aright) and no way belongeth to the Bishop of Rome, as his flatterers vainely pretend.

Obiect. 3.

If any man shall further object, that this cannot yet make any

any Church, appeare to be a true Church to the c, that are with out: For thus also the Roman Church will rather be iustified, for that many poynts there held, different from vs, are plainly set downe, which without glozing, or paraphrasing, is not so in the Church of the Protestants. For example, S. James hath taught plainly; *Wee are not iustified by faith, without workes*: It is not so of iustification by faith alone. Our Sauour Christ hath sayd plainly, *This is my body*, but not so of the signe of his body. S. Paul hath sayd, *Work out your saluation with feare and trembling*. S. James againe saith, *If any be sicke, let him be anoynted in the name of the Lord Iesus*, &c: and expresse mention is made of traditions, &c. I answer: It is good for the Roman Catholics to deale herein, but with some lighter poynts of their religion, for feare (if they should proceede further, to their grand doctrines, of inuocation of Saints, of Image-worshipping, of worshipping the bread in the Sacrament, of withdrawing the cup from the Layty, of their Latine Seruice, and ridiculous ceremonies, and workes of supererogation, &c.) of being altogether grauelled here. A man would not think, that they had the face, to bring their stubble to the Scriptures, without blushing: for, if they haue one sentence of Scripture, in words speaking with them, we haue ten for the Protestants.

We haue an expresse command, forbidding Images, and their worship, and a further commentary hereupon made, by the Lord himselfe; *Take heede, for you saw no image, in the day that the Lord spake vnto you*, &c: against inuocation of Saints, it is sayd; *Abraham knowes not of vs, Isaac is ignorant of vs, and Angels and Saints haue refused his honor*: against the Popes supremacy: *They that are great amongst the Gentiles, haue dominion ouer them, but it shall not be so with you*. Against the adoration of the Host. *They worshipped the creature, instead of the Creator*. Against the merit of workes, *Wee are unprofitable seruants, wee haue done but our duty, when wee haue done all*. Against free-will; *Wee cannot thinke a good thought of our selues*. With infinite places more, of which very childeen are not ignorant. For the places by them alledged, they are but meere shewes. *James* must bee compared with *Paul*, who is more large

Of points
maintained by
Papists from
plaine Scrip-
tures.
Iam. 2. 24.

Exod. 10. 4.

Deut. 4. 15.

Esa. 63. 16.

Rom. 1.

2 Cor. 3. 9.

large in the point of iustification, and so his meaning will appeare, that we are iustified, that is, declared to be iust before men by our workes, the rest are *cin/dem farina*, easie to be answered, as no Reader is ignorant. And therefore if the Scriptures be acknowledged the rule of truth, the Church will soone be made manifest even to the vnconuerted.

Ob. 4.
The Scriptures
translated,
Gods word.

If it be further objected, that plaine people cannot know, which be the Scriptures, because the languages, wherein they were first written, is hidden from them, now there be diuers translations indeed, but much differing one from another, how then can they know the truth by the Scriptures?

I answer, this is a very silly shift indeed: for are not the Scriptures translated, the very Scriptures of God, as well as the Originalls? If there be difference of translations, it is no more, but as if the same tale written in a strange tongue should be told in English by diuers, some expressing it after one manner, some after another. Now for this little difference in words, no man I suppose, will say, that no certainty can be had of the truth of the thing told, by such as are vnskillfull of that tongue; but that he may the rather perceiue the truth, because they all agree in the matter, which they interpret. Yet this is not the onely thing, that bringeth them to the knowledge of the truth, but to the first beginning of knowledge. As the people of *Samarina* were brought first to beleeue in Christ by the report of the woman, with whom he had talked, but afterwards they professed, that they did beleeue, not because of hir words, but for that they had heard him himselfe: so they acknowledge the truth at the first, because they finde it so written in translations, but afterwards, because they are certified by the Spirit themselves, and their faith is not built vpon men, as the Church of Rome doth slanderously alledge, thus pulling themselves by the eare.

Ioh: 4. 42.

Ob. 5.
The Familists
and Brownists.

If it be still further objected, that this iustificeth those inordinate heady persons, the Brownists, Anabaptists, Familists, &c: for that in simplicitie seeking for the truth in the Scriptures, they doe finde it to be the doctrine taught amongst them, and cannot finde ours to be so. I answer, that they doe fouly deceiue the world vnder the colour of simplicitie, and

and religion: for, that they seeke not the truth, but to bring the truth to the fauouring of their conceits, as may easily appeare to such, as shall obserue their insolent carriage and lewd-
 nesse, which they follow, vnder the pretence of conscience: Moreouer, as Gamaliel well noted, vnto the Councell gathered against the Apostles; *If this counsell, or this worke, be of men,* Acts, 38.
it will come to nought, but if it be of God, yea cannot destroy it: So may it be sayd of them, If they were of God, they should at some time or other, haue flourished; but in that their worke comes to nought, it is a signe, that it is of man. For they haue long troubled the world, and yet they are at this day almost none. As their fighting hath beene for shadowes, and about no substance, so haue they themselues, as shadowes vanished away.

Lastly, if it be obiected, that yet it will remaine doubtfull, notwithstanding this rule of the holy Scriptures, whether the Lutherans, or Calvinists so called, be the true Church of God: because they both propound vnto themselues, to finde out the truth hereby: both are content thus to be brought to their triall, and both do almost flourish alike. I answer: that howsoever the Lutherans be greuous enemies vnto vs, especially some more harsh and hot-spirited amongst them, yet we doe thinke so well of them, in regard of the points, wherein wee consent together, as that we hold them to be the true Church of God also. The onely thing that misleadeth them is, that they are addicted too much, *Inuaria in verba Magistrum*, that is, to sticke to *Luthers* teaching, who no maruell, though hee could not see to reforme all things himselfe alone, and so were overtaken with some small errors. If they be not so charitably affected vnto vs, the Lord rectifie both their iudgements and affections, in his good time.

Now follow the duties of this faith. The first is, diligently to frequent the preaching of Gods Word, and daily to read it: because it is Gods voyce, whereby hee calleth vs into the company of his people: it is that, whereby we must finde out his Church, it is that, by searching whereof we must finde eternall life, as sayth our Saviour. To this *S. Paul* exhorteth, *As new-borne babes desire the pure milke of the word,* for this
 1. To frequent the Word preached.
 1 Pet. 2.2.
 the

the Bereans are commended, vnto this all are by the Prophets and Apostles vrged, as hath beene already shewed. Other writings without this, are but as pits, that will hold no water. Wherefore, as thou louest thine owne soule, suffer not thy mouth to bee musled by any massing Priest, or thine eyes to be turned here from, for feare of seeing, as *Ene* did that, which may turne to thy destruction: nay, looke warily into this word, pray heartily that thine eyes may bee opened to see the truth, lest by turning away, thou comest to destruction, and know it not.

He that is in the truth, seeketh not to haue the moutnes of all others stopped, but is willing to let euery man speake: and so it will appeare the better, that the truth is with him. If there be any then that cannot abide that others should be heard, but onely themselves; what shall we thinke of these men, but much more if they cannot abide their cheefe witnesse of which they bragge, to be heard speaking? Surely we will say their matter is nought, it cannot be otherwise. And what shall we thinke then of the Romanists which streightly tie their people from reading any aduersaries writings, yea from the holy Scriptures, the cheefe witnesse of the truth? Their matter must needs be nought, and their workes euill, as our Saviour teacheth: *He that euill doeth, hateth the light, neyther cometh to the light, least his deed should be reprobred*: but bee that doth truth, cometh to the light that his deeds may be made manifest, that they are wrought according to God.

Ioh. 3. 20. 21.

2. To cleave constantly to the Protestant Church.

The second duty is to sticke inseparably to the Protestant Churches, as hauing the true and infallible markes of the Church of God, viz: the word purely taught, and the Sacraments rightly administred; and to account all the faire shewes of the Church of Rome in the antiquity, vniuersality, &c. but as the whighting of Sepulchres, which inwardly are full of rottenesse and dead mens bones. For trees oftentimes seeme a farre off to be men, but come neerer and with better light; and they are soone discovered what they be: So the Church of Rome, which is but a trunk or dead tree in respect of the liuing Church of God, may seeme the Church by this diuine light, and if we be held thus a farre off: but come

neerer,

neerer, and bring the light of Gods holy word; and it will appear as it is, there being no page almost in the Scriptures, but some way depraved by their false interpretation: none of the Sacraments, but so loaden with their superstitious ceremonies, as that there is scarce any appearance of their first institution. Wherefore, whatsoever it shall cost vs, though all our substance and liues, yet let vs remaine for euer seuered from the Church of Rome, and as *Philip* said vnto *Nathaniel* concerning the *Messias*, *Come and see*: so let vs come and see by the markes, the true Church of God, and hauing found it amongst the Protestants (though some be ready to thinke and say with *Nathaniel*: *Can any good thing come out of Nazareth?*) Let vs lodge with it as the two Disciples did with Iesus, all our dayes.

Ioh. 1. 46.

The third duty is, not to rest satisfied with an outward calling vnto the true Church visible, but to study, and stricke by attending vpon Gods ordinances to be inwardly called, by being indued with a true faith, which is, to become a member of that, which is the only Church before God. For he is not a Jew that is one without and according to the letter; but hee that is one within, whose circumcision is of the heart, whose praise is not of men, but of God: all outward things will stand a man in no stead, God may still notwithstanding all these, be displeased with thee, and thou maist proue a cast-away, as the Apostle speaketh by his owne example. Dost thou beleue therefore in word, beleue in heart and in truth also: dost thou make cleane the outside, cleanse the inside also: dost thou appeare to men to be a beleuer, O prouide that thou maist appeare such vnto the all-seeing eye of God.

3. To be inwardly called.
Rom. 2. 29.

1. Cor. 9. 17.

The fourth duty is to be well acquainted with all doctrines of the foundation, and that by comparing things written heere vpon with the fountaine, the word of God, and not to hang vpon any mans sleeue, least if he fall into the ditch, hee pull vs also after him. For euery visible Church, as hath beene shewed, is subiect to erre: Let vs therefore onely follow the Church, as it followeth Christ Iesus. Take heed that in reading or hearing, thy minde be not forestalled with error: thinke nothing; conceiue nothing, know and resolve vpon nothing, ft

4. To know the fundamental points.

1.
Rules of direction to be kept from error.

- nothing, varill that thou findest it in the holy Scriptures, Whatsoever thou hast learned hence, walke still in humilitie, be not puffed vp aboute others. Pray heartily for the instruction of Gods spirit, and with *Dauid* looke vp to the Lord, and say, *Lord open mine eyes so see the wonders contained in thy Law.* And lastly, where the foundation is rightly layd, where the substance of religion is held, separate not thy selfe for trifles, and by-matters: for as the Apostle saith of meates and drinckes, that they neyther commend vs, nor discommend vs before God: so is it of all outward things, they may be inconueniences, but the greater is with *Peter*, to goe from the company of our fellow Disciples: for this is a degree to the deniall of Christ himselfe, with the Israelites, to goe vp to fight against the enemy, without *Moses* and the Arke; for this is inuincibly, to thrust our selues vpon horrible destruction.

Numb. 14.

Quest. 13. Which is the second thing, that you learne to belecue, touching the Church?

Ans. Secondly, I learne to beleue, that Gods Church is holy, that is, sanctified, and washed by water, and the Holy Ghost, and such as dayly proceedeth in holinesse, until it come at the last, to bee presented before God, without spot, or wrinkle of sin.

Explic. This thing is specially to be attended, as another notable marke of the Church of God, and lest any occasion of error be taken by them that seeke occasion, the sense is first carefully to be opened, which is, 1. That the inuisible Church of God, viz. all true beleuers, are accepted for holy in Christ Iesus, at the very first act of their conuersion vnto the true faith, though before they were most vncleane by sin. 2. That they are all indued with actuall holinesse, through the operation of the Holy Ghost, viz. with a constant hatred, and struing against all sinne, and with the loue of vertue and grace, and with an earnest study and care to grow herein. 3. That, as they which are recovering from any dangerous disease, that had brought them very low, grow every day stronger, vntill they haue recovered their perfect heath and strength, and as children grow vp in stature, and in the lineaments of their body, till they come to bee perfect men: So doe true bele-

uers grow in holines, bringing forth daily more fruites here-
of, vntill that at the last in death, all wickednes bee subdued,
and they bee in holines perfected, and so without spot, or
wrinkle presented before the Father. 4. That euery true visi-
ble Church is holy also, viz. in regard of the best members
thereof, though not in regard of the most, or greatest therein.
5 That howsoeuer the corruption of manners aboundeth, yet
the doctrine remaineth holy, and pure, reproving these cor-
ruptions, and vrging to all holines of conuersation.

Secondly, for the grounds of holy Scripture setting forth
all this. First, that through faith all true beleeuers are accep-
ted for holy in Iesus Christ at the very instant of their conuer-
sion: this appeareth plainly, because that faith iustificth, that
is, makes a man iust, and holy: faith ingrasseth into Iesus
Christ, and maketh vs partakers of his holines: faith maketh,
that Christ dwelleth in our hearts. Againe, faith maketh vs
to be the Sonnes of God: for, *to such as beleeued in his name,*
hee gave power to bee the sonnes of God: it maketh vp the mar-
riage betwixt Christ and vs, *that wee become flesh of his flesh,*
and bone of his bones. And what more can bee said then, to
proue the holines of true beleeuers? will any man deny any
thing in Christ to be holy? dare hee say, that the sonnes of
God are not holy,? can it enter into his thoughts, that the
place, where Christ dwelleth is not holy? The Father imbra-
ceth his Prodigall sonne at his very returne home vnto him:
the Master of the vineyard preferreth those, that were called
at the last houre of the day: our Sauour Christ receiweth the
penitent theefe into Paradise the very day of his conuersion,
shall wee not thinke then, that all these were holy, which was,
not through any holines of their owne, for they had done
nothing, but through their faith in Christ, making his holi-
nes to be theirs?

Rom. 3. 28.

Rom. 11. 20.

Gal. 3. 17.

Ioh. 1. 12.

Eph. 5.

Secondly, that they are endued with actual holines; the
Apostle intimateth, when he saith to the Romans, that they
were called to bee Saints, and St. Peter, when in praise of
Gods Church, hee saith, *Ye are a chosen generation, a royal*
Priesthood, an holy nation, &c. and againe to the Ephesi-
ans, *Ye are Citizens with the Saints,* and Saint Iohn saith,

Rom. 1. 7.

1 Pet. 2. 9.

Eph. 2. 19.

1 Ioh. 3. 9.

- Hee that hath this hope, purgeth himselfe, even as hee is pure, that hath called him. Moreouer, that all beleeuers are thus, is plaine, because they haue one common calling, to be Saints, whatsoeuer they shall plead at the last day, if this be wanting, if they be workers of iniquity, they shall be bidden: *Depart ye workers of iniquity, I know you not: for this are the holy Apostles so diligent in stirring vp heereunto. Doe all things, &c. That ye may be blamelesse, and pure, and the Sonnes of God without rebuke. Haue your conversation honest among the Gentiles that they which shall speake euill of you; as of euill doers, may by your good works glorifie God: and it is the plaine sentence of the Scriptures. Without holines no man shall see God. Lastly, that this holines is a constant hatred and struing against sinne, and an vnfeined loue of vertue, and endeauouring heereafter: and not only an outward obseruation of holy duties, nor yet on the contrary side, habituall righteoulnesse, sufficient to iustifie vs before God. All this is also plainly taught, especially by St. Paul in his owne example. hee professeth of himselfe that he loued the good, and did strue after it, and that hee hated the euill, and eschewed it, in such words, as if hee would describe a man panting in his strife with most deadly enemies, and grieved, that they should any whit overmaster him, and therefore plucking vp his greatest courage, and vniing all his forces against them. And the same affections against sinne hee sheweth to haue beene in the Galatians, where hee saith: *The flesh fighteth against the spirit, and the spirit against the flesh, so that ye cannot doe those things that ye would: and exhorteth all men to the like saying, Take vnto you the whole armour of God, that ye may be able to resist, &c.**
- Math. 7. 21.
Phil. 2. 14. 15.
1 Pet 2. 12.
Rom 7.
Gal. 5. 17.
Eph. 6. 13.

Secondly, that it is not only an outward obseruation of holy duties; (as the holines of some doth altogether consist heerein) but this earnest hearty endeauour against sinne, appeareth, because that this outward holines, (as being only an Image to deceiue the beholders) is reiected, and the endeauour of the heart only (as the substance) is accepted. The Jewes of old had otherwise bene holy enough, when they drew neere vnto the Lord, with their lipps; their hearts being

Isa. 29. 23.
farte

farre away: and the Pharisees had bene the holiest of all, for their fastings, prayers, and almes, for their Sabbaths, and Synagogues, for their often washings, and outward deuotion: but they are condemned for most vaine, their seruice is so distasted, that they are bidden to bring no more oblations, they are challenged for their incense, new moones, and solemne assemblies. For not the hearers of the word, but the doers are bleised, not the offerers vp of many prayers, but the secretly deuoted are rewarded, not the sacrificers, but the mercifull doe the will of God the Father. Lastly, that our holines is not righteousnes sufficient to iustifie vs before God, the Lord himselfe affirmeth, when hee saith, *If yee haue done all, that yee can, yee haue done but your duty, yee are vnprofitable seruants*: and *St. Paul* hath spent many of his writings purposely heere about, viz. to shew, that all such, as seeke this way to bee iustified, shall surely misse of their marke: yea, though they make Christ Iesus the Fountaine, and their workes, and righteousnes the effect of his merit: for to will only is present vnto me saith the holy Apostle, but I know no meane to performe that which is good, and *St. Iames* saith, in many things, *wee sinne all*, and *St. Iohn*, *If wee say, that wee haue no sinne, wee deceiue our selues, and the truth is not in vs*.

Math. 6.

Esa. 1.

Math. 7.

Chap. 6.

Rom. 7. 18.

1 Ioh. 1. 8.

Now, if the case standeth thus, how can any member of Christ, trust at all, to any righteousnes of his owne. Can he iustifie himselfe more, then the very Apostles, and the excellent Christians of their times: nay let him take heede rather, lest by so doing hee be condemned, seeing, that, *if wee iudge our selues, wee shall not bee iudged*, and not if wee iustifie our selues.

1 Cor. 11. 31.

Thirdly, that the faithfull are euer growing in holines, vntill that they come to be perfected in death, and then shall be presented without spot or wrinkle. Their growth is plainly taught in the Epistle to the Ephesians, where speaking of Christ, it is said. *In whom all the building being coupled together groweth to an holy temple in the Lord*, that is, as any building which becommeth fit for habitation, groweth nearer perfection euery day, till at the last it be fully finished: so doth the Church of God. Wherefore wee are often remembered

Eph. 2. 20.

2 Pet. 3. 18.

1 Pet. 2. 2.

Eph. 4. 24.

Heb. 5.

Gal. 5. 17.

Phil. 3. 9.

Eph. 5. 27.

Psa. 45.

Reuel. 21.

Cantic. 6. 9.

Math. 20.

heereof, by *Peter*, who saith, *Grows in grace, and in the knowledge of Iesus Christ*, and where he exhorteth, to *desire the sincere milke of the word, that wee may grow thereby*: and by *Paul*, saying, *Be renewed in the spirit of your minde, and put off the old man, and put on the new*, that is, put him off more, and become more holy, and righteous: and againe, where hee reproveth the Hebrews for their weakenes euen then, when by reason of the time, they might haue beene strong men in Christ, to omit the Lords vpbraidings of his Disciples, for that hauing beene with him long, still they vnderstood not his parables, they were yet weake in faith, they had not yet growne in mortification of their fleshlines. Moreover, that perfection is not attained till death, appeareth, because, whilst we liue, we carry the flesh about with vs, by reason of which wee cannot doe these things, wee would: wee are but like a bad writer, hauing his hand guided, by one more skilfull, who notwithstanding is vnable to write a perfect faire hand, by reason of his owne vnwardnes: so the holiest of Gods children is short of perfection, by reason of the fleshs weakenes, though they be guided by Gods Spirit. And this they are not ashamed to confesse against themselues: both *Paul*, *I strive*, saith he, *after the marke, not as though I had already attained it*; &c. and *James*, and *Iohn*, as hath beene already shewed. But in death all imperfections vanish away, then shall they bee presented without spot or wrinkle: for Christ therefore *gane himselfe for his Church, that he might cleanse, and sanctifie it, not hauing spot or wrinkle*: then the Bride is in her perfect beauty, in a vesture of gold of Ophir, with needle-workes, all glorious: shee is then as a city, the paving of whose streetes is of gold, the walls of pretious stones, all things most bright and shining: shee hath a siluer Pallace built vpon her, if shee bee a wall, if a doore, shee is inclosed wth boards of Cedar, if she be in any degree of true grace, shee is perfected, and made happy. There is not need of an imaginary purgatory, fire to purge them, Christs blood alone hath done it, his merites hide all their blemishes, and through him they are accompted worthy to enter immediately into Paradise, to receiue their peny of eternall glory, though they haue wrought but on house of the

the day. If any perfection be ascribed to any in this life, it is meant only of integrity, and vprightnes of heart, and not of perfect holines, and absolute fulfilling the law in all things.

Fourthly, for the holines of Gods visible Church, that this is in regard of the best, not of the greatest therein, our Saviour Christ maketh it plaine in his comparisons, comparing the Church vnto ground, wherein corne is sowne, some falling in the high-way, some vpon thornie, some vpon stony ^{Math. 13.} grounds, there being for all these but one good ground: and vnto a field wherein is sowne both good corne, and tares by the enemy, which grow vp together, &c. now all this ground thus sowne, hath the name of corne ground, though the best of it only be corne. So is it with the Church, it is called holy by reason of the faithfull, not of the most, or greatest therein, which are tares, or thornes, and briars comming vp amongst the corne. And this hath euer been the estate of the Church, vnder the law. *They were all baptized vnto Moses, and did all* ^{1 Cor. 10.} *eat the same spirituall meat, and did all drinke of the same spirituall drinke, yet with many of them, was God displeased:* and vnder the gospell, the Church of the Corinthians, was troubled with incestuous persons, with branglers, and with drunkards, the Church of Gallatians with false teachers, and many so inclined vnto them, that the Apostle feared, that hee had spent his labour in vaine. The seauen Churches in Asia, named in the beginning of the Reuelation, had many bad members in them, and the same is true of all others before, and after them.

Fifthly and lastly, for the holines of doctrine taught in the Church, this is so necessary, that wheresoeuer it is wanting, it is a certaine signe of a false Church, of a strumpet of Satan, ^{Math. 5.} and no spouse of Christ. Euen as salt, when it hath lost his saour, or a light hidden vnder a bushell, is no light no salt, good for any vse, but to be troden vnder foot of men: so is the goodliest Church corrupted in the doctrine, it is no more worthy to be honoured as Christs spouse, but to be spurned, and trampled vnder foot, as his most treacherous enemy. The teaching of the true Church is Christ his owne teaching,

Mat. 10.
1 Cor. 11. 23.
1 Pet. 2. 2.
Deut. 13.

according to that: *Hee that beareth you, beareth mee.* And I haue receiued of the Lord, that which I haue deliuered vnto you: *And as new borne babes, desire the sincere milke of the word,* not mixed, and corrupted with the payson of false doctrine. Yea, whatsoeuer signes bee shewed, and wonders done, the company of those, that teach idolatry, or any wickednes, is to be auoyded, it is a sure signe, that they are false Prophets, wicked teachers.

3
1 To separate
from the
Church of
Rome.

1 Tim. 4. 3.

*Camper: Comiti
August: an: 30
Pogibius, Eccius.*

*Conc. Tell: 1.
Can: 17.*

*Elias Hufen
muller Hist. Or-
dinis Iesuistic.
cap. 10.*

Cap. 7:

Thirdly, for the duties of this faith. The first is to make vs still to be more separated from the Church of Rome, for that she sheweth her selfe in this to be a very strumpet, a false Church. Witnesse her teaching, that it is vnlawfull for Priests to marry, howsoeuer addicted by nature, when as the Apostle calleth this the doctrine of diuells forbidding to marry: Whence it cometh to passe, that in stead of holy Priests, shee is full of filthy fornicators, and standeth to the iustifying of these abominations, teaching that it is better for them to haue many whores, then one wife, that simple fornication is no more, then *aurem scalpere*, to scratch a mans eare, Wherefore without making any scruple, is whordome practised all ouer Italy, and infinite stewes are tollerated in Rome by the Pope, who taketh a yearely pension of 30000. crownes therefore, which they call, *lactis censu*. Pope Clement would haue women common vpon this ground. By the order of nature, the vse of all things should be common. In a certaine councill vnder Pope Leo the first, it was decreed, that hee, which hath no wife, but a concubine in stead of a wife, should not be expelled from the communion, if he were content only with the coniunction of one woman, or concubine. And vpon this liberty giuen, it would offend all chaste eares to heare the reports of their filthines in Rome made by such, as haue been there. One saith, that being at Rome hee saw Prelats, and Priests take with them openly from the Churches common whores, and carry them in their Coaches to their houses, and gardens: and in the time of precessions, that honest Marrons durst not come abroad for feare of them, laying in waite to take them.

The same man further protesteth, that hee can truly, and holy

holyly testifie, that in Italy and Germany hee found not five Priests amongst an hundreth, which had contein'd themselves from the filthy company of whores. And why should this seeme strange, seeing the Popes themselves have beene so beastly. *Innocent* the eight had sixteene bastards, *Pius* the fourth was so vile a lecher, as that in his old age hee tooke things to prouoke lust, and so exceeded that hee dyed in the bosome of his strumper *Mangagueria*, as his epitath doth witnesse. *Iohn* 13. set vp publique stews, and being reprov'd by the Cardinalls he cut off the priuities of one, the nose of another, the hand of another, &c. till at the last hee was slaine in the bed of adultery, by her husband, whom hee thus abused. Who so listeth may read more in *Platina*, and others writing of their liues.

Balaus,

But this may suffice, to make all true Christians, in stead of louing to loath the Roman Church, whatsoever they bragge of holy Fathers, which haue beene of that Church. If they shall say, that as great corruptions of manners are found amongst the Protestants also, our apologic is, that it is the enuious man, which hath donethis, there is no such corne sowe in the field of our Church, but wholesome, and holy, we abhorre these as the diuell's tares, and shame to defile our paper with writings patronizing these euills, as they doe: yea we say with the Apostle, *Abis, God forbid*, that such abominations should raigne in the Church of God.

The second duty is, for euery man to studye to bee holy, 2 To studye to an hater of sinne, and a louer of vertue, to strue against all be holy, false wayes, and to endeauour after perfection of obedience, to walke in sincerity, and to bannish hypocrisie: seeing that all the true members of GODS Church are wont thus to doe. They are Saints, as hath beene Eph. 4. said, they put off the old man with the lusts, and put on the new.

This also wee doe all acknowledge when wee confesse, *I beleue the holy Church*: but alas, how few doe accordingly? how is holines scorned? how are the Saints of God disgraced? They say, a young saint an old diuell, they are Puritans, precise fooles, men of the spirit, hypocrites.

Only good fellowes, that defile themselves, with swilling, whoring, swearing, and vanity are esteemed in these miserable dayes. The Lord then hath but a poore Church euen in the middlest of his true visible Church, it is but a little flocke, vpon which he will bestow the kingdome. Wherefore let all such as loue this kingdome, sort themselves with these few, and study for true holines, without which no man shall see God.

H.b. 11. 14.

3 To renounce
confidence in
workes.

1 Cor. 1. 30.

Rom 9.

Reuel. 6.

The third duty is, to renounce all confidence in our owne workes, and whatsoeuer we can doe, and to seeke for iustification, onely by the merits and obedience of the Lord Iesus Christ, *who is made vnto vs of God, iustification, and redemption.* We must be holy, and exercised in holy and good workes, that we may be members of the holy Church: but far bee it from vs, to relye vpon our owne workes or holinesse, for so wee may seeke after righteousnesse with the Iewes, but not attaine it. We must haue the long white robes of Christs righteousness to couer vs, that we may be vnblameable, and without spot, before the Father, his bloud watheth the Church, and sanctifieth it, that it may bee presented without spot, or wrinkle. Wherefore let not the slanders of Papists hinder vs, from following this rule, though they falsely charge vs with abrogating good workes, whilst we seeke to be iustified by the righteousness of Christ alone: for, in so doing, we may boldly say with the Apostle, we doe *not disannull the Law, but establishe the Law*, seeing wee haue before taught the necessity of holy and good workes.

4 To be confident
against
purgatory.

The fourth duty is, to bee confident against the feare of Purgatory fire (where with the Papists teach, that we all must bee purged, before that wee can enter into Heauen, and that the torment hereof, exceedeth the pangs of any suffering in this world) because, that by death, the flesh is abolished in the faithfull, and perfect holinesse is attained, as hath been already shewed. That fire is but mans inuention, to scarre fooles and babes, and to cunnicatch them of a great part of their substance. Our Purgatory fire, of which it is spoken in *S. James*, and in sundry other places of the Scripture, is affliction in this world, which is, as the fining pot for silver and gold.

gold, all other Purgatories were vnkowne to the Prophets and Apostles, and to the Christians of former times, and therefore no cause is there, why we should feare them.

Quest. 33. Which is the third thing, that you learne to belecue, concerning the Church?

Answ. Thirdly, I learne to beleue, that Gods Church is Catholique, that is, consisting of persons of all sorts, scattered all ouer the world, and of all times and ages.

Explan. In this answer, is fully layd open the meaning of the word *Catholique*, being a Greke word, it signifieth *Vniuersal*, and the Church is here declared to be vniuersall: First, in regard of persons belonging to the Church, viz. men and women, of all sorts and conditions, high and low, rich and poore, bond and free, Princes and Subiects, noble and ignoble, the Lord taketh some out of all these estates and degrees into his Kingdome: Secondly, in regard of places, the Church is dispersed East, West, North, and South, and not tyed to any certaine place, or places; neither to Ierusalem, nor to Rome, neither to Gracia, nor to Barbaria, but wheresoeuer the word of God taketh effect, there is the Church also: Thirdly, in regard of time, the Church was from the beginning, is now and shall be, through out all ages, and in the end of this world, be crowned with eternall life, as the head thereof Christ Iesus is. Secondly, for the proofes of these things. Nothing is more common in the Scriptures, then that all people, and all nations, shall come and worship the Lord, shall see the saluation of God, and haue ioy, light, and gladnesse, instead of sorrow and heavinesse.

Esa: a cap. 40.
&c.

And this was typically represented in Noahs Arke, where-into entered the creatures of all sorts, foure footed beasts, and creeping things, feathered fowles, and all manner of cattle, both cleane and the vncleane: Now, the cleane of these, set forth the Iewes; and the vncleane, the Gentiles, as was shewed vnto Peter, the cleane, set forth the righteous and godly, Act. 10. the vncleane, the lewd and wicked, as the Lord would haue the Iewes vnderstand, when he forbad them to eat of the vncleane: the feathered Fowles, and the more noble beasts, Leuit. 11.

great

great and noble persons; the creeping things, the poore and needy; of all which, some were receiued into the Arke, and some are receiued into the Church; yea, the very vnclane wicked, when they repent.

Reuel. 7.

Moreouer, in the booke of the Reuelation, as some were sealed of euery Tribe of Israel, *Dan* onely excepted, because of his idolatry: so were some of all kindreds, nations, and tongues, which together made such a multitude, as could not be told. And this vniuersality of the Church, was noted to haue beene, euen whilst the Temple stood: for, when the Holy Ghost did wonderfully giue vnterance to the Apostles, in all languages, some of all nations are sayd to haue beene there, Parthians, Medes, and Elamites, and the Inhabitants of Mesopotamia, men of Cappadocia, Pontus Asia, &c. *men fearing God*, which dwelt there for religions sake. More particularly for persons belonging to the Church, the Lord doth both inuite all, when hee sayth, *Come vnto mee, all ye that are weary and heavy laden, and I will refresh you*: and, *Go preach the Word to euery creature*. And by his Apostle Paul, saying; *Let prayers, and supplications, and giuing of thanks, bee made for all men: For this is good and acceptable, in the sight of God our Saniour, who would that all men should bee saved, and come to the knowledge of the truth*: and Peter saying; *The Lord would haue no man to perish, but all men to come to repentance*.

Acts 2. 5.

Matth. 11.

Marc. 16.

1 Tim. 2. 1.

Verse 3.

Verse 4.

2 Pet. 3. 9.

Matth. 22.

Luc. 3.

Gal. 3. 12.

Luc. 15.

1 Tim. 2. 1.

Euen, as he that inuiteth to a feast, is willing that all the guests which are bidden, should come and partake of his feast: onely, if worldly temptations hinder any, hee is wrath, and will destroy them, if they refuse to come, because of their profit, their pleasure, their security, &c. And the Lord doth receiue all such as come vnto him, whether they bee Pharisees, Publicans, or common people, of what calling soeuer, bond or free, male or female, Iew, or Grecian, or Barbarian, of what estate, sect, or sex soeuer, prodigall children, lost sheepe, notorious sinners, persecutours, and blasphemers, how farre soeuer gone in malice and wickednesse. Secondly, for places, Christ saith, that neither at Ierusalem, nor at Iacobs Well, the father shall bee worshipped, but euery where, *true wor-*

Shoppers should worship him in spirit and in truth, that is, the John 4:20.
Church should not be tyed to this, or that place, but bee vni-
uersally in all places: and *Peter saith, In every nation, hee that* Acts 10.35.
seareth God, and worketh righteousness, is accepted with him.

And not to multiply more Texts of Scripture, wee haue the Countreyes
places of Gods Church, euen in the Apostles times, particu- where the Go-
larly registred. spell hath been
receiued.

At Ierusalem, in Cæsarea, Palestina, in Tyre, and Ptole- Euseb. Irenæus.
mais: in Antioch of Syria, in Tharsus of Cilicia, in Meso- Nicophorus.
potamia, Ephesus, and Smyrna: amongst the Sardians, the Tertullian.
Trallians, the Philadelphians, the Colossians: in Magnesia, Vinceninus.
Hierapolis, Perganopolis, Troas: in Nicomedia, Phrygia, Lyrinenfis, &c.
Myfia, Galatia, Ancyra: in Vicomanus, Pontus, Amathria,
and Synope: amongst the Parthians, Medes, Persians, Hyr-
cans, Brachmans, Indians, Armenians, and Elamites: And
in all the cheefe countries of Africa, in Ægypt, Thebais,
Marmarica, Cyrenaica, Numidia, Mauritanica, Getulia,
Lybia, Æthiopia: in Alexandria, Carthage, the Ilands
Pathmos, Creet, Gortyna, and Melsana a City of Si-
cily.

In Greece there were many famous Churches, a-
mongst the Athenians, the Corinthians, the Lacedemoni-
ans: in Achaia amongst the Philippians, and Theffalonians:
in Laryssa, Thracia, Anchiolis, and Debeltris. In Illicum,
in Dalmatia, in Croatia, in Corinthia, Vindelicia, Rhetia,
Noricus, Laureacus, by Danubius. In Maguntia, Treniris,
amongst the Tungrians, Agrippines, and Bardenicke. In
Germany, Rome, Titinus, Genua, and Derdona. In
France, at Vienna, Lugdune, &c. and amongst the Celts.
In Spaine, at Compluto, and Tollero; In Scotland, and
and England, amongst the Sarmatians, Dacians, and Scy-
thians, and other barbarous people.

Thirdly, for the times of the Church, no age hath euer
beene without the Church of God, though sometimes it hath
beene amongst a very few, and sometimes inuisible to the
world. The Church in
all ages descen-
ding from
Adam.

At the first it was in *Adams* family, when *Abel* was
slaine, (that God might not want a Church) hee sent
Seth

Seth into the world. Afterwards, it was in the Family of Noah, then of Abraham, Isaac, Iacob, and of the Patriarkes, and their posterity, the Iewes, vnto whom few of other nations ioyned themselves, and so most were without the Church: and at the comming of the Gospell, it was amongst the Disciples, and Followers of Christ, and afterwards in all nations, as hath beene already shewed, of which, though almost all reuolued to Turcisme and Popery, yet some few still cleaued vnto the truth, till that in these last times, the light brake forth againe out of darknesse, and the pure preaching of Gods Word, out of infinite corruption, by false interpretations, blinde traditions, and affected wrestlings. And the true Church was inuisible, in Elias his time, who thought, that he was remaining himselfe alone, vntill that the Lord had told him, that hee had left seuen thousands, that had not bowed their knees to Baal, and whose mouthes had not kissed him: which the Apostle applyeth also to his times, wherein the Iewes did so much oppose themselves against the proceedings of the Gospell, that they seemed to bee all enemies to the truth; yet without doubt, he saith, that there is a remnant, through the election of grace.

1 King: 19: 18.

Rom: 11: 5.

Luc: 14: 21.

And the same was the state of the Church, at the time of Christs apprehension and crucifying, all fled from him, one of the cheefe denied him, others plainly professed their distrust in him: and oftentimes since, hath it beene brought to the same passe, through the tyranny of Persecutors and Heretiques, and chiefly by the tyranny of the Roman Bishops, who, as they were given ouer to corruptions, together with their Churches in Italy, for their proud affectation of an vniuersall Dominion, ouer all other Churches: so they haue ever enforced the same corruptions vpon others so strongly, as that few durst euer mutter against them, but some haue euer beene indued with heroycall spirits to resist, and speake, and write against the same, by whose forwardnesse we may gather, that there were many more in secret, in all times, which groined vnder the burthen of popish superstitions, and that Luther, and Zwinglius, were not the first (as they would beare the world in hand, and that before them, there were neuer any dissenting

disſenting from the Church of Rome) But to lay downe breefly what wee finde in Eccleſiaſtical hiftories. After that the foundations of a new Church, vnder the Goſpell, were layd by Chriſt and his Diſciples, the waues and billowes of perſecution aroſe, and continued vnder the raigne of many Heathen Emperours, for the ſpace of three hundred yeeres, and vpward: by all which, though it was brought vnder, and much hazarded of drowning, yet it was onely drenched, and by the good Emperour *Conſtantine* the Great, repaired, and much reſreſhed. Yet this was but a calme for a ſeaſon, for in his ſonnes times, *Arrianiſme* was ſet abroad, and cauſed almoſt as great troubles, as in the time of Heatheniſme: the Orthodox, notwithstanding, claue ſtill to the truth, & manfully endured all the brunts of this long laſting ſtorme, though it was at times, more then two hundred yeeres.

After this, the Monotheliſts, and Neſtorian Heretiques liſted vp their heads, and hauing higher powers on their ſides, did not a little by their perſecutions trouble the Church of God. After theſe things, about the yeere 800, the worſhipping of images began to bee ſet vp by a wicked Empreſſe, *Irene* of Conſtantinople, againſt which, *Gregory* the firſt oppoſed himſelfe, allowing the vſe of Images, but not the adoration, or praying before them, and the Diuines vnder *Charles* the Great, ſee before, vnder the title, the Church may erre. But before this, the Church of Rome hauing aduanced it ſelfe by the meanes of *Phocas* (who of a common Souldiour, came to the Empire of Conſtantinople, by murdering his maſter *Aſturius*, the lawfull Emperour, his wife, and children) laboured much with ſuperſtitious ceremonies, and ſtroue to conformance all other Churches hereunto.

For this cauſe, anno 617. *Columbanus* and *Gallus* were ſent forth, with the authority of the Roman Biſhop, to ſet vp their ceremonies in all places: but were in all likely hood then preuented; for two Councils were hereupon aſſembled, the one in *Bauaria*, againſt the ceremonies of *Columbanus* and *Gallus*; the other in *Maiſcon*, vnder King *Lotharius*,

of

Auentin: Anna-
lium Basilium,
lib: 3: Author
vita Enstasij in
3. tom. oporum
Beda.
Zeda Vincentius
Bilui Ioan:
Mayer.
Med: lib: 3: cap: 5.
lib: 4: cap: 4.
Episcop: Lindis-
farnensis.

of both which, the bare titles only remaine, the matter is suppressed, because that would haue beene too great an euidence against them. Not long after *Ardannus* Bishop of Northumberland vnder King *Oswaldus* opposed himselfe against the same, alledging, that the grieuous things of the law, the burthens of the Pharesies were not to bee propounded to the people. *Anno 670 Colmannus* another Bishop stoutly resisted the shauing of Priests, and other foolish ceremonies, that were vrged: but the King taking against him hee preuailed not, and therefore went from his Bishoppricke into Scotland with those that tooke part with him. The like resistance had his Predecessour *Fannanus* made before.

Auentin: lib: 3:
Annalium, &c.

Afterwards, *anno 714.* when *Boniface*, who was called the Apostle of the Germans, was sent of *Gregory* the second, for the like purpose, of establishing Romish ceremonies, hee was resisted by *Adelbertus Gallus*, *Clement Scotus*, *Samson Scotus*, *Virgilius*, and *Sidonius*, learned men, who could not endure the ceremonies vrged about the Sacrament of the Lords Supper, and Baptisme, but they were oppressed by the Popes authority, viz. *Gregory* the second, *Gregory* the third, and *Zachary*. *Anno 774, Egila*, a Bishop in Spayne (who before, had much reuerenced the Bishop of Rome) afterwards vnderstanding, that his traditions depended not vpon Gods Word, he contemned them, as meere follies, for which cause, he stirred vp other Spanish Bishops against the sayd *Egila*. *Anno 899*, there was one *Claudius*, who had bene a Priest in the Court of *Charles* the Great, which taught the same doctrine, that

Hist: Magdeb:
Cons: 8: cap: 10.

Luther afterwards did, inueighing against the imagery, and superstition of those times. *Anno 841, Bertram* a Priest in France, who was greatly esteemed by *Charles*, the brother of King *Lotharius*, taught that the body of Christ was not really present in the Sacrament, but is by faith receiued. *Anno 847, Thergandus* Bishop of Treuiris, inueighed greuously against Pope *Nicolas*, he called the Pope Antichrist, and a Wolfe, saying, *Cum sis seruus seruorum. Dominus Dominantium esse contendis: vphen as thou art by profession a seruant of seruants, thou strinest to be a Lord of Lords.* He called Rome, Babylon. Being called to Rome, together with *Guntberius*, he was excommunicated,

Cons: 9: cap: 10.

Baleus Trieth-
nus.

Auentin: Regi-
mol: lib: 2.

Guntberius, Bi-
shop of Calens.

municated, vnheard, and after slaine. Anno 859. S. *Udalrick*, Bishop of Augusta, held, that the Roman Bishop might erre, and prooued learnedly sundry arguments, that it was lawfull for Preists to marry. Anno 1054; *Berengarius*, a learned man, had many followers, who stoutly maintained, that the body of Christ was not really in the Sacrament. Anno 1071, *Lanfranke*, Arch Bishop of Canterbury, is sayd, to haue corrected the writings of the Fathers according to the Catholique Faith, whence it must needes follow, that the Church was then gone from the purity of the Fathers times, which was noted by some, but to blinde their eyes, this correction was made.

Hist. Magd.
Cent: 9: cap: 10.

Hist. Magd.
Cent: 11: c: 10.

In the Epistles of *Anselme*, there is a forme of visiting the sicke prescribed, in this manner: The Preist should say: Thou confessest, that thou hast liued so ill, that thou hast deserued hell: The sicke answers, Yea: Doeest thou repent thee of these things? He answers, Yea: Doeest thou beleue, that the Lord Iesus Christ dyed for thee? Hee answers, Yea: Doeest thou giue him thanks? He answers, Yea: Doeest thou beleue, that thou canst not be saued, but by his death? He answers, Yea: Goe to therefore, whilst thy soule is in thee, put thy whole trust in this death, trust in no other thing, commit thy selfe wholly to this death, with this couer thy selfe all ouer, winde vp thy selfe all ouer in this death. Whence it appeares, that according to the present doctrine of our Church, it was held then, and that meritorious workes wrought by men, were in no request, for iustification and saluation.

Hist. Magd.
Cent: 11: cap: 6.

Anno 1110, *Florentinus*, a Bishop, auouched that Antichrist was then borne, for which he was called to account by *Pascha* the second, and suppressed. Anno 1135. one *Francon* an Abbot maintained that Christs body was not really in the Sacrament. Anno 1110, *Petrus de Beuis* a Preist, & *Henry* a Monk in France, taught, that the body and bloud of Christ, were not offered in the Masse, neither that it was a sacrifice, made for the saluation of soules, that Altars were to bee destroyed, that the substances in the Sacrament were not altered, that sacrifices, and masses, and prayers, and almes, &c. being made for the dead, were fooleries, and profited not; that Preists and

Platina Blondus

Hist. Magd.
Cent: 12: c: 5.

Cent: 12: cap: 9.

Bernardi vita.

Hist: Magd:

Cent: 13: cap: 2.

Summa Conc: a

Bartholomaeo

Garanza collectio

Conc: fol: 419.

and Monkes were rather to marry, then to burne; that Crosses were not to bee reuerenced; that the Canonically Scriptures were onely to be beleueed, and that the writings of the Fathers haue not equall authority, and of these, the one was burned, the other hardly escaped. Anno 1190, *Bernard*, a learned Father, though hee was not so sound, through the iniquity of the times in all things, yet in the case of iustificati-
on, he speaketh like a Protestant, when being in danger of his life, he said, *I am not worthy, I confesse, neither can I by mine owne meritis obtaine the Kingdome of Heauen: but my Lord obtaining it by a double right, viz. of inheritaunce, and by the meritis of his passion, being content with the one himselfe, he bestoweth the other vpon me.*
 Anno 1220, one *William* a Gold-smith, sayd, that Rome was Babylon, & the Pope Antichrist, & was therefore burned. Anno 1250, *Guiselmus de sancto Amore*, was banished for an heretique, and his bookes burnt. *Robert Grosset*, Bishop of Lincolne, should haue had his bones digged vp, and burnt, but that the Pope being terrified in a dreame, desisted from this his enterprize. Anno 1260, one *Laurence*, an English man, had his bones burnt, after that they were taken out of the graue. Anno 1350, there were many sincere Teachers, specially *Johannes de rupe Seissa*. Anno 1360, *Armachamus*, an Arch-Bishop in Ireland. Anno 1370, *John Wickliffe* disputed openly at Oxenford, and was defended by King *Edward* the third, and the Nobles, against the Pope.

The poynts maintained by him, were, That the materiall substance of bread and wine remained in the Sacrament: That outward confession to the Priest, was superfluous and vnprofitable: That if any man giueth almes to the idle Friers, he is excommunicate: That hee, which entred into any such order, is made more foolish, and vnfit to obserue Gods Commandements: That the Church of Rome is a Synagogue of Satan, neither is the Pope the Vicar of Christ: That it is a foolish thing to beleue the Popes Indulgences, &c. Anno 1410, *John Husse*, and *Ierom* of Prague, were famous in Bohemia: The sayd *Husse* began first with the reading the writings of *Wickliffe*, and defended these things vnto the death: That *Peter* neither was, nor is the head of the Church: That

the

the Popes dignity came from *Cæsar*, and that his institution, and perfection flowed from *Cæsar*, that they had done vniustly, that condemned the Articles of *Wickliffe*, &c. And an hundredth yeares after, as he had foretold came *Luther*: for hee had said, that they might indeed burne the Goole, which *Husse* signified, but within an Hundredth yeares such a smell should arise out of her feathers, as all Italy should not be able to put downe, for a remembrance whereof, these words were written in certaine coyne, which yet remayneth with *Husses* Image. *Post centum annos Deo, mihiq, sunt responsuri*, after an hundredth yeares they shall answer to God, and to mee.

And thus haue I led thee along (Christian reader) throughout all ages, giuing thee a little view of the disposition of former times, by which thou maist stop the mouthes of slanderous Papiſts, cauilling at our religion as too new, and but of yesterday: when as in very truth, the maine things wherein they differ from vs, viz. ridiculous ceremonies, Idolatrous imagery, popish supremacy, and abuses about the Sacrament, &c. could neuer haue approbation from all, but partly feare of the Pope his tyranny, and partly the mutability of the most being apt to follow great ones (according to that, *Regis ad exemplar, &c.* After the Kings example all the world is framed) first made these abuses common, and in proceſſe of time to be held the very religion of the Catholike Church of God: well affected, and sincere persons, in the meane time seeing into these abominations, and according to their slender power fighting againſt them.

Now follow the duties of this faith. The first, is to praise and extoll the Lords mercy, who without respect of forme or beauty, of wealth, or portion, of quality or condition, of cuntry or nation, is pleased to espouse vs vnto himselfe in spirituall marriage, and to endow vs with his heavenly kingdom. If some great Lord should doe the like by a poore maide seruapt meerey to aduance her, without any thing in her, to draw his affection vnto her, o how would she extoll his fauour, and seeke to give him the best contentment in all things, all the dayes of her life. And how much are wee bounden then to doe the same to the Lord of heauen.

³
1 To praise
Gods mercy
for excluding
none out of the
Church;

Euen as *Hester* was more pleasing to King *Ahasuerus* then all the virgins, that were brought in vnto him: so should wee be to the King of King, more then all, which bee out of the Church, whether Turkes, Iewes, Papists, or other Infidels, and heretiques. If there be any amongst them zealous for their superstitions, deuout, charitable, iust, and true in their dealings, much more should wee all bee such, that wee may please him, the beames of whose grace haue bene more shed vpon vs. But it being farre otherwise with most amongst vs, with what face shall wee looke vpon him? when he shall call to a reckoning, where shall our place be found? verily, as it was said of the Sodomites, they shall rise vp against such, and condemne them idolatrous, and heathen men shall rise vp against them, and condemne them.

2 Not to bee discouraged, because we are poore.

Heb. 4. 16.

The second duty is, not to be discouraged from comming to the Lord, because wee are grieuous sinners, or poore, or base of condition, and thus without all likelihood of attaining to so great dignity: for the company which he receiueth be of all sorts, as well poore as rich, as well sinners as righteous, as well lowe, and base ones, as high and noble. Persecuting *Saul* is as well accepted amongst his Disciples, as preaching *Peter*, the poore publicans, and sinners, as iust *Zachary*, and rich *Ieseph*, *Mary* possessed with diuells, as *John Baptis* indued with the holy Ghost, the Prodigal spend-thrift sonne, as the slayed good husband, that neuer brake his fathers command. Wherefore let vs all come boldly to the throne of grace, that wee may finde helpe in time of neede. If a great feast were made, from which none should bee excluded, neither ragged, nor rude ones, neither lame, nor blinde, neither leprous nor loathsome, how would al that need, come flocking thitherunto? How much more then should wee thrust into the the Church of God, & take his kingdome by violence, seeing he hath set the gates open to vs all, how loathsome soeuer wee are by reason of our sins, so that we may come not to a full feast for one meale, but to be fed so, as that we shall neuer hunger any more, to be watered so with the water of life, as that we shall neuer thirst any more. But let not impudent, and hard hearted sinners herewith, as with figleaves couer their filthy nakednes,

let

let not prophane ones, whole liues are a trade of sinning, apply this as a plaister, that their vlcerous sores of sinne may rather vnder it more, and more putrifie. For it is phisicke only for the sicke, it is a medicine only for the wounded, groning vnder Math. 11. the burthen of their sinnes.

The third duty is to bee like affected, and to pray alike for Gods Church in France, in Germany, in Denmarke, in Grecia, in Sweuia & wheresoeuer els, as well as for our selues and neare neighbours, because our body, of which wee are members, is in all these places also, yea, in all places scattered through the world: and wheresoeuer it be, yet it is all but one body, one holy Catholique Church, we are to pray then as heartily for the weakening, & rooting out of the popish heresie from amongst the French, and the setting ouer them sincere gouernours, as in the like case we would do for our selues: we are to grieue as much for the Churches in Hungary, & Transylvania so spoyled by the Turke, as if it were our owne case: we are to reioyce for the low countrey mens successe against the Spanyards, as if we had attained the like deliuerance our selues. For in the body, if one member be griued, all are griued with it, and so on the contrary side: in like manner ought we to haue a fellow feeling of one anothers ioy and misery, though in places farre distant one from another. The fourth duty is, not to be driuen from our hold for the antiquity of our religion, by any popish forces; seeing it is most true, that our Church is also Catholike for time, that is of all times, and ages, and that of the Church of Rome hath been meerey forced vpon the world, & in continuance of time for want of knowledge of the better, came to bee esteemed for the truth, as Mahumitisme is amongst the multitude vnder the Turkish dominions. No age, as wee haue seene, hath beene without some witnesses hereof, & no doubt but there were many more, but who was there then to register such things. Wherefore let vs not wauer in our faith, but maintaine it to the death, seeing that, which the Romanists make their greatest strength, viz. antiquity, is strongest for vs. If others euen in the darknesse of popery, hauing but a little dim light, did follow it, though left alone, and through many dangers: let vs much more walke euer in our cleare light, hauing many companions, & all encouragements.

3.
To pray for
the Church in
all places.

Rom. 12.

4
Not to be
troubled at an-
tiquity preten-
ded by Roma-
nists.

K 2 Let

Let vs not loue darkenesse more then the light, as many doe, least turning vnto it, I meane to popery againe, it turne to our condemnation.

Quest. 34. How may a man know certainly, where this Church of God is?

Ans. By these two speciall markes, viz. holines taught, and professed, and antiquity, when both goe together.

Quest. 35. Is not the Church of Rome then the true Church of God, seeing it exceeds in holines, and is most ancient?

Ans. No, it was a true Church indeed in the Apostles times, and many yeares after, but now it is neither holy: for great uncleannes is there maintained, nor ancient, for the ancient religion, being defaced with a new religion, and so a new Church is started vpon there.

Quest. 36. Where then may wee finde the true Church?

Ans. In England, and all other places, where these corruptions are done away, and religion is restored to the first purity.

Quest. 37. How can this be, seeing the religion of these places, is but, as it were of yesterday, & neuer heard of before Luther, and Caluin?

Ans. This is a meere slander, for there hath neuer bene any age, since the Apostles, wherein there haue not been some, which haue stood to the maintenance hereof, & against Romish corruptions.

Quest. 38. How happened it then, that the Church of Rome still euer preuailed, and was accompted of all the world for Christs true Church, and these oppugners were neuer of any esteeme?

Ans. By the greetnesse, and tyranny of the Roman Bishops, whose chief care it hath bene almost ouer, since Constantines time,

time, to magnifie their owne Church and themselves, and to suppress their aduersaries.

Quest. 39. But, is it possible, that the Roman Church hauing been once a true Church, should fall, seeing God hath promised his spirit vnto his Church to bee alwayes present to lead it into all truth?

Ans. *The Lord eyeth not his Spirit hereby to any place; for then the famous Churches in Asia should still haue bene true Churches, but the Spirit is alwayes present to the faithfull in all places of the world.*

Explan. All these questions are before resolued in the opening, and confirming of the ninth Article, only I haue thought it necessary to insert them heere, for the better vnderstanding of such, as cannot so well conceiue of a continued discourse. Let the reader therefore seeke aboute, and he shall finde all these things more fully laid open, by arguments, and reasons, by Scriptures, histories, and manifold obseruations. It is time now to proceed to the tenth Article, setting down the fourth thing to be beleued concerning the Church.

Quest. 40. Which is the fourth thing, which you learne to beleue concerning the Church?

Ans. *Fourthly I learne to beleue, that there bee certaine speciall benefites belonging to the Church, and to every true member thereof, viz. the Communion of Saints, the forgiveness of finnes, the resurrection of the body, and the life everlasting.*

Quest. 41. What meane you by the Communion of Saints?

Ans. *That holy and sweet fellowship, which all the members of Christs Church haue, one with another, as they make all but one body in Christ, so communicating of all good things vnto one another, whether spirituall or temporall, as their mutuall necessities doe require.*

Expla. After the description of the true Church of God

by the markes, heere followeth the comfortable, and blessed estate: hereof set downe in these priuiledges: *The communion of Saints, &c.* that no man might thinke it lost labour, either to seeke out the true Church, or to endeaour to ioine him-himselfe vnto the same. For the meaning of this first priuiledge: *The communion of Saints* is as much in effect, as their common vnion vnto Christ their head, and through him vnto God the Father, and of one vnto another, euen as there is an vnion betwixt members of the same body, which vnion stretcheth not only to the Church militant, howsoever dispersed, but euen to the Church triumphant also, and the Saints in heauen. So that first in beleeuing the communion of Saints. I doe hold, and acknowledge, that none in the world of what company or degree soeuer, are so highly aduanced, and so happy for the fellowship into the order of which they are ioined, as the Saints are, as they which are of the company of Gods Church and people; Because that they may happily be ioined to men famous vpon earth, but these are ioined to the holy ones placed in heauen; they may be ioined to Princes, and men great vpon earth, but these are ioined to the King of Kings, to the greatest both in earth, and in heauen. Secondly, the communion of Saints is as much, as their communicating with their head Iesus Christ, and with one another, whereby Christs merits, and righteousness are made common vnto them, and their finnes and miseries vnto him: and their prayers, fastings, and deuotions are made common vnto one another, not only amongst the liuing, but euen amongst the liuing, and the Saints departed also, and lastly, whereby temporall, and outward things of this life are made common vnto them, through Christ, who is heire of all things, so as that they only haue true right, and title before God vnto earthly things. I doe then in the second place heere acknowledge, and beleue that no small good comes of this communion, but such as the world can not asford; for my sinne layd vpon Christ, and his righteousness serueth to cleaue me, if I be in misery, he is not without sense, and feeling thereof, but what is done against me, he accompts it, as done against himselfe: Moreover the continually,

and

and dayly prayers of all good people aſcend vp for mee, if I be afflicted they grieve, if in well-fare they ioy, yea, the Saints in heauen cry to God for the ſhortening of our dayes of miſery: laſtly, though mine eſtate bee neuer ſo poore in this world, yet I am richer then many, that haue great poſſeſſions, they being vſurpers, but I hauing right vnto my poore clothes, and ſlender dier, and vnto more, as God ſhall bee pleaſed to ſend it me: and if I be rich, I communicate vnto the neceſſities of Gods children, and thus provide meriches, that ſhall neuer periſh, or be loſt.

Secondly, for the prooſe of theſe things, and firſt of the vnion of the Saints with Chriſt Ieſus. This benefit the Lord himſelfe prayeth for, ſaying of all ſuch as ſhould belecue in his name; *I pray O Father, that they all may be one, as thou art* Ioh. 17. 11. *in me, and I in thee, that they may be alſo in vs.* And as he prayed for it, ſo he hath by a ſpirituall marriage of his Church vnto himſelfe effected it, for which cauſe the Apoſtle is bold to ſay, that as the wife is one fleſh with the husband, *ſo we are of* Eph. 4. 30. *his fleſh, and of his bones:* and that the Saints are the building, *Cap. 2. 10.* *and Chriſt Ieſus the chiefe corner ſtone:* and that, as imps are *Roma. 11.* ingrafted into an Oliue tree, ſo are wee into Chriſt, with many like comparifons ſetting forth this vnion. And that we might be able the better to apprehend it, he tooke our nature to the Godhead in his incarnation, and propounds himſelfe wholly to be taken into vs in his laſt ſupper. Secondly, for our vnion *Roma. 11.* with one another; it is ſet forth by the members of a body, *Eph. 4.* by the parts of an houſe, by the branches of a vine, and by *Ioh. 15.* the ſpouſe of an honeſt husband, which is one only: ſo are the Saints but one body, one houſe, one vine, and one ſpouſe, though they be many parts, and members. Wherefore it is ſaid, that in Chriſt Ieſus, there is neither *Jew nor Grecian, nei-* Gal. 3. 18. *ther bond nor free, neither male, nor female, but all are one.* Who ſo would ſee more for this, let him read ouer the twelfth Chapter to the Romans, and the ſecond to the Ephesians. Thirdly, for our vnion with the Saints in heauen, though they be removed farre from vs into another world, they ſtill remaine our fellow ſeruants, and our brethren, as the Lord told them in the Reuelation, wherefore looke what ſauour *Reuel. 6. 11.*

Heb. 11.
1 Theſ. 4.

2 Cor. 5.

Eſa. 53. 4.
Vcti. 5.

Math. 25.

Math. 10.
Act. 9.

Eph 4. 3.
Vari. 4.

1 Cor. 3:

1 Ioh. 3. 14.
Eſa. 11.

the Lord beareth towards them, the ſame he beareth towards vs: for neither ſhall *they wiſh vs haue perfect glory*, neither ſhall we at the reſurrection preuent them: but as fellow members of the ſame body, wee ſhall beginne to reigne together with our head Chriſt. Fourthly for thoſe things, which are more properly ſet forth by the word Communion, viz. firſt our communion with Chriſt our head, whereby his righteouſnes becommeth ours, and our ſinnes his: the Apoſtle ſaith, that he made him ſinne, which knew no ſinne, that wee might be made the righteouſnes of God through him: and the Prophet *Eſay ſaith, Surely hee hath borne our infirmities, for hee was wounded for our tranſgreſſions, and was broken for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes wee are healed.* And as in our ſinnes, ſo hee partaketh with vs in our miſeries, for that, which is done to his faithfull ſeruants he taketh, as done vnto himſelfe, whether it be matter of benefit, or of affliction, and neglect. To ſuch as haue not fed his members being hungry, nor clothed them being naked, &c. he will ſay; *I was an hungred, and yee fed mee not, I was naked and yee clothed mee not, &c.* and on the contrary ſide to thoſe, that haue done contrariwiſe. When his Diſciples ſhould come, and preach vnto any City, or houſe, ſuch as received them, were iudged to receiue him, they which perſequuted them, were iudged to perſequute himſelfe, as may be ſeene in the example of *Saul*, vnto whom poſſing from one place to another, to draw forth the Saints to puniſhment, it was ſaid from heauen, *Saul, Saul, why perſeuteſt thou me?* Fiſtly, for the Communion betwixt the Saints themſelues liuing in this world: this is firſt in their hearts, and affections, in which they are knit one vnto another through loue: thus the Diſciples were ſaid, after Chriſts aſcenſion to haue bene together, *with one minde.* And we are all exhorted, *To keepe the vniety of the ſpirit in the bond of peace, forasmuch as there is but one body, and one ſpirit, one Lord, one faith, and one baptiſme.* When the Corinthians were deuided in their mindes, they were ſharpeſly taken vp for carnall, and not ſpiritual, and *Saint Iohn* maketh it a note of men, *translated from death to life, if we loue the bretheren.* In the mountain
of

of the Lord, they all dwell together, saith the Prophet, both the Lion, the Kid, the wolfe, the Lambe, the Leopard, and the Asse, viz. Through the vny of their affections, though they were as diuersly affected before, as these creatures: yet now they are all alike, truly, holily, and heauenly minded, meek gentle, temperate, sober, and addicted to euery good way, and to euery good worke.

Secondly, this communion is in the effects of their hearts thus vnited, viz. first ioyes and sorrowes, vertues and weakneses, mutually communicated amongst them: vnto which the Apottle exhorteth, saying, *Reioyce with them which reioyce*, Rom: 12:15. *and weep with them which weep*; and professeth it to haue been in himselfe, saying, *Who is weak, and I am not weak? who is offended and I burne not?* Secondly, hearty prayers put vp to the Lord for one another, with supplications, and giuing of thanks. This S. Paul desireth at the hand of the Ephesians, both for himselfe, and for all Saints. And, *Pray one for another* Ephes: 6:18. (saith S. Iames) *for the prayer of the righteous man availeth much, if it be fervent*. This is so necessary, as that to neglect it, is a great sin, according to that of Samuel: *God forbid, that I should sin against the Lord, and cease praying for you*.

Thirdly, exhortations to the mutuall excitation of Gods grace in one another; for which the Hebrewes are effectually moued, where it is sayd; *Let vs consider one another, to provoke vnto loue, and good workes*: and againe, *Let vs exhort one another*, and that so much the more, because ye see that the day draweth neere. Fourthly, repairing and edifying one another: for, where mens affections are aright, there such as are fallen through weaknesse, are restored by the spirit of meeknesse, and this is the repairing of grace decayed: such as stand are strengthened, according to the saying of the Lord vnto Peter; *When thou art converted, strengthen thy brethren*: and this is the edifying of men in grace, when euery man, according to his measure of knowledge in the mystery of the Gospell, endeauoureth to breed knowledge in others, as Paul dealt at Ephesus, when he protested, *That he had kept backe nothing, which was profitable for them, but showed, and taught openly, and through-out every house*. Fifthly, the communication of worldly goods.

The

The practice of the Primitive Church was wonderfull for this, when the necessities of their fellow-servants requiring it, they sold their possessions, and layd downe the price at the Apostles feet, to be distributed, as every one had need: and the same ought to be the practice of the Church, in the same case, at all times.

1 Cor: 8.

The Christians of Macedonia are commended, for their liberality to the poore Saints of Ierusalem, wherewith they are sayd to have beene willing. beyond that they were able, and the Corinthians are exhorted vnto the same, that is in all likelihood, they did euen diminish their owne estates; and herewith make prouision for the poore in the famine, leauing scarce sufficient for their owne maintenance. If this shall seeme to any, to fauour the Anabaptistickall Community of all things, he is farre deceiued: for, wee are not otherwise to conceiue of the community of things in the Apostles times, but onely, that as any man did sell, and dedicate any thing to the Apostles and Disciples, which had not wherewithall else to liue, so that onely, so dedicated, did remaine as the Church treasury, out of which, the faithfull that wanted, were releued, there remaining vnto every man, still some things, which were proper vnto himselfe. As in all populous places, abounding with poore, there bee stocks and treasures at this day: the onely difference is, that then men being more deuoted, and the necessities of the Saints greater, it was more abundantly broght into this treasury, but now more sparingly. For, if all things had beene common, that exhortation to the Church of Corinth, of laying aside for the poore, every first day of the weeke, as God had blessed every man, had beene to no purpose: there had beene no vse of their loue feasts, which were made by the richer, for the comfort of the poore, neither could some by excelsse haue been drunken, and some hungry, as they were, when the vse of these feasts was corrupted amongst them.

1 Cor: 16.

3 Cor: 11.

Col. 3. 1.

Sixtly, and lastly, for our Communion with the Saints departed, it is first in our conuersing with them, by heavenly thoughts, according to that exhortation to the Colossians; *Set your affections on things which are above: by holinesse of life,*

life, according to that profession of the Apostle to the Philip-
pians; *Our conuersation is in Heauen, from whence we expect a* Phil. 3. 10.
Sauour: and by sighing after Heauen, according to that con-
solation of the Corinthians; *Therefore wee sigh, desiring to bee* 2 Cor 5. 2.
clothed with our best e, which is from Heauen. Secondly, in our
like affections vnto Gods glory, and against the enemies of
the Church: for, as we pray for the aduancement of the one,
and the confusion of the other, so much more doe they; for
they cry, *How long, Lord, holy and true, dost thou not iudge and* Reuel. 6. 10.
auenge our blood shed by them, vpon the earth: which they say,
not because they are indued with lesse loue of their enemies
and persecutors, then faithfull Martyrs vpon earth, who haue
prayed for them; but partly through the loue of their fellow-
seruants, still subiect to their fury, vlesse they be cut off, and
partly through their vnderstanding, cleared to discern reprob-
ate persecutors, and chetfly through the desire, that Gods
glory may be magnified, by taking away such, as maine lets
and hinderances of the Gospels proceedings. For it may well
be held, that the Saints in Heauen doe cry vnto God in gene-
rall against Satan, and all his instruments, at all times, know-
ing their fury, euen to the end of the world, against Gods peo-
ple in the world: but the errour is, to beleue that they know
our particular necessities, or can heare vs vpon earth complain-
ing of them, which is a property of the God-head onely,
which is infinite, and all-sufficient to such as call vpon him.

Having thus at large dealt with the meaning of this Arti-
cle, & the grounds of holy Scripture, from whence it is taken,
it remaineth now that we lay downe the duties. Of which the
first is. To abandon all wicked societies, because wee profess
fellowship with Saints, betwixt whom & these, there is no a-
greement. For, *What agreement is there,* saith the Apostle, *be- 2 Cor. 6.*
twixt God & Belial, betwixt light & darknes, betwixt righteousnes
and unrighteousnesse? wherefore wee are flatly forbidden, to
haue fellowship with such. *If any be called a brother, that is a* 1 Cor. 5. 11.
fornicator, or drunkard, or idolater, through countenance, with
such an one eat not: and againe, *If any walke inordinately, we com-*
mand you, that you withdraw your selues from them. And, *With* 2 Thess. 3. 6.
the fole (saith Salomon) thou shalt learne folly, and the companion
of

Ioh: 4.

of fooles shall bee afflicted, with many other places purposely restraining vs from such companions. And indeede, how canst thou beleue thy selfe to bee of the Communion of Saints, and yet haue fellowship with the wicked? Verily, no more then those, that liued among the Samaritans, and had dealings with them, could defend themselves to bee of the Jewes Common-wealth, seeing as the woman of Samaria told Christ, the Jewes meddle not with the Samaritans: no more then they, which haunt the stews daily, can defend themselves to be chaste and honest men, seeing that such come not into these dangerous places. It is true, I grant, that the Saints may come amongst vicious persons, as amongst strangers, to eat and to drinke, to buy and to sell with them: or they may vse their company, to win them to Christ, as S. Paul saith, that to all men he became all things, that he might win some: but to make them our companions, to vse their familiarity, to goe with them, to sit with them, to delight in them, and single them out to be our comforts, can no more stand with the Communion of Saints, then the Sunn clearest light, with the most pitchy darknesse of the night. Let vs absta- ne then from such company, with Iohn the Apostle, let vs cry, *Properamus huic, Let vs hasten hence, lest the house fall upon vs, where an enemy of the truth is*, when he vnderstood, entering the bath, that Cerinthus the Heretique was there.

2.
a. To delight
in the Saints.

Psal: 16: 3.

Psal: 101: 6.

Psal: 13: 4.

Act: 8: 31.

The second duty is, to delight in the company of the Saints, to be glad when we dwell neere such neighbours, and haue often opportunities of conuersing together with them: *All my delight*, saith David, *is in the Saints of God upon earth, and in such as excell in vertue*. And againe, *Minne eyes shall be to the faithfull of the land, that they may dwell with me*. And this is one property of him, that shall dwell in the Tabernacle of the most High; *In his eyes a vile person is contemned, but he maketh much of them, which feare the Lord*. Like will to like, we haue in our prouerb, and Birds of a feather fly together. It is then a certaine argument, that we are none of Gods people, if we keepe not company with them: as Peter sayd vnto Simon Magus; *Thou hast neither part, nor fellowship in this businesse*: So may it be said of such, as are not affected this way, they haue

have no part nor fellowship with the Saints. In all trades and courses of life, wee see that men of the same trade doe sort themselves together, and great leagues are oftentimes betwene them, but much more such, as bee of any sect, or faction, they care not for any company, but onely of men, of their owne opinion: in like manner, all such as be of the Sect of the Saints, must needs shew it, by their consorting themselves with them, by neglecting all others, in comparison of them. O how many then of these times shall be found lyars, which confesse the Communion of Saints, but bewray great hatred against them, ever bitterly inuenging, and slanderously speaking against the most Holy: like vnto the Grecians of old, which banished such out of their Commonwealth, as were any way eminent for wisdom, or honesty: for so *Themistocles*, an honest wise man, was for this accused, and when voyces were called for against him, hee being present in the Iudgement-place, was desired to write the name of *Themistocles*, by one which knew him not, that according to the manner he might giue in his voyce against him: but he asked him, If hee knew *Themistocles*: Hee sayd, No: Why then (quoth he) wouldst thou giue thy voyce against him: O sir (answered he) they say, he is too iust a man.

The third duty is to walke in the light of Gods holy Word by vertuous living, because of our fellowship with Christ, and through him with God the Father: for God is lightsaith S. *Iohn*, and if we walke in darknesse, and say that we haue fellowship with him, we lye, and doe not truly. So Christ calleth himselfe the light of the world, and pronounceth this the condemnation of the world, because *light was come, and men loved darknesse more then light, because their deeds were euill*; that is, when he came to inlighten them with holy precepts of faith and repentance, they neglected this, and persisted in vncleane, and sinne, which would be their damnation. Whosoeuer therefore treadeth in the same steps, may well expect the same end, they are not in Christ, they are farre from any vnion with him, for such walke after the spirit, speaking in the Word, and so there is no condemnation vnto them. This is the spirituall whoredome of which the Prophet did so much complaine, causing

3. To walke in the light.
1 Ioh:1:7.
Ioh:3:19.
Rom:8:1.

causing a diuorce betwixt the Lord and his people, and so a deprivation of all goodly ornaments before bestowed: so that as the case of a woman is which hath played the whore, and for this is put away from her husband with shame, and without all mercy burnt in the fire: so is our case; if we neglect his Will, and follow our owne corruption, our vnion with the Lord is cleane broken off, we are put from him, and without all pity must endure the euer-burning flames of hell fire.

4.
Gal: 5: 10.
4. To do good
vnto all.

The fourth duty is to doe good vnto all, but specially to those of the household of faith, as the Apostle warneth: because of our communion with them, and that not onely in distributing our temporall goods, but our spirituall, and in being like affected towards them, reioysing with them that reioyce, and weeping with them that weepe: For in the members of our body, to vse the argument of the Apostle, Can one be pained, and not all of them in like manner grieued? so in the spirituall body of Christ, of which wee professe our selues members, there can bee none greued, but it must bee our greefe also, none comforted, but it must bee our comfort also. And if wee be thus affected towards one another, wee shall neede no spurs to pricke vs forward, to any duty of loue towards one another; but Ministers will preach diligently, to enlighten their fellow members, people will pray heartily, that a doore of vtterance may be giuen vnto them, neighbors will not suffer one another to sin, but plainly rebuke vice, the forward in matters of religion, will not suffer others to bee slacke, but prouoke them to loue and good workes, the stayed will not suffer the vnruely to goe on in their vnordinate courses, but restore them in the spirit of meeknesse, the rich will not suffer the poore to perish, for want of food, but releue them, they which haue plenty, will supply the necessities of such, as suffer through scarcity, euen beyond that which they are able, and all this readily, and cheerefully, because it is to the benefit of our common body, of which wee are all members alike. Neither is this all, but in thus doing, we doe wonderfully please our deare Sauour, and shall haue it remembered at the last day, for our vspeakable comfort. Wherefore let our hard hearts breake within vs, let them resolue into bowels

Matth: 25.

bowels of compaſſion towards the poore : and let our ſecuri-
ty, in regard of others, become anxious carefullneſſe, for
the keeping of them vpriſt in the way of righteouſneſſe.

The fiſt duty is, to bee comfortable in all our ſufferings,
whether by perſecutors, or ſlanderours, by ſickneſſes, or loſ-
ſes, by pouerty, or wants : becauſe our head Chriſt is not
without a Sympathie, and feeling of theſe miſeries, and will
not ſuffer vs to be tempted hereby, beyond that we are able,
but will giue the iſſue together with the temptation. Was it
not a wonderfull ſtay to the mindes of the Diſciple, when
Chriſt told them, *He that receiveth you, receiveth mee, and hee
that receiveth me, receiveth him that ſent me?* And on the con-
trary ſide, to thoſe that do contrariwiſe? Did it not confirme
Paul much, becomming a Preacher of the Goſpell, to heare
that they, which perſecuted the Chriſtians, did perſecute
Chriſt himſelfe? Doubtleſſe, it did. Likewiſe then, ſhould it
confirm and comfort vs in all our troubles and croſſes. If
any man were ſo neere vnto the King, and ſo great in his fauor,
as that whoſoeuer dares to touch him, it were as good for him
to touch the King himſelfe, he would be ſecure in all wrongs
and iniuries done vnto him. But wee are ſo neere vnto the
King of Heauen, as that whoſoeuer toucheth vs, goeth about
to pull the ſignet out of his right hand, and toucheth the apple of
his eye. What ioy and comfort then ſhould we expreſſe, euen
in the time of our tribulations? ſeeing, that when wee ſuffer,
the Lord is grieved, who will not hold his peace for ever, but,
as a mighty Gyant waked out of his ſleepe, will ſurely come
forth, and ſmite all his enemies, with a great deſtruction, and
with *Samſon*, ſhake off the cords and ropes of all miſeries, as
threds burnt in the fire.

The ſixth duty is, to lead an heauenly life, whiſt wee live
vpon earth, becauſe there is a communion betwixt vs, and the
Saints in Heauen. And this is, by hauing our hearts liſted vp
to Heauen by meditation, by ſetting vp *Iacobs* ladder to Hea-
uen by prayer, by hauing our mouthes ſeaſoned with ſpee-
ches of Heauen, and of heauenly things, by making vnto vs
wings, with the Angels, for ſwiftneſſe and readineſſe, in do-
ing Gods will, by being fiery through zeale, with the Sera-
phims,

5. To be com-
fortable in di-
ſtreſſ.
Heb: 4:15.

Matth. 10.

Eſa: 49:15:16.

Rom: 5.

6.
6. To lead an
heauenly life.

phims, for Gods glory. If we looke well about vs, all things consent together, to worke in vs this heauenlines, our Father is in Heauen, our Head and Husband Christ in Heauen, the Prophets and Apostles, with the rest of our fellow-servants in Heauen, our riches, our ioy, and our crowne in Heauen, and our deere Countrey, and pleasant dwelling places no where, but in Heauen. How is it then, that we so far forget our selues, as to be sensuall and earthly, and haue so little fauour of heauenlinesse in vs? Why doe wee not hang downe our heads, and bee ashamed, that the Lord should see our hearts and tongues so basely taken vp, so estranged from our deere Husband, Father, Brethren, and Countrey, where so excellent things are provided for vs?

Quest. 42. What meane you by the forgiveness of sins?

Ans. That wonderfull grace of God in Iesus Christ, whereby he accounts of sin, as no sin, or as if it had neuer bene committed.

Explan. We shall not neede to be so large about this Article, because it is easie to be vnderstood. The meaning is nothing else, but as is layd downe in the answer, viz. that the Church of God, and every member thereof, hath all the sins so done away, that they shall neuer be layd vnto their charge, no more then if they were no sins, or had neuer by them bene committed, and all this, through the meere grace, and onely mercy of God in Iesus Christ.

1. 2. For the proofes of holy Scripture, here is plainly set downe: First, that the forgiveness of sins is a wonderfull fauour: for, *He is blessed*, saith the Psalmist, *to whom his sins are forgiven*, and good cause is there, why hee should bee counted blessed indeede, who attaineth vnto this, seeing that hee is forgiven ten thousands of talents, of which he was not able to pay one penny, and so stood every houre in danger to be cast into prison, to lye there in misery perpetually. Againe, hee is deliuered from the curse of God, which attendeth vpon sinners; for, *Cursed is he that continueth not in all things, written in the booke of the Law, to doe them*: and this curse is death, according to that, *The wages of sin is death*, the death of the body, which
- Psal: 33:1.
 Matth: 18:24.
 Deut: 27.
 Rom: 6.

which is terrible, for death came in by sinne, and all such punishments, as doe halten vnto, and bee fore-runners of this, *for man suffereth for his finnes*, and which is most terrible of all, the death of the soule, which is the losse of it, the intolerable pangs to be suffered by it in the fire, *that neuer goeth out, and by the worme, that neuer dyeth*: Lastly, hee is freed from the bondage of Satan, who ruleth in the children of disobedience, that is in sinners; who is their master, and they his seruants, according to that: *Hee which committeth sinne is the seruant of sinne*. Who hath them in his snare, and carryeth them away as captiue slaues, at his pleasure, who terrifieth them, and putteth them in feare all the dayes of their liues. Secondly, that God is the author of this grace, is euident, for no man forgiveth finnes but God only, it is one of his attributes, as was declared by the Lords owne voyce vnto *Moses*, saying: *The Lord, the Lord, strong, gracious, and mercifull, slow to anger, and abundant in goodnes, and in truth, forgiving iniquity, transgression, and sinne, &c.* Wherefore as was objected by the Pharisees against Christ, it may truely be said of the Popes of Rome, *This man blasphemeth, for none can forgive finnes but God*. It is true indeed, which our Sauour said vnto *Peter*, and the rest of his Disciples: *Whose finnes yee remitt, they are remitted, and whose finnes yee retaine, they are retained*. But what authority hath the Pope giuen him heere, more then any other minister of Gods word? what ground is heere for his manifold indulgences, by which he beguiles the simple world of such a masse of money, and increaseth his treasures? For the Disciples had none other power heereby giuen them, but that, which was fit for men appointed to carry the glad tidings of saluation to the rest of the world, viz. to publish forgiveness of finnes to all such, as did, or should belecue in Iesus Christ, and the retention of finnes, vnto all that remained hardened against this faith of Christ.

For, as, when by their preaching they were said to conuert any to Christ, or to beget any to Christ, nothing else is meant, but that faithfully executing their office of preaching, men were through the working of GODS Spirit made belecuers, and so the members of CHRIST:

Rom. 5.
Lament. 3. 39.

Math. 25.

Eph. 2. 2.

1 Tim. 2. 25.
Rom. 7.

Marc. 2. 7.

Exod 34. 6.
Vers. 7.

Ioh. 20. 23.

in like manner; when they are said to forgive sinnes it is meant, that preaching forgiveness to beleeuers, it should not be in vaine, but so many as became hereby, through the working of Gods Spirit, beleeuers, should haue their sinnes forgiven them before God in heauen, and contrariwise to vnbeleeuers. The words may also haue a further meaning, of forgiving sinnes by admitting into the Church notorious offenders, becomming penitent, and retaining them by iust excommunication, and casting out of the Church, as *St. Paul* seemeth to commentary heereupon in his first and second epistle to the Corinthians, for first he giueth charge that grauely, and orderly the incestuous person bee deliuered to Satan, heere is retaining of sinnes: then he wills them vpon his repentance to receiue, and comfort him againe, heere is forgiveness of sinnes: yea, he vseth the very word of forgiving, saying, *Contrariwise ye ought now rather to forgive him, and comfort him*, and againe, *To whom yee forgive any thing, I forgive also*. Whence it is most plaine, that the power of forgiving, and retaining sins, and consequently of the keyes of heauen, consisteth in admitting, or duly, and rightly casting any out of the Church, and equally belongeth vnto the Disciples, and equally to the graue ministers of Gods word; so that some *Paul* sit at the sterne to moderate this weighty action: and this is not the Bishop of Rome, but euery Bishop within the limits appointed vnto him.

And if Christ hath thus ordained, that sinnes should bee remitted, or reteyned by men, how monstrous, and horrible beeth the abuses of excommunications in these dayes, and of receiuing into the Church againe: When as they are vsed in ciuill cases, to bring men to the probate of wills, to come for witnesses into spirituall courts, against marryages at times forbidden, against officers of the Church for want of appearance, nay, which is more against the reuerend ministers of Gods word in case of absence at ordinary meetings, and against most religious men, which through want at home, doe wander for the food of the soule abroad, and for the most part rashly by the Scribes, that haue only skill to drawe these wrightings, the reuerend gouernours of the Church

1 Cor. 5.

1 Cor. 2. 7.
Verl. 10.

Church, hauing no stroke heerin at all. And as excommunications are lightly sent out, so when in the case of notorious offences, they are vsed (as they should only bee then vsed indeed) there is no contrition of the offender expected, but some large fees will soone obtaine forgiveness, how foule fouler the fault be. I write not these things to shame our spiritual courts, and the proceedings there, but grieuing to see that any should be put into the number of those, whose sinnes are retained in heauen by excommunications, when they haue done none euill : and others in the number of those whose sinnes are forgiven, when they are fouly sinfull in the sight of God in heauen : to see, that the power committed to Gods ministers to comfort the penitent soule, and to confound the sinfull, should abusiue be turned into a monstrous instrument scraping wealth together euery way, to the amazement of all rightly affected soules, which long after a redresse herein : and lastly to see, how farre wee are degenerated from the Christians of ancient times, who (as the decrees of their Councells doe yet testifie) were rather too rigorous against offenders, by vring humiliation a long time at their hands, before they could be receiued into the Church, from whence they had beene iustly removed.

Thirdly, for the meritorious cause of the forgiveness of sinnes, that it is Iesus Christ, his very name doth shew : for he is therefore called Iesus, because he shall *save his people from their sinnes*, as the Angell told *Ioseph*, before that he was borne: *Math. 1.* and there is none other name giuen amongst men, *Whereby wee must be saved* saith *Peter* : *it is the blood of Iesus*, saith *Iohn*, *Akt. 4. 12.* *that cleanseth from all sinne*, with infinite other testimonies *1 Ioh. 1. 7.* tending to the setting forth of the same thing. Wee did not loue God first, that for our loue towards him, he might forgive our sinnes, for he loued vs first, yea, when wee *were enemies*, and hated him : wee did not seeke for it at his hands, *Rom. 5.* that for our importunity, hee might bee moued to forgive our sinnes, for, *I am found*, saith hee, *of them, that sought mee not* : our good workes did not so please him, as that therefore hee should forgive our sinnes, for wee were so farre from good workes, that *wee could not thinke a good thought* *2 Cor. 3. 5.*

- 2 Cor. 3. 5. of our selves: Lastly, neither men, nor Angells doe sollicit him for vs, or can obtaine the pardon of our sinnes, but
- 1 Ioh. 2. 2. Iesuu Christ the righteous is our aduocate with the Father, who is the propitiation for our sinnes. Fourthly, for that, which is further added: *Whereby he accompteth of sinne, as no sinne, or as if it had neuer been committed*, it is taken out of the Psalmes, where the Prophet saith: *Blessed is the man whose wickednesse is forgiven, and whose sinne is couered*, heere is the accompting of sinne, so as if it had neuer beene committed: *blessed is the man, to whom the Lord imputeth not iniquity*, heere is the accompting of sinne as no sinne. The Lord is therefore said to cast all our sinnes *behinde his backe*: yea, to cast them into the bottom of the sea: euen, as when a debt is discharged, the bonds, and writings, which were before carefully kept, are now cancelled, and carelesly cast about, because it is no more any debt: so, although before the remission of sinnes, the Lord did carefully keepe his bookes, as it were, and accompt of all our sinnes, as infinite debts, yet being forgiven, *hee hath put out the hand-writing, that was against vs, and it is*, as it were, nayled vnto the crosse of Christ, because it is now no more any debt to be exacted at our hands. Lastly, wee must further know, that this forgiveness is only to the faithful, all others remaine in the bands of their sinnes, and this partly appeareth by that, which was said before, *that hee shall save his people from their sinnes*. Vnto others hee denounceth manifold woes, saying, *Woe bee to thee Corazin, woe bee to thee Bethsaida, and woe be to you Scribes and Pharisees, hypocrites*, and, if I had not come amongst them, they had not had sinne, but now their sinne remaineth: yea, hee threatneth many of his followers, that hee will bid them, *Depart from mee ye workers of iniquity, I know you not*, so that euen they are without this benefite, of the forgiveness of their sinnes, viz. all such as notwithstanding their profession of the Christian faith, doe still liue in sinne.

3
1 To pray for
the pardon of
our sinnes.

Thirdly, for the duties of this faith. The first is to pray vnto God earnestly euery day aboute all things of this world, for the pardon of our sinnes: because this is so great and

and wonderfull a grace: For if a man were greatly indebted, and for his debts imprisoned, or sold for a slave, ever so to continue in most hard bondage, would he desire either good cheare, or apparell, pleasures, or fits of ease, wealth or health, in comparilon of freedome from this miserable estate? in like manner, seeing wee bee so farre indebted by our sinnes, and thus made miserable slaves of the diuell, why doe we craue so earnestly against worldly wants, and for worldly good things, and not rather against our sinnes, and for this blessednesse to bee deliuered from them. And the rather, because, if our sinnes be vnremitted, wee cannot looke to speed in any other desire: for our sinnes doe *separate betwixt our God and vs.* All the time, that sinfull *Achan* was in the Israelites campe, they could not preuaile against *Aye*; when *Saul* had sinned, hee could get none answere at Gods Oracle eyther by vision, by vim, or by Prophets: so whilst we are in our sinnes, wee may aske indeed, but wee shall not haue, we may make many prayers, but not be heard, for the prayers of the wicked are abomination to the Lord. Wherefore let this bee the first, and chiefe thing, which wee pray for in all our supplications, and as wee will vse all humility, and importunity to speede of some speciall benefit, and renew our suite from day to day, that wee may speed, so let vs neuer giue ouer praying vnto the Lord for the pardon of our sinnes, being a benefit of benefits, and the most necessary thing for vs in the world.

The second duty is to loue the Lord, and our Saviour Iesus Christ with all our hearts, and with all our might: because God is the author of this great grace, Christ Iesus hath merited the same for vs. A miserable bankrupt owing a thousand pounds, if hee should haue all forgiven him, if some rich man would vndertake the payment of his debts for him, and set him vp, that hee might liue a free-man againe, and exercise his trade in as good manner as ever he did before, were a most vngratefull wretch, if hee should not loue so great a benefactor, and that vncincedly, all his life: but much more vngratefull shall we shew our selues, when as the Lord hath raised vs from our bankrupt estate, being indebted not a thou-

Esa. 59. 2.
Ios. 7.

1 Sam. 28.

²
To loue the
Lord.

land pounds, but ten thousands of talents, yea, millions without count, and made vs blessed, and happy, if wee shall not loue his Maiestie, without all dissimulation, and therefore study to please him all our dayes. With what thankfulness doth *Sr. Paul* exult for his deliuerance from sinne by Iesus Christ, when being, but euen now at the point of dispaire, hee presently listeth vp himselfe through faith of the pardon of his sinnes, hauing cryed out, *miserable man that I am, who shall deliuer me from the body of this death?* he presently answereth himselfe: *Thanks be vnto God through Iesus Christ our Lord* How delicious is hee, by publishing Gods mercy to the world, to expresse his wonderfull thankfulness, for this wonderfull grace, when so openly he confesseth; *When I was a Persecutor, and a blasphemor, and an oppressor, God had mercy on mee.* And thus greatly affected should we bee, not in word, but in deed, in that wee study to set forth his glory, as hee did, and in all things not to please men, but God: they which doe otherwise loue not the Lord, whatsoeuer they say, but as the gentiles, who by their sinnes dishonoured him, are said to haue beene, so are these haters of God, and hated of him.

Rom. 7. 24. 25

1 Tim. 1. 13.

Rom. 1.

3
3 To cease
from sinne.

The third duty is, to breake off all our sinnes by righteousness, and not to continue any longer therein: because wee haue beene already enough indangered through sinne, nay if wee liue in sinne, wee are still in the same danger, seeing the workers of iniquity are shut out of doores, whatsoeuer they plead for themselves. If a man through surfet hath fallen into any dangerous disease, which had like to haue cost him his life, but be againe recovered, he will take heed of falling into the same againe, and likewise if hee had fallen into a deepe pit, or into any other great euill: so should we, being restored from the surfet of sinne, being liued vp from the dangerous pit of wickednes, hauing escaped through Gods great mercy the greatest euill, that could haue befallen vs, we should I say bee at defiance with this euill, and aboue all watches, watch against sinne. And the rather, because we doe otherwise still remaine indangered through this deadly surfet, wee doe still lie, and are like to lie without all helpe in this horrible pit, till wee exchange for the pit of hell. The Lord hath

not

not so much as promised, or spoken any syllable tending to a promise of forgiving sinnes, but to such as forsake their sinnes. He is often in these, and the like comfortable speeches. *When a wicked man shall turne from his wickednes, and doe that, which is lawfull, and right, he shall save his soule alive. He that confesseth, and forsaketh his sinnes shall have mercy, &c.* Ezech. 18. Prou. 28. 23. but where is it to bee found, that men living in their sinnes shall haue mercy, that such as goe on in their wickednes, shall save their soules alive? not any where in Gods booke; but the cleane contrary, that they shall die in their sinnes, that they shall haue iudgement without mercy, according to that, *Thou, which after thy hardnes of heart, that cannot repent, dost beape up to thy selfe wrath against the day of wrath:* Rom. 2. 4. so that it must needs then bee the diuels booke, whence men learne that they shall be forgiven, although they goe on in adding sinne vnto sinne, and so neglect all holy admonitions of breaking off their euill course of life.

Quest. 43. What is meant by the resurrection of the body?

Ans. That, although the body after death lye rotting in the graue, yet at the last day it shall bee raised againe, by Gods great power, and being ioyned to the soule, shall stand before Gods iudgement seat, to giue account of all that it hath done, whether good, or euill, and bee rewarded accordingly.

Explan. This last article, as it consisteth of two members, the one the resurrection of the body, the other the life euerm-lasting, so haue I propounded to speak seuerally of them, because they are both weighty points, and deepe misteries. Touching the resurrection of the body, it is nothing else, but that first I doe acknowledge, that our bodies are all fraile and weake, and how many yeares soeuer they continue, yet fall to the ground they shall at the last, euen as they were taken out of it. Secondly, that howsoeuer they fall, or whensoeuer, yet they shall be raised againe by a supernaturall power, the soules being reunited vnto them, and that not only the bodies of the iust, and righteous, but of the vniust and wicked, the bodies of all, both high and lowe, rich and poore, great and

small. Thirdly, all this shall be at the last day together, in a moment, at the sound of a Trumpet, and not some at one time, some at another. Fourthly, being thus raised they must come to iudgement, all the secretest things that euer they did, being layed open, and the hidden things of all hearts being many fested.

Secondly, for the further manifestation, and proving of these things, and first, that our bodies shall fall, as it is intimated in the word resurrection (for that cannot rise againe, which did not first fall) so it is proued by the experience of all times, and ages of the world : for euen they of the first times, whose bodies were strong as Oakes, yet their end was, they dyed, when they had liued nigh a thousand yeares, though they stood neuer so long, they fell at the last : but long since, the state of mens bodies grew more weake, which made *Iob* compare mans life vnto a shadow, a Weauers shuttle, and a floure, and *Danid* to a light, that is soone put out, and to a spans length, and *Esay* to grasse, which is greene in the morning, but is cut downe before night, and withered : and dayly examples confirme the same thing, euery small matter overthrowing the strongest man, and making him to fall to the earth, from whence he was taken. Secondly, that our bodies hauing lyen rotting in the graue, shall beerayfed againe by a supernaturall power, which is morespecially heere intended: *Sr. Paul* proueth at large in the fifteenth chapter of the first epistle to the Corinthians, making this the overthrow of all religion, to deny the rising of the dead : and our Sauour Christ before him opposed himselfe earnestly against the Sadduces, which denied the resurrection, saying : *Have you not read of the resurrection, what is spoken vnto you of God, saying, I am the God of Abraham, Isaac, and Iacob, now God is not the God of the dead but of the liuing, and long before this, Esay hath said, Thy dead men shall come forth, with my body shall they rise, and Daniel, Many of them, that sleepe in the dust shall awake: and Iob, I know, that my redeemer liueth, and I shall stand at the last vpon the earth, and though after my skin the wormes shall consume my body, yet I my selfe shall see him, &c. and thus it is plaine, that the resurrection shall be, though we say nothing of Ezechiels dried bones*

Iob. 14.
Esa. 40.

Marth. 12. 31.
Verf. 32.

Dan. 12. 2.
Iob. 19. 25.

bones reuiuing, nor of Adam, whose sleep was a type of death, and his waking, of the resurrection.

Now, that it shall bee generall of all without exception, is shewed in the booke of the Reuelation, where all, both *Reuel. 10, 12,* great and small, are scene comming forth, *the earth giuing vp the dead in it, and the sea yeelding vp the dead therein:* and *13.* Christ saith, that at his comming, *all nations shall be gathered be-* *Math. 25, 32.* *fore him.* Wherefore that of Daniel, speaking of many, is to be vnderstood, as though he had sayd, that they being a great many, an infinite multitude shall awake. Lastly, that all shall be raised by a supernaturall power, and not by any thing in the course of nature, is shewed, where the Lord saith, *The dead shall heare his voyce, and shall come forth,* it is then by the vertue of his call, that men euery where shall rise againe; *The trumpet shall sound, and the dead shall rise incorruptible,* saith *1 Cor. 15.* the Apostle: *Hee shall send forth his Angels to gather them,* hee *Math. 24.* saith in another place, the meaning is the same, that as God, at the first by his word made all, so hee will at the last reuiue all, and vse his Angels, as Ministers, to gather them together from all parts of the world.

If this shall seeme strange, because it hath beene a rare *Obiect. 1.* matter, that any haue beene raised at all after death. I answer, is it true, that any being truely dead, haue beene raised againe (as it cannot be denyed, for such was the womans son, the Shunamites, raised by *Elisba*; the widowes son of Sarepta, raised by *Elyab*; *Lazarus*, and two more, raised by Christ; *Dorcas*, by *Peter*; and *Eutychus* by *Paul*) then me thinkes, it should not be supposed impossible, that their should bee a generall resurrection of all. *1 King. 17.*

For, if in the winter time, some plant or hearbe shall put out, and grow greene, it is an argument, that others may doe so too: if a man expert in any curious trade, as the Goldsmith, in trying gold and silver from dross; the Glasse-man, in making glasse, &c: shall doe but one, or seldome acts of their trade, is it not an argument, that they can doe many more, when they shall thinke good? In like manner, some hauing beene already, by the diuine power, raised from the dead, springing vp againe after death, is it not an argument, that

159

that this hauing beene done in the winter of this worlds standing, all shall in like sort arise againe, at the spring time of the resurrection? The Lord hauing in some performed this hard worke, that he can doe the same in all, it being (as it were) his profession, and his skill sufficient for it.

Obiect. 2.

All shall be raised, howsoever they haue perished.

If it shall further seeme, yet an hard matter, that all should be raysed, because some are drowned in the sea, and eaten vp by fishes, and these fishes being taken, by men, &c: now, if it shall sound, as a thing impossible, that euen men comming thus to their ends should be raised, for where shall the parts of their bodies be found? seeing the same becommeth the substance of diuers bodies? I answer, with God all things are possible, and to vse the comparison of a learned Father, When Doves flye diuersly abroad, and are mixed with others, yea infinite numbers together, being farre from home, yet they re-

Gregor: Nyssene lib: 1: de opificio hominu, cap: 26: 27.

turne vnto their seuerall Doue-coats: so the soules of diuers men departing out of their bodies, and remaining long from home, yet they haue some naturall motion by which they are addicted to returne to their own bodies, vnto which they haue beene vied. Quicke-siluer being powred forth amongst the dust, is mixed with nothing else, but though diuersly parted, yet it remaineth in little globules, so that it is easie for a man to gather it together againe, and then ioyneth in one, as before: and much more easie shall it be for the great God of heauen, to gather together in one the parts of the same bodies, howsoever disperfed and powred, as it were into the dust of the earth. When seedes are cast into the ground, euery one draweth vnto it selfe that vertue and sappe which is necessary for the nourishment, though it be alike common vnto them all: so men in the resurrection shall receiue these parts, and all that substance which doth seuerally belong to them, although in the meane season they lie in common together in the bowells of the earth: and thus farre out of that learned Father Gregory of Nyssue. Another also handling the same matter, reckoneth vp many things as types of the resurrection, the day succeeding the night, the seed of the earth that springs vp after corruption, the locust reuiuing againe, the nayles of our hands, when any goe off, the haire of our head being cut, and

Epiph: lib: de primo & vno Dea. 14. 24. de Resur.

and growing againe, the Ring-doue reuiuing againe and a little beast called *Myoxu*, the Phœnix an Arabian foule, which burneth it selfe at fifty yeares of age, and after three daies ariseth againe out of her owne ashes.

Thirdly, that this generall resurrection shall be in one moment, it is the plaine doctrine of the Scripture. In a moment, in the twinkling of an eye, at the last trumpet. The Lord shall need no space of time to effect it: but as at the time of the Assises, all the prisoners are brought forth, so at these generall assises of the whole world, all shall come out of the prison of the graue.

3.

1 Cor. 15:52.

Fourthly, and lastly, for the end of the resurrection, that the workes of all men shall bee made manifest, and all secret thoughts, that they may be rewarded accordingly, hath been already handled and proued, vnder the sixth branch of the seuenth article, touching Christ his comming to iudgement, and therefore the Reader is to be referred thither, to see more, and also for the time, when these things shall be. But for the further vnderstanding of the doctrine of the resurrection, I haue thought it not amisse, further to annex here, two or three questions more.

4.

Quest. 44. What manner of bodies shall we haue in the resurrection?

Ans. *The very same, which now we haue, onely, whereas they be now naturall, they shall rise againe spirituall, not subiect to death any more, as now they be, nor sustained by naturall meanes of meats, and drinks, warmth, and sleepe, or the like.*

Explan. This question is euen thus moued and answered, by the Apostle to the Corinthians; *But some man will say, how are the dead raised? with what body shall they come forth?* He answereth, that euen as corne being cast into the ground, springeth vp againe, and the Lord giueth euery graine, its owne body, whether wheat, or some other: So, in the resurrection of the dead, euery man shall haue his owne body, the onely difference is, that it is sown a naturall body, but raised a spirituall body: it is sown in dishonour, raised againe in honour, sown in weaknesse, raised in power, &c. Now, the variety of words here

1 Cor. 15:35.
Vers. 36.

Vers. 43.
Vers. 44.

Job 19. 25.

here vsed of honour and power, serueth specially to set forth the manner of the rising againe of the faithfull, all others shall also haue spirituall bodies, like vnto the damned spi its in hel, that is euer continuing, seeking death through the greatnesse of the misery, but not being able to finde it. That wee shall haue the same bodies, *Job* also testifieth, saying, *I shall see him, not with other, but with these same eyes.* And good reason it is, that as our bodies haue together with our soules beene instruments, either of Gods glory, or of sin to his dishonor, so together with the soules, they should partake of glory, or misery.

Quest. 45. Amongst those that dye, some be crooked through age, some tender infants, some blinde, and some lame, shall their bodies then at the resurrection be the same?

Ans. *No, for all these are weaknesses, which shall bee done away to the faithfull, and strength, perfection, and comeliness shall be to euery one of them.*

Explan. This also is good to be knowen, because the holy Scriptures doe speake hereof, to the comfort of Gods people; where we are taught, that the body shall bee raised in power, & in honor, there must then needs be instead of the weaknes of decrepit old age, and infants, strength and might; instead of deformity, beauty; instead of lamenesse, agility; instead of blindnesse, the sight, which could neuer here bee attained vnto, *viz.* whereby we shall see the most glorious God of all. As for other questions, about the knowledge of one another, of the cessation of the difference of sexes, &c: for, that they be not so necessary, we will wade no further herein.

3.
1. To live as
those that ex-
pect the resur-
rection.

Thirdly, for the duties of this faith. The first is, not to live as they, which are ouer to continue in this world: for, we must all dye, we must first fall, and then shall wee afterwards rise againe, the strongest and stoutest could neuer be priuiledged from death, no, not one day, or houre, by any strength of nature. Wherefore we are not to vse any vnlawfull meanes, to get any of the goods of this world, either by carking and caring, by robbery and stealth, by fraud and oppression, for who

who can tell, that hee shall liue to enioy them; yea, who can tell, that his very enemy shall not reape the fruit of his labors? and then what shall it profit a man by his toyle, to scrape together mountaines of gold? If a man liued in a Countrey, where he were in danger of publique Officers euery day, to be drawne out of his house, and to be spoyled of all his goods, he would not, I suppose, take any great pleasure in gathering together, and increasing his wealth, much lesse would he seek to pull from others, seeing this were nothing else, but to procure more enemies, by making the booty greater for the spoilers: but this is our estate in this world, we liue in this earthly countrey, subiect euery day to be pulled out of our houses by Death, the common all-conquering Officer, and to be spoyled of all our worldly goods: Oh, what madnesse is it then in vs, to rob and to deuoure one another, to bee vn-satiable in our heaping vp of wealth, and without end, in our delight in worldly vanities? for, men could not more exceede in their affectation of worldly things, if they should liue here euer, then the men of this generation, who haue no sooner gotten any thing, but they are ready againe by death, to be deprived of it all.

The second duty is, not to liue as they, that deny the resurrection, whose hope onely is in this world, viz. like brute beasts, eating and drinking, as saith the Apostle, because that to morrow they should dye, and then they should bee cut off from all pleasure: for, we hope for a resurrection, in which, they that haue done good, shall arise vnto life, *they that haue done euill, to condemnation.* Wee ought then to be ashamed, to be sensuall, like the beast, whose end is, when he dyeth: to be like the Epicure *Sardanapalus*, whose Epigram was.

Ede, bibe, lude, dormi, post mortem nulla voluptas.

Eat, drinke, sleepe, and play:

In death all pleasure flits away.

But we know, that this is the voyce of the blacke children of the night, that want the light of the vnderstanding of this thing, or that will not vnderstand the same; wee are all children of the light, we all confesse the resurrection of the body, why doe wee not then cease from the workes of darknesse, from

from surfeiting and drunkennesse, from chambering and wantonnesse, and walke as in the light, in sobriety, temperance and chastity.

3.
2. To beare all
diseases pati-
ently.

The third duty is, to beare all our bodily imperfections and sicknesses patiently, because in the resurrection, all shall be done away, weaknesse shall be strength, deformity shall be beauty, crookednesse shall be straightnesse, naturall shall be spirituall. It would not greeue a man to be in a little paine for a moment, so that he might be free from all paine for euer after, to be sicke a day, that he might liue the more healthfully all the yeere after; yea, men will in this case put themselves to paine, and make themselves sicke, by loathsome drugs of the Apothecary: No more ought it to greeue vs, that beleeue the resurrection, if wee suffer by sicknesse, or weaknesse, or any aberrations in our nature in this world, which is but a short time, seeing that euer hereafter we shall be freed from all these. If wee haue any friends, or children, that bee thus, let vs neither be ashamed of it, nor trouble our selues hereat, but let it rather trouble vs, if they haue deformed soules, miserable, blinde, and vgly through sin, for these will remaine vpon them, as blacke badges for euer, disgracing them before God, and his holy Angels, whatsoeuer their outward proportions be.

4.
4. To serue
God with all
our members.

Rom. 13. 1.

The fourth duty is, not to account it sufficient to serue God with our hearts, but with our tongues to speake of his praises, with our hands to worke the thing that is good, with our feet to run to religious exercises, with our eares to harken to his holy Word, with our bodies to practize sobriety, with our eyes to be stayed from wanton lookes, and to offer vp our whole selues, as sacrifices vnto God, to doe his will with all our might: because, that euen our bodies shall rise, and bee honored, & become spirituall. But how can we expect, that it should be thus with vs in our bodies, if our members bee instruments of sin? How can he, which by vncleannesse weakeneth his body, and bringeth it into a filthy case at the steeves, looke that it should be strengthened, and healed at the resurrection? He that drinketh out his eyes, how can he expect to haue them made more cleere at that day? He that breakes his bones,

bones, by quarrelling and fighting, how can he expect so much fauour, as to haue them rightened againe? Such whorish women, as by painting their faces, bring them to ill-fauourednesse, how can they expect to haue faces as Angels at that day? And so for all other iniuries offered to mens bodies, by seruing sin. No King will pittie his rebellious subiects, so far as to send Chyrurgians, or Physicians, to cure them, if in their rebellion, they haue beene wounded, or gotten through distemper, any dangerous sicknesse, but will rather send out his Hang-men, to doe execution vpon them: no more will the King of Heauen heale the infirmities of such, as by sins haue rebelled against him, but will giue them ouer to his Executioners, the Deuils, to bee further tormented. Wherefore thinke it not enough, to serue God in thy heart, and in thy soule, but offer vnto him both body and soule, that the estate of both, may be amended in the resurrection, and so remaine for euer.

The fift duty is, to mitigate our sorrow, when by death we are parted from our dearest friends: because wee are not without hope with the Heathen, of meeting againe at the resurrection. They are not lost, which dye; but as *Dauid* said of his childe, so is it true of all, that dye in the Lord: *He shall not come to me, but I shall goe to him.* Wee cannot but greeue, I grant, so many as bee indued with naturall affections, at the departure of our friend, but as *Christ* sayd vnto the women, that followed him to the Crosse; *Weepe not for me, but for your selues, and for your children:* so is it to be applyed vnto vs, when our friends goe to their death; Weepe not for them, but weep for your selues, who shall for the time of this fraile life, want their sweet society, counsell, and company, but wee shall all meet againe.

Quest. 46. What meane you, by the life cuerlasting?

Ans. All that euer induring happinesse, and all those ioyes, which the Lord imparteth to all his Elect, in the world to come, which are so great, as that the eye hath not seene, nor the eare heard, neither can the heart of man conceiue thoroughly of them.

Explan.

5.
Not to be
ouer sorry for
our friends de-
parted.
1 Sam. 13.

Explan. This member of the last article, as it is placed last of all, so is it the greatest comfort of all, to all beleeuers. Vnder these two words, *Life euermlasting*, is set downe a surpassing weight of glory, which all the words deuised by the best wit, and vitered by the most eloquent tongue of man, cannot vter. It is not onely life, but ioy; not only ioy, but riches; not onely riches, but glory; and all these, not in some measure, but in excelsse; not mixed, but absolute, without greefe, without want, without dishonour, not by intermissions, and fits, but continually, not after some long time to end, but euermlastingly.

2.

Secondly, for the grounds of these things. 1. Euermlasting life taken at large, is common to the Elect, and to the Reprobate; for, euen these shall seeke for death, and not finde it, but to liue, shall be a paine vnto them: It shall not bee so with the Elect, their life shall bee full of ioy: for, at Gods right hand, *there be pleasures, and fulnesse of ioy*: They breake out into singing for ioy, according to that of the Prophet, *My seruants shall sing for ioy of heart*. They shall haue all things to make them ioyous, the pleasantnesse of their dwelling place, the pauements being of gold, the wals of precious stones, their amiable company, none but holy, none that hurt or deuoure, shall bee in all the holy mountaine of the Lord: the presence of the King of Heauen their Father, who will himselfe, with his glorious presence, dwell with them, giuing them euery thing, euen before they shall aske; the strong constitution of their bodies, not distempered through heat or colde, hunger or thirst, sicknesse or infirmities: and lastly, their continuall rest from all labour and paines, and yet no darknesse of the night; for, they shall keepe a Sabbath *from weeke to weeke, and from moneth to moneth*, and the Lord shall bee *a perpetuall light vnto them*. 2. They shall haue added vnto their ioy, riches; for, be there not wonderfull riches, thinke you, where the very pauements shall bee of gold &c. where the riches of all the Gentiles shall bee brought in to them. 3. Vnto their riches, shall bee added glory, therefore it is called a crowne of glory, reigne ouer nations, our bodies shall shine as the Sun, and be like the glorious body of Iesu Christi. 4. Our happinesse

Psal: 16.

Esa: 65: 14.

Reuel: 21.

Esa: 11.
cap: 65.

Esa: 65: 24.

Reuel: 7.

Esa: 66: 23.

Reuel: 21: 25.

chap: 2: 26.

Phil: 3: 21.

(shall)

shall exceede for all these, euen as the glory of the Sun exceedeth all the rest of the Stars; and the glory of Kings, all the rest of their Subiects, for this life shall bee vnto vs a Kingdome: and hence it is, that the Prophet saith, *The eye hath not seene, nor the eare heard, any other God, that doth so to him, that waiteth for him.* 5. Our happinesse shall bee absolute, and not mixed, as all worldly happinesse is, pleasure hauing irksomnesse, abundance hauing wants, glory and honour accompanied with shame and ignominy: but in this life, *All teares shall be wiped from our eyes, we shall sorrow, nor grieve no more, our delight shall euer bee fulnesse of ioy.* 6. These things shall not bee by intermission and fits, but continually, yesterday, and to day, and the same for euer: as the damned in hell can haue no remission of their paines, so shall the same in Heauen haue no diminution of their ioyes, but as they that liue, shall not sometime bee dead, and sometime liuing, no more shall they that liue the eueralasting life, bee sometime in pleasures, and sometime without, for their life is pleasure, riches, and glory.

Lastly, all this shall bee for euer and euer, as many thousands of yeeeres, as the seas haue drops of water, as the earth hath speires of grasse, and all men haire vpon their heads, and so beginning againe without end. For herein is God perfectly glorified, and the wicked are fully iudged, which is the last end of all Gods workes, according to that, *Hee made all things for his glory, and the wicked for the day of Judgement.* For though the word לעלם for euer, doth sometime set forth no more, but a certaine large time, at the last to be ended, as the time of the Law, or the time of this worlds continuance: for thus it is sayd of ceremonies, yee shall obserue these things for euer; and of the earth, *It standeth for euer:* yet when it is sayd, that the life to come shall last for euer, the meaning is, as the Lord liueth for euer, vnto whose dayes, infinite millions of yeeeres, can put none end, for death is swallowed vp of life, all cause of death is taken away, and so neuer, neuer can this life cease, but still, still remaine, as we beleene, simply, without respect vnto any period of time, *The life everlasting.*

M

Thirdly,

3. Thirdly, for the duties of this faith. The first is, carefully
 1. Carefully to fly such sins, as are threatened with death.
 1 Cor. 5. 9, 10. to breake off all those sins, the doers of which are expressly threatened, that they shall neuer enter into the Kingdome of Heaven. Such are named to be *fornication, adultery, Idolatry, buggery, wantonnesse, theeuing, couetousnesse, drunkennesse, rayling, extortion*, for such, saith S. Paul, *shall not inherite the Kingdome of God.*

In another place, hee reckoneth vp the same sins againe, and further addeth, *wichcraft, hatred, debate, wrath, seditions, heresies, enuy, murder, and gluttony, of which* (saith hee) *I tell you before, as I also told you before, that they which doe such things, shall not inherite the Kingdome of God.* And our Sauour Christ further numbrellh vnmercifulnesse to the poore, and the Holy Ghost, by *Iohn* the Diuine, *inchantment, lyes, and oyes*, meaning contemners, or neglecters of holy things, of whom hee saith, *That they shall bee without the gate of the City.*

Wherefore let vs all, with one accord, bee at enmity with these vices, and watch ouer our hearts and wayes, that wee commit them not. When *Shimei* was threatened by *Salomon*, saying, *Whensoever thou shalt goo ouer the brooke Kedron, thou shalt dye the death*; what else could hee expect, though vnder so mercifull a King's government, but death, when he should transgresse? as hee found it to his cost: so what other thing can wee expect, if wee liue in any of these sinnes, concerning which the Lord hath sayd, if thou doe these, thou shalt not enter into life, but to bee shut out indeede at the latter day? *Ierusalem*, in which wee looke to liue, is aboue, our soules must flye vnto it, to vse the words of the Prophet, as *Dauid* vnto the *windowes*: but sinne is an heauy clogge, and presseth downe, if wee thinke to bee rid of it, when wee list, wee are deceiued, for it *hangeith ouer fast*: how then can wee hope to get thither, vnlesse wee doe lighten our selues hereof? All our faith is vanity, our profession is deceit, and instead of this endlesse life, our end will bee miserable death.

2. The second duty is, to strue to enter, and to walke on in the way, that leadeth to euerlasting life, and neuer to goe
 To enter the way of life.
 out

out of it to our dying day : and this is the way of good works which God hath appointed, that we should walke in them. They Eph: 2:10. that haue done good, shall enter into life, they that haue done euill, Ioh: 5:29. into condemnation. Blessed are they that doe his Commandements, Reuel: 22:14. that their right may bee in the tree of life, and that they may enter in by the gate of the City. Though it bee a straight and narrow way, and there bee few that finde it, most men goe the contrary way ; yet, if thou wilt enter into life, thou must keepe the Commandements.

Wherefore goe not with the multitude, which bee in the broad way, but embrace the counsell of Christ ; *Strive to enter in at the straight gate* ; and that whilst thou hast time. Will any man, being in a strange Countrey, returne to his home, and yet not take the right way thither ? And will any man then, being in the Countrey of this world, come to his home in Heauen, and not take into the right way ? How is it then, that wee hope to come to eternall life, and yet refuse to take the way thither ? yea, to hearken to the guides, or to be led by them, whom the Lord hath appoynted to bee a direction vnto vs ? For neuer more guides in euery corner, poynting and haling men, as it were, to the right way, yet neuer were they so little regarded, which bringeth our profession into a suspicion amongst the enemies, as teaching good workes to bee needlesse vnto life ; but they shall answer for it, who are an occasion of this blasphemy.

The third duty is, to vse the remembrance of eternall life, as a salve against all sores, as a cordiall to comfort our hearts against our greatest heauinesse. Are wee in misery, in pouerty, in pangs, in disgrace, in dangers, in the midst of continuall crosses ? What are all these to dismay vs ? the Lord hath provided an excellent estate for vs ever enduring, our suffering of these things is but momentany : the Lord hath assured vs of Heauen, and of Crownes of glory, how can hee then, but giue vs deliuerance from these things, and supply our temporall wants in his good time ? Nay, which is more, the Lord hath sweetned the bitter pils of the troubles of this world, by working through them the healrh

3.
To remem-
ber euerslasing
life in all trou-
bles.

1. Cor. 11. 28.
Heb. 12.
Iam. 1.

of the soule, by making them meanes of further assurance, that wee are his children, and that hee is our Father, and by leading vs through them, as through the right way vnto euermore lasting life. If a poore man might haue twenty pounds for trauailing in the wet, and cold one night, for some few stripes to be giuen vnto him with a rod, he would not be much greiued heereat: no more would we at our crosses, if we had faith, to be assured, that instead of these, we shall haue another day so great glory, and the lesse would wee murmure at it, because our stripes bee vpon vs worthily, as if a poore prisoner that had deserued death, should be set free, and rewarded with a great summe of money, for willingly submitting himselfe, vnto some light chastisement. Let vs therefore, not only bee content to beare our crosses, but with the Apostle, through faith, reioyce in our tribulations, and praise the Lord for them, as *Iob* did saying, *The Lord giueth, and the Lord taketh away, blessed be the name of the Lord.*

Rom. 5. 1.

Iob. 1.

4
To pray for
the hastening
of glory.

The fourth duty is to pray, that this time might bee hastened, wherein wee shall enter into life, and euen to reioyce, when wee see it approach to any of vs in particular: because it will be so happy a change for vs, of mortall for immortall, of weakness for strength, of dishonour for glory: and as one dying said of tinne for siluer, of copper for gold. We must learne therefore to be like vnto the Bride, which saith, *Come*, and vnto *Iohn*, who when hee had had some sight of these things, said, *Euen so come Lord Iesus. Wee sigh*, saith *Paul*, *desiring to be clothed vpon*: that is to goe out of this clay house, and to ascend to our house in heauen. What faith haue they then, that by the course of nature, or by the danger of sickness, being brought almost home to this house, desire to be far away from it againe? How vnseemly a speech is it in old men to say, I would I were young againe? how fearefull a feare in sicke men, to heare that they shall die? Let vs be more strengthened in these things, that at our departing hence we may truly beleue and haue euermore lasting life. And thus by the grace of God haue wee finished our commentary vpon the first part of the Catechisme, concerning the things to bee beleued, and maintained to the death, that wee may come to life.

Reuel. 22. 17.
Verf. 10.
2 Cor. 5. 1.

There

There be two circumstances further vsed, in the rehearsing of these articles, the first is the rising and standing vp, which is a ceremony, neither vaine, nor superstitious, as some suppose, but they thinke amisse, that more reuerence is hereby done to the Creed, which is no Scripture, then to the written word of God. For first of all, it is not vaine, because it serueth to re-
 sistie our consent to the poynts rehearsed, and is a silent confession of the same faith, by all the Congregation, as in the time of prayer all kneele, by this gesture, manifesting their consent with the Minister, in this heauenly action. In other duties done at Church in publike, there is not the like reason of following the Minister in his gesture, whether hee readeth, expoundeth, or preacheth, because that in all these, the Hearers are Patients, and he onely an Agent. Neither is it superstitious, for the like reuerence is due vnto all Gods Word, and was wont to be vsed; but necessity, by reason of the weakness of mens bodies, hath broken off this ceremony, and it is now exacted at the rehearsing of these Articles onely, as being an abridgement of the Gospell. Read more of this aboue, at the end of the fifth Question.

Standing vp at
the Creede.

The second circumstance is, the addition of this word *Amen*; signifying *verily*, or *certainly*, or *undoubtedly*. It is added, 1. To shew, that we doe not in word only beleue these things, but from our very hearts. 2. Not waueringly, but certainly, and without doubting. 3. Not as though it were in our power, as if we were secure, for our firme and stedfast beleefe of these things, but earnestly craving this faith at the hands of God, and thus it is as much, as *So be it*.

Amen, why
added.

All which shewes the wonderfull abuse of this Creed; first, amongst heretikes, which say these words with their mouthes, but the contrary in their hearts; some denying beleefe in the Son of God, for that they hold him to bee meere man, and God onely in name, as Princes are called Gods vpon earth, as the Arrians: Some in the Holy Ghost, as the Macedonians, for that they affirme him to be seruant, and inferiour to the Father & Son: some deny beleefe in the Holy Trinity, for that they beleue only in one God, holding the distinction of persons, a monstrous fiction of man; as the Antrinitaries.

The abuse of
the Creede.

And some againe denying Christs reall being in heaven with his body, because they held it to bee present in euery Masse: his office of mediation sitting at the right hand of God, because they appoint other Mediators to commend vs vnto God: and the remission of sinnes, with the life everlasting, because they teach doubting, in regard of our unworthynesse to the last gaspe, as the Papists.

The Creed abused by the Papists.
1 Cor. 13. 13.

Secondly, this Creed is further abused amongst the Papists, because when they pretend to make a confession of their faith, they doe only confesse their hope, which is a distinct thing from faith, according to the Apostle, *There remains these three things, Faith, Hope, and loue*: Now, besides that they teach Faith to be a beleeuing in general of all the Scriptures to be true, they make it to bee all one with hope through the mercy of God of being saued.

Thirdly, it is further abused by all insidell like Christians, which say with their mouthes, *I beleue in God, &c.* but like Parrets, not regarding, what they say, not considering the fearefull estate of such, as want this faith, what obedient, and godly living is required to haue comfort in this faith, and how scandalous professors heereof, shall be barred out of eternall life, euen as they that neuer knew how to rehearse this confession at all.

They also, which imagine faith to be in their owne power, and therefore neglect to pray for it, when the Apostles themselves, prayed, *Lord increase our faith*. So many as bee faithfull indeed, let vs be otherwise, minded, beleeuing all these things in heart, without doubting, studying about all things to be more and more confirmed heerein by godly living, and euer heartily praying, Lord giue faith, where it is wanting, and where it is, increase our faith more and more.

Of



Of the Commandements.

Quest. 7. **T**How saidst, that thou wert bound to keepe the commandements of Almighty God, which bee they?

Ans. God spake these words and said, I am the Lord, thy God, which haue brought thee out of the land of Egypt, out of the house of bondage, Thou shalt haue none other Gods, but mee.

Thou shalt not make to thy selfe any graven Image, nor the likeness of any thing, that is in the heauen above, or in the earth beneath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them, for I the Lord thy God am a Iealous God, and visit the sinnes of the fathers upon the children vnto the third, and fourth generation of them, that hate me, and shew mercy vnto thousands of them, that loue me, and keepe my Commandements.

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse, that taketh his name in vaine.

Remember, that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all, that thou hast to doe, but the seauenth is the Sabbath of the Lord thy God: in it thou shalt doe no manner of worke: thou, nor thy sonne, nor thy daughter, thy manservant, nor thy maid-servant, thy cattle, nor the stranger, that is within thy gates. For in sixe dayes the Lord made heauen, and earth, the sea, and all, that in them is, and rested the seauenth day, wherefore the Lord blessed the seauenth day, and hallowed it.

Honor thy Father, and thy Mother, that thy dayes may be long, in the land, which the Lord thy God giueth thee.

Thou shalt doe no murder.

Thou shalt not commit adultery.

Thou shalt not steale,

Thou shalt not beare false witness against thy neighbour.

Thou shalt not conuert thy neighbours house; thou shalt not conuert thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Ass nor any thing, that is his.

Quest. 8. How many things doest thou learne out of these Commandements?

Ans. *Two things: My duty towards God, and my duty towards my neighbour.*

Explan. Before that we come to shew in particular, where these duties are set down, it will not be amiss to speake some things in generall by way of preface, or introduction to the commandements.

The time of
the law giuing.

First of the time, when these Commandements were giuen, and this was about two thousand and five hundred years after the Creation: not that they were left all this time without a lawe (for there was a lawe written in mens natures) but to make that more plaine, which by the corruption of nature was become very dimme, and much defaced. That there was a law, euen before these Commandements giuen, the Apostle sheweth, where hee saith, that the Gentiles, not hauing the law, are a law vnto themselves, which shew the effect of the lawe written in their hearts, &c. so that, as long as men haue bene, there hath also bene a law, although not expressed in words, yet written in the heart.

The law was
before it was
written.

Rom. 2. 14. 15.

Wherefore if it bee well obserued, wee shall finde, that euen before the giuing of the law, all these precepts were knowne, and acknowledged. The first Commandement was knowne to *Abraham*, when as almost in so many words the Lord said vnto him, *I am GOD all sufficient, stand before mee, and bee upright*: and there were no false GODS brought into the world before the flood. *Clement Alexandrinus*: a learned Father sheweth, that *Baalim* a great God amongst the heathen was made a God 604. yeares after *Moses*, and so most of the gods of the Grecians: hee sheweth

Gen. 17. 1.

Clem: Alex:
lib. 1. Strom:

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eth farther, how the chiefest God of all, *Iupiter* was made by one *Phydia*, and the chiefest goddesse *Iuno*, by *Euclides*: and that *Socrates*, *Plato*, *Xenophon*, *Cleanthes*, *Pythagoras*, *Orat*: *Hortat*: the ancientest Philosophers, and that *Aratus* *Hesiod*, *Eripides*, ad *Gen*., and *Orpheus* the ancientest Poets acknowledged but one God.

The second commandement was knowne vnto *Isaac*: for hee purged his house from Idols, when hee was to build an Altar in *Bethell*, acknowledging heereby, that this was a corruption, that the true God would be offended at; yea, heathen men themselves did see by the light of nature, that it was a grosse thing to represent God by an Image, as *Numa* an Emperour sometime in Rome, who forbade the vse of any Image, because hee held it a wicked thing, that things so incomparable excellent, should be set forth by baser matters: and *Plato* an excellent Philosopher, did so agree with *Moses* heerein, that hee was said of *Numerius* a Pythagorean to be none other, but *Moses* speaking in the Atticke tongue.

Ensch: de deprav: Euang: lib: 9. c: 3. Ibid:

The third Commandement, touching the right vse of Gods name; both *Abraham* seemeth to haue knowne well, when he swore by the true God vnto *Abimelech*, to confirme his league, and *Isaac*, when he swore vnto *Laban*, by the feare of his father *Isaack*. And the very heathen Ephesians, who were led only by the light of nature, shewed how odious a thing they held it, that the name of their gods should be blasphemed, when suspecting such a matter in *Paul*, and in his companions, they grew to such an uproare, and cryed out so long, the greatnesse of their goddesse *Diana*.

Gen. 21. 23.

Gen. 31. 53.

Act. 19. 34.

The fourth Commandement is expressly recorded to haue beene giuen in *Paradise*: for the seauenth day, saith *Moses*, GOD rested, so hee blessed, and Sanctified it, because that in it he had rested from all his workes, which hee had created, and made. The fift Commandement: *Isaac* shewed in his practise, when hee followed his parents direction in taking a wife, heerein giuing an instance of his obedience vnto them: and the Children of *Isaac* at his commaund going downe into *Egypt* to buy foode for him, and being so carefull to giue him contentment in the returne

Gen. 2. 2. 3.

Gen. 28. 2.

Gen:4.

Ver:13,14.

Gen:9:6.

Gen:39:9.

Gen:34.

Gen:31:30.

Gen:44:5.

Gen:30:9.

Gen:26:9.

2.

The difference
of Lawes of
God.

returne of his sonne *Beniamin*: and *Ioseph* nourishing him in Egypt in his old age, &c. The sixth command: against murder was written in *Cains* conscience: for that made him to cry out after the murder of his brother *Abel*. *My punishment is greater then I am able to beare, and whosoever shall finde Caine shall kill him.* And *Lamech* from hence aggrauateth his owne case, when he had slaine a man, for that he had this law not only written in his heart, but a warning in his great Grand-father *Cain*. And immediately after the flood, the Lord doth expressly set it downe: *Who so sheddeth mans blood, by man shall his blood be shed, for in the Image of God hath hee made man.* The seauenth command: was to be seene in *Iosephs* heart, when being tempted by his Mistresse to adultery, he sayd, *Shall I doe this, and sin against God?* in the other sons of *Isaac* also, when *Dinah* their sister had been defiled by *Shechem*, who doe therefore put him to death.

The eighth Commandement *Laban* vrgeth vpon *Isaac*, saying, *Though thou wert still thy way, because thou longedst to come to thy Fathers house, yet why hast thou stolne away my Gods?* vnto which he answereth, acknowledging this to be so great a fault, as that he saith, *With whomsoever they be found, let him dye.* And this was held to be so haynous a sin, as that *Isaac*s sons being charged by the steward, with *Iosephs* silver cup stealing, yeelded themselves vpon the finding of it, with any of them, to become his bond-men. The ninth Commandement, heauen *Abimelech* shewed to be written in his hart, when he complained of *Abrahams* false testimony, concerning his wife, of whom he had sayd, that she was his sister, telling him, that *he had done things, which ought not to be done*: and *Isaac* is afterwards reprov'd by him also, for the like faults. Lastly, for the tenth, so many as did know God aright, could not but acknowledge also, that it was a sin against his Maiesty, to entertaine euill motions in the minde, contrary to any of these lawes, because where these are, there cannot be the vprightnes commanded vnto *Abraham*, God cannot bee honoured with the heart: and thus much of the first thing.

Secondly, wee are to speake of the difference betwixt the Law of God, containing these Commandements, and other Lawes

Lawes given also by the Lord : for besides this Law, which is called Morrall, there is another called Iudiciall, and a third Ceremoniall. The Morrall is so called, because it is a perpetuall rule of good manners, without the obseruation of which, the world cannot stand, or if it should stand, it would be but as a confused Chaos, and without forme of a world. The Iudiciall is so called, because as a statute-law, it setteth downe, with what iudgements and censures, men were to bee censured, that did offend in speciall cases. The Ceremoniall is so called, because it is altogether conuersant about rites and ceremonies, shewing what ceremonies were to bee vsed by the Church of God, and what not in his seruice.

Now, the difference betwixt these, standeth in many things. First, in that the morrall Law was published, and written by God himselfe, so as that all the people did receiue it from his mouth : but it was not so with the Iudiciall and Ceremoniall ; for the Lord instructed *Moses* onely herein, and the people receiued them from him, who wrote them downe for them.

2. The Morrall Law was first giuen, as most worthy, the other two afterwards, as not so much to be regarded, in respect of it : for when the Morall Law hath beene neglected, and the other most diligently obserued, the Lord hath beene as much moued, as if no Law at all had beene regarded, which may easily be gathered, both from that of the Prophet *Esay* ; *Bring no more oblations in vaine, incensuris an abomination* Esa: 1:13. *unto me, &c.* And from that of *Samuel* to *Saul*, *Hath the Lord* 1 Sam: 15:22. *a great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, to obey is better then sacrifice, and to hearken, then the fat of rams: that is, to obey the Morall Law, far exceedeth all ceremonies. And David hath the like saying in the Psalmes, Doe I eat buls flesh, or drinke the blood of goats? offer unto God praise, and pay thy vowes unto him, &c: and I will haue mercy, saith Christ, and not sacrifice, with many more places to the same effect.*

The same also appeareth from the practice of corrupt man, which hath ever beene, most diligently to obserue ceremonies, but most negligently the precepts of the morall Law : for our nature is set vpon contraries, and therefore look what

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Marth. 23.

Mich. 6. 6, 7.

3.

Gen. 22.

Exod. 12. 36.

Marth. 23. 5.

Psal. 50. 8.

we should most carefully obserue, that we most neglect; look what should be cared for in the second place, that wee looke vnto in the first. The Pharisees stirred mint and cummin, in the payment of their tithes, but let passe the weighty matters of the Law: and thus was it the manner of the Iewes ever to doe. Wherewith, say they in *Micha*, shall wee come before the Lord? *Shall I come before him with burnt offerings, and calves of a years old? will the Lord be pleased with thousands of rams, or ten thousand rivers of oyle?* And this is the manner of most men at this day, they are most strict for outward obseruances, but most remisse for the substance of godlinesse: some for the lightest matters of circumstance in the Church, and some againe for the time of hearing, and prayer: not regarding so much the substantiall light, that should bee in men of the Church, not regarding so much that innocency, charity, and righteousness, which should accompany this outward deuotion.

3. The Ceremoniall Law hath bene oftentimes broken without sin: but the morall Law, neuer without some speciall countermand from God, as when *Abraham* was bidden to kill his son *Isaac*, when the *Israelites* were bidden to rob the *Egyptians*: as for that act of circumcision, or sacrificing, by which our Saviour Christ saith, that the Priests breake the Sabbath, it is not so to bee vnderstood, as though the Law were brooken, being rightly vnderstood, or as though the Lord went about to iustifie this, that a man might without sin breake this command: but hee speaketh of their strictnesse, shewing their weaknesse, in maintaining that it was against the Law, to doe any worke at all vpon the Sabbath day: for that in this sense, their very Priests did continually break the Law. His intent then was, to shew the right meaning of the command: to be this, that they should doe no manner worke, except such, as was of present necessity, or helped to the sanctification of the Sabbath day.

Now for the Ceremoniall Law, that it might bee omitted without sin, the Lord himselfe sheweth, where he saith, *I will not reprove thee for thy sacrifices, or burnt offerings, thou hast bene continually before me: and for Circumcision, all the time*

of

of the people of Israel being in the wilderness, for the space of forty yeares, their children were vncircumcised, and yet no sinne imputed, and without doubt they failed in sundry other things also, as the Priest did in giving *David* of the shew bread, which it was not lawfull for the people to eate, and yet we doe not finde, that they were therefore reprov'd by any of the Prophets, howsoever it cannot be denied; but that when they presumed to alter any ceremony, they were grievously punished, as when the two sonnes of *Aaron* adventured to sacrifice with common fire, they were destroyed by fire coming from heaven: when *Pezab* presumed to carry the Arke upon a cart, and to stay it with his hands, (when as he ought not to haue touched it, and it should haue bene borne upon mens shoulders) hee was smitten with present death. All which I doe not speake to the end, that men should thinke, that any of Gods lawes might lightly haue bene broken, without offence, but that there being iust cause, the ceremoni-
all law was many times transgressed, and yet the transgressors remained blamelesse, which is not so with the morrall.

The morrall law being neglected, maketh men of how holly a sect, and profession soever, worse then Infidells, that are without all written lawes, according to the doctrine of the Apostle: *If thou bee a transgressor of the law, thy circumcision is made vncircumcision: and shall not the vncircumcision, which is by nature (if it keepeth the law) condemn thee, which by letter and circumcision are a transgressor of the law?* It maketh men worse then brute beastes, which haue not a reasonable soule, according to that of the Prophet. *The Ox knoweth his owner, and the Ass his masters crib, but Israel hath not knowne mee.* It is not so with the ceremoniall, that being neglected, maketh only worse, then the seruants, and peculiar people of the Lord should bee, and a confused multitude of altogether. 5. The ceremoniall lawe was chargeable, and costly, the altar could not bee maintained without costs, their first borne could not bee redeemed without costs, neither could there bee an expiation of sinne without costs, and charges, so that it was burthenesome vnto the people, and

and grievous to be borne : but the morrall law putteth to no cost, it only requirith the right disposition of the heart, and then obedience in practise will easily follow.

6

6. The morrall law was kept in the Arke, which was a signe, that it should last perpetually, even as heauen the throne of God, in the figure whereof it was put : for even in heauen the morrall law is obserued, for which cause it is, that wee pray, that Gods will may be done in earth, as it is in heauen. But it is not so with the other lawes, these being to last only to the fulfilling of all by Christ.

Reas. 1.
The ceremoni-
all ceased.

For, first to speake of the ceremoniall law, that was then without doubt to cease, even as there is no further vse of a candle, when the Sunne is risen, of a picture, when the person is present, of the A. B. C. when the Grammer is taught, For the ceremonies of the old Testament had none other vse, but a little, as they were able, to set forth Christ Iesus, who was to shed his blood for our sinnes, as the bloods of beasts were shed to doe away the sinnes of the Iewes ; to offer himselfe vpon the alter of the crosse, as the beasts were offered there vpon an altar : to beare our sinnes, as the scape goate did the sinnes of the Iewes, and so of the rest, according to which *St. Iohn* saith, *The Law was given by Moses, but grace, and truth came by Iesus Christ* : and this may serue for a first reason of the abrogation of ceremonies.

Ioh. 1. 17.

Reas. 2.

Secondly of the renting of the vaile of the temple, of Christs suffering, and the destruction of the Temple not long after, (which could neuer since bee built againe) shew the same. For all the time, that the ceremoniall law was of force, God would not suffer it to be thus, but if for sinne he did, he soone returned in mercy againe, at the humiliation of his people ; and restored these seruices.

Reas. 3.
Heb. 7. 8. 9.

Thirdly, Christ was a new high Priest, after the order of *Melchisedecke*, who was greater, then *Aaron*, and therefore his order was to cease, at the comming of this worthier, even as at the change of head officers amongst the Romans, the Dictators ceased, when the Emperours came on. This argument the Apostle handleth learnedly, and at large to the Hebrewes.

One

Fourthly,

Fourthly, Christs comming made vs to be of age, when as before men were children, and nothing differing from seruants, as the Apostle reasoneth to the Galatians, saying: *When we were children, we were in bondage, under the rudiments of the world, &c.* Now such things, as serue for the instruction of children are of no further vse, when they come to bee men: and so is it with this law, before Christs comming wee were all children, and it was needfull for vs, but now the time of our full age being come, there is no further vse heereof.

Secondly, for the iudiciall lawes, they were also to cease at the dissolution of the Iewes common-wealth; so many of them, as doe not serue, specially to backe the morrall law: such as was the law of putting to death the adulterer, and the blasphemer, and the Idolater, the scourging of the fornicator, the restitution to be made by the theefe, the law against buggery, and Sodometry, &c. which lawes were doubtlesse to last alwaies, sauing that, where more violence is vsed in stealing, and mens liues are more indangered, it is necessary, that the punishment be aggrauated, and where no restitution is to bee had, (because selling for slaues cannot hold, where no such vse is) it is necessary, that it bee altered, but still Gods law should be a patterne in all Christian common-wealths to bee followed.

Now these lawes of God are indeed obserued in some cases, but the foule lechor escapeth vnpunished, which by Gods law is most worthy of death, and the poore theefe, that stealeth for his need is hanged, when as by Gods law, hee should haue some other more fitting censure, for the releefe of the party, from whom he hath stolen. It excuseth not, which is alledged out of *St. Iohn*, how Christ dismissed the woman taken in adultery without punishment: for he was no earthly iudge, and did this only to take downe the insolency of the proud Pharisees, which were greater, and more stiffe sinners, then she was. Wherefore let vs mourne for the impurity which is now a dayes in this case, and seeke to the Lord for a redresse heerin, by mouing the hearts of the higher powers to consider of it, and to fortifie the law against so spreading, and dangerous an euill.

Now

Now for other iudiciall lawes, that they were to cease, is plaine, because they were fitted onely vnto the Commonwealth of the Iewes, inhabiting the land of Canaan, and so specially distinguished from the rest of the world: as that of the returning of lands to the auncient inheritours, at the year of Iubilee, of the freedome of Iewes being servants, of the penaltie of him, that by beating, had killed his servant, of the plowing, and sowing their grounds, of the leauing of all to the poore, the seauenth year. And thus much for the differences of these diuerse lawes.

3. Differences betwixt the old testament, and the new.

1.

1. Tim. 3. 6.

1. Pet. 1. 12.

The third thing to be further generally spoken of, is the difference betwixt the law of the old Testament, and the Gospell, which is of the new: and these doe differ:

1. In the manifestation, the law is knowne by the light of nature, as hath beene already shewed, euen before that it was solemnly given: but the Gospell is a myserie vnto nature, as *S. Paul* calleth it, saying; *Without all controuersie, great is the myserie of godlinesse*, it is a thing hidden from mans reason, yea from the very Angels, according to that of *Peter*, *Which the very Angels desire to behold*: it was first revealed by God himselfe, after published by Angels, by men, by children, by Devils, and by dumbe idolls.

2.

2. The law doth onely shew, what is to be done, that God may be pleased, but here leaueth vs, without instruction how to doe it, because that way, which it setteth downe is to vs impossible; but the Gospell doth fully informe vs, how this may be done, namely by Iesus-Christ, who hath fulfilled all for vs, and is made vnto vs beleeuing in him, *righteousnesse*, as the Apostle teacheth: and so the one may rightly be termed the law of faith, the other of workes.

3.

3. The law is full of terrible threatnings, and without comfort in the promises thereof, because nothing is promised, but vpon too hard conditions, *Do this, and thou shalt liue*, it doth therefore onely cast downe, and wound with the wounds of deadly sinne, by it none can be iustified, or saued, according to the doctrine of the Apostle, in sundrie places: but the Gospell serueth to heale all our wounds, and to lift vs vp with comfort, for that it is full of sweet promises, flowing from

Rom. 7.
Gal. 2.

Gods

Gods meere grace, and mercy, so that how vnworthie souer we are, yet turning to the Lord by true repentance, we may be iustified, and saved hereby. The law is therefore the *letter that killeth*, the Gospell is the *spirit, that giueth life*. Lastly the law is a schoolemaister to bring vs to Christ, as the Apostle sayth, for as without a schoolemaister children come not to the vniuersities, so without the law we cannot bee sufficiently taught to be preferred vnto Christ, because we rest contented through ignorance in sinne, wounded to the death, and yet not knowing, that we need to seeke a remedie: but the Gospell admit-
 teth vs vnto Christ, and incorporateth vs into his bodie, it openeth the gate vnto vs, and giueth vs entrance into his most stately pallace of heauen. The law is also a schoolemaister, when we are come to Christ, euer checking and correcting vs, when we walke not according to the streight rule thereof: but the Gospell, vpon our humiliation comforteth vs, and assureth vs, that all our aberrations, and goings astray are remitted, so that there be an heart, vnfeinedly hating that we doe.

a. Cor. 3. 6.
Gal. 3. 24.

Rom. 7.

Now, as there be differences betwixt the law, and the Gospell, so there be some things, wherein they agree.

1. In the author God, not, as the mad Manichees taught the bad God to be the author of the law, and the good God, the author of the Gospell: for the same God, which spake by his sonne Iesus Christ in these last dayes, spake also at diuerse times, and in diuerse manners in times past: he that sayd, from heauen, *this is my beloued sonne, heare ye him*, the same God spake all these words, and sayd from heauen, *I am thy Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage*, &c.

1.
The agreemēt
of the old Te-
stament, and
the new.
Heb. 1. 1.
Mat. 3.

2. They agree in the threatning of sinne, and vrging strict obedience vnto the Lord in all things for the same, which is sayd in Deutron, *Cursed is he, that confirmeth not all things, that are written in the booke of the law to doe them*; and in Ezechiell, *though he doth not all these things, yet if he doth any one, he shall die*: the same is also spokē by S. James, *He that keepeth the whole law, and yet faileth in one point, is guilty of all*: but the law vrgeth it for feare, the Gospell for loue, *if ye loue me, keepe my Commandments*, the law as the meritorious cause of life, the Go-
 spell,

2.
Deut. 27.
Ezech. 18.

Iam. 2. 10.

spell, as most necessary signes of the life of faith, and the way that God hath appointed vs to walke in vnto life, the law giueth no hope in the case of swaruing from the strict rule thereof, the Gospell giueth hope to the penitent, and where the like hope is given by the Prophets, they doe rather play Euangelists, then preachers of the law.

3. They agree in this, that howsoever the Gospell giueth hope to the penitent, yet it denyeth all hope to those, that liue, and die in any transgression of the law, for against such most common are the threatnings contained in the Gospell, *they, that doe such things, shall neuer inherit the kingdom of heauen.*

Gal. 5. 17.

4. They agree in this, that there is no contradiction betwixt them, but as they come from one, and the same spirit, so there is a sweete harmony, and consent betweene them, the one onely sheweth, what God doth in his iustice, the other how his iustice is satisfied, and yet his mercy to sinfull man appeareth, the one sayth; *He that breaketh the commandments shall die,* the other sayth, that because man through the weaknesse of his nature could not but breake them, one man, that neuer brake any the least of them, died in the stead of sinfull man, and thus freed him, that was the sonne of death, from death and damnation.

5. They agree in the ministers of them both: for they of the law were to be without blemish, their lips were to prelerue knowledge, they were to liue of their seruice, they were of diuerse sorts, both Priests, and Leuites, they were watchmen, &c. so ought the ministers of the Gospell, they must be vnblameable, apt to teach, they that preach the Gospell, are to liue of the Gospell, some are Doctours, some Pastours, &c. they are Pastours watching and keeping their flockes, as those, that must giue accompts for them. And thus much of the third generall.

1. Tim. 3.
1. Cor. 9. 14.
Eph. 4. 12.
1. Pet. 5. 2.

4. The fourth thing to be spoken of in generall, is the manner how this law was given, and that is described in the nineteenth, and twentieth of Exodus.

Exod. 19. 20.

2. First, there was great preparation, three dayes together, the people were sanctified according to the manner of those times.

times, by washings, and purifyings, shewing, both what need we haue by prayer, and reading of the holy Scriptures (which may bring vs from worldly to heavenly meditations) to prepare our selues euer, before that wee come to heare the Lord speaking vnto vs, in the Ministry of his holy word: and also, how wee must euer bee more and more doing away, by the Spirit of Sanctification, the blots and blemishes of our natures, that we may be the fitter to come into the presence of the Holyest.

Secondly, a straight charge was given, that neither man, nor beast, vnder pain of death, should come neere the Mount, whence the Law was to be deliuered, but certaine marks were set, beyond which none might dare to passe: shewing, as the Apostle hence noteth, how glorious was the Law, now to bee deliuered, and, if such as passed the markes set them, were without mercy to dye the death, that much more the transgressours of any of these precepts should dye, and finde no mercy. 2.

Thirdly, the Lord descended with great terror, the trumpet sounding, the earth shaking, and lightnings flying abroad, insomuch, as that the people are noted to haue run away, and *Moses* himselfe to haue sayd, *I tremble, and quake*: shewing, that the things here vttered, were graue and waighy, and to bee receiued into the heart, with a feare of offending against them, and also, that when the time shall bee, of calling the offenders to accounts, with what wonderfull terror the Lord will then come against him. 3.

Fourthly, Almighty God himselfe, without vsing any Mediatour, spake all these words, in the hearing of all the people; but when they were too weake to beare his words, and desired that the Lord would not speake any more (for so they should dye) but promised obedience, if *Moses* should speake; two tables of stone were giuen vnto him, written with Gods owne finger, that hee might carry them to the people, shewing hereby, how stony-hard our hearts be, and that Gods finger alone is able to presse them there, his speech from Heauen, must worke in vs a reuerence of them, otherwise, we shall all be too negligent of his Lawes. 4.

5

5. Lastly, when *Moses* had broken these tables through zeale, (seeing how God was dishonoured in his absence, by golden calves, which they had set vp, and worshipped) the Lord bad him, hew two other tables, and therein he wrote all the words, that were in the first: shewing heereby, that mans heart by Gods creation, had all the lawes ready written in it, as the tables prepared by God himselfe had, but the heart, which hee had gotten vnto himselfe by falling away from God, is without any letter heereof in effect, vntill that the Lord wrote them anew, as it was with the tables prepared by *Moses*.

6

6. And yet once more. Lastly, when *Moses* had bene long with the Lord, and came with these Lawes vnto the people, his face shone so, as that they were not able to looke vp on him: for which cause hee vsed a vāle, when hee came vnto them, and put it off, when he returned vnto the Lord: shewing heereby, as *St Paul* noteth, that the Iewes should not be able to see into the end of the Law, Christ Iesus, vntill the vale of blindenes, and hardnes of heart were taken away by the Lord, neither yet could any of the Gentiles, without the same his helping hand.

2 Cor. 3. 13. 14.

5.

The law to
what end yn-
der the gospell.

There remaineth yet one thing more in generall, and that is the vse of this law, in these times of the Gospell: for howsoever other lawes bee done away, as hath bene shewed, yet, this still euer remaineth, as it hath euer bene in the heart, yea, euen before mans fall. And this appeareth (now to vse more proofes) from our often being vrged vnto an holy and new life, from the many caueats given against sinne, and from the threatnings, that they which doe such things, shall neuer enter into life, euen in the new Testament. For when the Apostle willett vs to put off the old man, and to put on the new, which after Christ Iesus, is in holines, to put of the weapons of darkenesse, and to put on the armour of light, what doth he else, but reuiue the law? *Be ye holy, as I am holy*, saith the Lord. When *St. Iohn* saith, these things write I vnto you, that ye sinne not, and *St. Iames*, Hee that keepeth the whole law, and yet faileth in one point, is guilty of all: what doe they else, but preach the continuance of the law? *Then shalt keepe all these Com-*

Eph. 4. 24.

Rom. 13.

Leuir. 11. 44.

Ioh. 3. 1.

Iam. 3. 10.

Deut. 5. 32.

Com-

Commandments, nor declining to the right hand, nor to the left? Lastly, when all the writings of the new Testament are full of sweet promises to such, as constantly goe forward in a Christian course of life, and that bring forth the fruites of the Spirit, but on the other side full of terrible threatnings to the disobedient, and such, as bring forth the fruites of the flesh: what other thing doe they tend vnto, but to make another Deuteronomy, for that they repeate, as there it is repeated out of *Leuiticus*? If thou shalt diligently obserue all these lawes, *Leuit. 26.* then shalt thou be blessed, at home, and abroad, &c. but if thou *Deut. 28.* breake them, Cursed shalt thou bee in euery thing, that thou puttest thine hand vnto. And to make it out of doubt, our Saviour Christ, when it was suspected, that he would giue liberty from the law, saith, *I am not come to destroy the law, and the* *Math. 5. 19.* *Prophets, but to fulfill them.* But it will heere bee objected then, if it be thus, how can those places of the new Testament stand, where it is often said, *wee are not under the law but* *Gal. 4. 18.* *under grace.* *Even as a woman, when her husband is dead, is freed* *Rom. 7.* *from the law of her husband: so are wee freed from the law vnder the gospel, and Christ was made of a woman, and made vnder* *Gal. 4. 4.* *the law to free those that were under the law, with many like places? What is all this to make a shew only of liberty, wee being still bound to keepe the law, as wee were before Christs comming?*

I answer, that most of these, and the like places, are to bee vnderstood of the ceremoniall law, against which, occasion was then daily offered, to write by reason of the lawes, which were turned to the faith of Christ, and yet held it necessary to keepe this law by circumcising, &c. there was little, or none occasion to write so earnestly about the dissanulling of the morrall, but only to shew, how vnable it was to iustifie, for then Christs comming had bene needesse. Let the Epistle to the Galatians bee well looked over, and this will easily appeare to be the Apostles scope there, for that he telleth them with wonderfull vehemeny: *If ye be circumcised, Christ will* *Gal. 5. 2.* *profit you nothing:* and he maketh this the occasion of prosecuting this matter of immunity from the law so earnestly, for, that *Peter* being at Antioch, seemed to be too cold in this

Chap. 3. 11.

doctrine, when at the comming of the Jewes, hee abstained from meates forbidden by the Ceremoniall law, for which he saith, that he reproveth him to his face, for that iustification before God was not thus attained, but hindered, which is the only thing hee labourth in, throughout the residue of that Epistle. But it cannot be denyed, but that some liberty also from the Morall law, is heere published, it will be worth the while therefore to see what this is.

Liberty from
the law.

Gal. 3. 24.

Ioh. 1. 18.

And first, this is in regard of the time, before Christs comming we were vnder the law, as vnder our only Schoole-master to teach, and to direct vs, but now wee haue another Schoole-master Christ Iesus, who came more lately out of the bosome of God the Father, to declare him and his wayes vnto vs. Now both *Moses* the mediator of the law, and Christ Iesus teach one, and the same thing: only, as hee that goeth from a countrey Schoole to the Vniuersity, changeth his Tutor, and is no more vnder him, that taught him in his yonger yeares, but vnder another: so at the comming to Christ wee are no more vnder the old tutor the law, but vnder him, who doth deale more gently with vs, teaching vs more familiarly, helping vs towards more perfection, and where we faile, pardoning, and forgiuing vs, and because of his mercifull dealing, we are said, not to be *vnder the law, but vnder grace*, and for this it is, that the Lord himselfe said, that the *law, and Prophets were vntill Iohn*.

Heb. 3. 14.

Secondly, in regard of the power, and authority of the law being now put downe, by exercising of which, it did tyrannise ouer mens consciences, and put them into a slavish feare, all their liues long before Christs comming: but now, having another master to admonish, to reprove, to threaten, and to correct vs, the lawes threatnings neede not to terrifie vs, it hath none authority ouer vs, no more then a master, whose seruant is dismissed, and gone from him, hath ouer the same seruant: and for this cause is it, that the Apostle saith, *The Law was added, because of their transgressions, vntill the seed came*.

Gal. 3. 19.

3

Thirdly, in regard of the seasoning, which hath come to our hearts by Gods Spirit ruling, and reigning in vs so as that the

the things of the law, which were before difficult, hard, and burthenome, are now become sweet, light, and easie, according to that of our Sauour, *my yoke is easie and burthen light*, Mat. 11. And hence is it, that as an apprentice, when his time is out, but yet taketh the same or greater paines in his trade, then he did before, yet is a free man, although he serueth his old master still, for it is a delight vnto him so to doe, especially remembering, in what feare hee was before, but now without feare, how rigorously compelled vnto his taske, but now doing it voluntarily, and by reason of his rudenes, and ignorance how hard it was, but now by reason of his experience, how easie: so our time of apprenticeship to the law being as it were out, at the sending of Gods Spirit vnto vs, are free from it, though we doe still the things of the law, for that neither feare leadeth vs therevnto, nor rudenes maketh it hard, but Gods Spirit leadeth vs, and fitteth our hearts so vnto them, as that all things become delightfull, and easie. And this is the meaning of the Apostle, when he saith: *Such as are led by the Spirit, are not vnder the law*: and when in another place hee saith, *The law is not giuen to the righteous, but to the lawlesse and disobedient*. Gal. 5. 18. 1 Tim. 1. 9.

Fourthly, in regard of condemnation, the lawes curse, Without Christ, all are vnder heavy plagues and punishments, denounced in the law against the transgressors: but Christ comming, hath set all such, as beleue in his name, free herefrom, according to that. *There is no condemnation to such*, Rom. 8. 1. *as are in Christ Iesus*: and againe, *he hath deliuered vs from the curse being made a curse for vs*. Without Christ, doe what wee could, wee should still haue bene vnprofitable seruants, and accursed; but through Christ our will is accepted and wee are deliuered. Gal. 3. 13. 3 Cor. 8.

And thus yee see, how there is freedome from the Law, and yet the Law continueth. Wherefore, neither the licentious *Antinom*i, nor the phantastickall Anabaptists, are to bee heard, which deny all vse of the Law vnder the Gospell, and maintaine, that the motions of the minde onely, which they call *Revelations*, are to bee followed: Neither are wee to account otherwise of that new inuention, therofalne and fained,

and flowing meerey from mans braine, which teacheth the freedome from the Law, to bee the Gentiles freedome, vnto whom it was neuer giuen, but onely to the Israelites, neither doth belong vnto them, but onely so far forth, as it agreeth with the Law of nature, and is explained in the Gospell.

*Lib: adversus
Iud: prop: 2.*

*Athen: de Leg,
& Euang.*

Now this is, because all antiquity was ignorant of it: *Tertullian* knew it not, for otherwise he would not haue taught, as he did, that God gaue *Moses* his Law to all men, and not to the Iewes onely: that reuerend Father *Arrianus* was ignorant of it; for otherwise, he would not haue taught, that the Law was not brought in for the Iewes sake onely, neither were the Prophets sent onely to them, but were appoynted to this, that they should bee Masters and Pedagogues to the whole world, and that they might be accounted a publique and holy schoole, as well in those things, that belong to the knowledge of God, as to the discipline of the soule. And the like may be sayd of all other Ancients, witnesse their continuall labouring to commend *Moses*, and to magnifie his writings, that they might breede a reuerend opinion hereof, in the vnbelleeuers.

Wherefore this is a new deuice, and as it is new, so is it dangerous many wayes, and to bee taken heed of. Let vs then knowing the truth, cleaue vnto it, knowing that Christ hath giuen no liberty to sin against the Law, in the smallest things; let vs still walke as strictly, in regard of the Law, as if we had no liberty at all there-from, that thus wee may bee answerable to our times of freedome by Christ Iesus, and being led by the Spirit, haue comfort, that we are not, neither shall euer be vnder the curse and condemnation of the Law: from which, thou Lord, finally deliver vs. Amen,

Hauiug beene long enough already in the generalities touching the Law, we are now to proceed vnto particulars.

Quest. 47. How many Commandements be there? and how are they diuided?

Ans. There be ten, which are diuided into two tables.

Explen. This number of the Commandements, as also the diuision in, was made by God himselfe, who gaue them written,

written, as hath been already shewed in two tables of stone, to his servant *Moses*, and herein therefore doe all writers agree, both ancient and moderne, both Protestant and Popish, the onely difference is about the right distinction of these Commandements. For some haue placed five in either table, as the *Jewes*, *Philo*, and *Iosephus*, learned writers amongst them: Some haue placed three in the first table, and seuen in the second, as sometime *Augustine* did, to expresse the mystery of the Trinity: but the Papists doe it at this day, to defend their Idolatry, and yet to keepe the number of ten, they diuide the last Commandement into two, and so doe the Lutherans: Some againe diuide them by foure in the first table, and six in the latter, as almost all ancient Greeke fathers, *Athanasius*, *Origenes*, *Gregorius Nazianzenus*, *Chrysostomus*, &c: and some Latines, as elswhere *Augustine*, *Jeronymus*, *Ambrose*, *Sulpicius*, &c. But this controuersie might soone be ended, if men would bring their religion to Gods Lawes, and not Gods Law to their religion, as they of the Roman Church doe. For, if the first table be the first and greatest Commandement of the Law, teaching vs to loue the Lord with all our heart; and the second be like vnto it, teaching our duty towards our neighbour, how we should loue him, as our selues, as Christ himselfe hath taught, then it is without doubt, that all which teach the loue of God, goe to the first; and all which teach our duty towards our neighbour, goe to the second table. Which things being so, and foure distinct things giuen in charge, touching the loue of God; and six, touching our neighbour, and no more, how can the distinction fitly be otherwise made, but into foure and six? Again, let the last Commandement be well considered, and it will easily appeare to be but one, euen all that, which forbiddeth coueting, both because it toucheth but one thing onely, and is againe repeated in a different order, in the booke of Deuteronomy, *Thou shalt not come thy neighbours wife, thou shalt not come thy neighbours house;* whereas in Exodus it is, *Thou shalt not come thy neighbours house, thou shalt not come thy neighbours wife.* Which would not haue been, if it had been two distinct Commandements: but as all the rest, so these in their repetition, would haue kept their proper places.

Deut. 5. 21.

Quest. 48.

Quest. 48. In which table doe you learne your duty towards God?

Answ. In the first: containing the foure former Commandements.

Quest. 49. What is your duty towards God?

Answ. *My duty towards God, is to beleue in him, to feare him, and to loue him with all my heart, with all my strength, and with all my might: to worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy name, and his word, and to serue him truly all the dayes of my life.*

Explan. This is in generall the content of the Commandements of the first table, and is thus without further distinction set down, hauing respect vnto young children, with whom it is well, if some good things in generall be put into them, as they are able to beare, and with such breuery, these things could not better haue bene couched together. The first words expresse the first Commandement, of hauing the Lord for our God; for this is to beleue in him, to loue him, to feare him, and to pray vnto him; the second is expressed in the next words, *to worship him, and to giue him thanks*, it being the duty of this Commandement, purely to doe the parts of his worship: the third is expressed in the words following: *to honour his holy name, and his word*, it being the maine matter specially payared at there, that in all things Gods name and his Word be glorified: and the fourth, of keeping holy the Sabbath, and then devoutly seruing God, in the duties by him appoynded, is expressed in the last words: *and to serue him truly all the dayes of my life*: as will appeare more plainly in the larger opening of euery of these Commandements, as here followeth.

Quest. 50. How many bee the parts of euery of these Commandements?

Answ. Two, the Commandement it selfe and thereupon thereof.

Explan.

Explan. Before that we come to the particular handling of each Commandement, two things are further to be premised, first, certaine rules are to be laid downe, tending to the better vnderstanding of them: and then is to be shewed the singularity of these Commandements concerning God, aboue those, that concerne our neighbour.

First for the Rules, one is this: Euery affirmatiue commandement includeth his negatiue, and the negatiue the affirmatiue: as for example, the third commandement is negatiue. *Thou shalt not take the name of the Lord in vaine*, now it containeth also the affirmatiue, thou shalt honour the name of the Lord, and so of the rest: and this is plaine, from sundry places thus expounding them. The fourth commandement expoundeth it selfe thus, when the Lord vnto the affirmatiue: *Keep holy the Sabbath day*; addeth the negatiue. *Thou shalt doe no manner of worke therein*. The fifth is thus expounded, where it is said: *He that curseth Father or Mother, or that is disobedient vnto them, shall bee brought forth, and stoned to death*, and generally the commandements of the second table being all negatiue, but one, are thus expounded of our Sauour Christ, saying the second is this, *Thou shalt loue thy neighbour, as thy selfe*.

Rule. 1.
Rules for expounding the Commandements.

The second rule is this; Euery negatiue commandement doth binde alwayes, and vnto all times: euery affirmatiue doth only binde alwayes, but not vnto all times also, as for example: *Thou shalt haue none other Gods, but me*, the affirmatiue of hauing the Lord for our God, doth binde alwayes, so that hee sinneth; whoeuer at any time denyeth the Lord in his heart, or doth contrary to the feare or loue of God: but he sinneth not, that doth not exercise these affections at all times, because that a man sometime sleeperh, sometime through the violence of diseases looeth the vse of his reasonable soule; and lastly occasions are not at all times offered to trie our hearts. The fourth Commandement in the affirmatiue hath, *Remember, that thou keepe holy the Sabbath day*: against this he sinneth, whoeuer doth at any time breake the Sabbath: but he sinneth not, that doth not keepe it at all times, and parcels of times, because that one day of seven, onely is to bee kept

Rule 2.

kept and the weaknes of our natures requireth some rest, and sleepe at what time wee cannot bee busied in holy exercises. The like is to be said of honouring our parents, &c. But come to negative Commandements, and you shall see, that whosoever ceaseth from observing them at any time, is a sinner: for example, *Thou shalt doe no murder*, is a negative command: and so is, *Thou shalt not commit adultery*: if any man then shall murder at any time, or be adulterous, whither he be sleeping, or waking, mad, or in his right minde, drunken, or sober, hee is a transgressor, and this distinction is set forth amongst Schoole-men, by the termes of *semper*, and *ad semper*.

Rule 3.

The third Rule is this: Every commandement forbidding any sinne, doth not only forbid the sinne named, but all sins of the same ranke also, and all occasions of the same; and the maine sinne only is named, to make the branches the more odious, as being of the same nature before the Lord. Thus Christ himselfe interpreteth the sixth, seventh, and third commandements, where reproving the Pharisees doctrine, only forbidding murder, & the act of adultery, & false swearing by Gods holy name, hee teacheth, that even vnadvised anger is a sinne, and to looke vpon a woman to lust after her is adultery, and to sweare any oath at all is from the diuell: by which wee may gather, how we are to vnderstand the other commandements also.

Math. 5.

Rule 4.

The fourth rule is this: The Commandements of the first table are absolutely to be kept, and for themselves, the other of the second table are to be kept for the first. For, if any man shall obserue this, *Thou shalt haue none other Gods but me*, *Thou shalt not make any graven Image*, &c. or *thou shalt not take the name of the Lord in vaine*, for feare of the punishment of Idolaters, and blasphemers, or in respect of holy men, who doe spit at the workers of such abominations, and not through a reuerence of that maiesty, which hath commanded: that mans obedience is none obedience, his keeping of these lawes, is no keeping of them, because the maine thing heere intended is neglected, viz. the setting vp of God in our hearts aboue all, and that which is most abhorred, is practised, viz. the feare of God taught by the precepts of men. And on the other

Esa. 29. 13.

other side, who so shall obserue these lawes, *Thou shalt not kill, Thou shalt not steale, &c.* without being moued heereunto through a conscience of the first table, commending the loue of God vnto vs, and the loue of man for Gods cause, after whose Image he is made: his keeping also is no keeping of the law, because the praise of men is the marke, at which hee aimeth, or else, that he may be dealt friendly withall againe, Math. 6. and thus did the very Pharisees and Publicans. He only loueth Math. 5. his neighbour aright, which maketh the loue of God the Fountaine, and beginning of his loue to his neighbour.

The fift Rule is this. Howsoeuer the least commandement is not so small. but the breach thereof deserueth death: yet the breaches of some commandements are greater, and more heynous, then of others. Thus to breake the commandements of the first table is more heynous, and this sinne shall haue a more grievous punishment in hell, then sinnes against the second table. For Sodom, and Gomorrah, saith Christ, Math. 11. vnto the Iewes, *shall rise up against you, and condemne you:* because their sinne in refusing, and denying their God, and Sauiour was greater, then all the sinnes, though most lowd crying of that people. And for this is it, that the maine sinnes against euery precept of the first table, are censured with death, but it is not so with al those of the second table.

The sixt Rule is this. There is so neare a relation betwixt Rule 6. all the commandements of the morrall law, that whosoever obserueth all, failing only in one point is guilty of all, because as *St. James* teacheth, there is one, and the same author of them all. And hence is it, that *Of two euils, not the lesser, but* Iam. 2. 10. *member is to be chosen.*

And hitherto of the first thing: now followeth the second, of the singularity of these commandements, which is in this, 2 Rule. that euery of these foure hath both the commandement and the reason, which is plaine in the three latter, and is only called in question in the former, because it is not placed, as a reason, but as a preface to all the commandements, before any charge giuen, whence it is that some haue made it a generall preparatiue, perswading to the obedience of all these lawes. Of the singularity of these Commandements. But it will appeare, I take it, to be a speciall reason of the first also The first commandement hath a speciall reason.

1. also and more properly belonging vnto it, if wee consider, first, that the other three being subordinate, haue their special reasons, and much more then should this being chiefest, and ground of all.

2. 2. Secondly, the identity of the reason heere vsed, and in the second, *I am the Lord thy God, and I the Lord thy God am a zealous God*, both being alike fit to strike terror into the offenders, as the precepts are alike, the one forbidding inward, the other outward Idolatry, so that, if this of the first be made only generall, for the same cause may that of the second, and neither shall haue their speciall reason.

3. 3. Thirdly, if it bee further considered, how this reason doth specially fit the precept, *I am the Lord*, therefore thou shalt acknowledge me and none other, *I brought thee out of the land of Egypt, &c.* therefore thou shalt bee vngratefull, if thou deny me, or ioine any fellowes with me.

Quest. 51. In which words is the first Commandement conteyned, and in which is the reason?

Ans. The Commandement is in these words, Thou shalt haue none other Gods but me. The reason in these, I am the Lord thy God, which haue brought thee, out of the land of Ægypt, out of the house of bandage.

Quest. 52. What are we heere commanded?

Ans. To haue the Lord for our God, which is to loue him aboue all, to feare him aboue all, to put our whole trust, and confidence in him, and to make our prayers vnto him alone.

Expln. The method, which I intend generally to follow in opening the Commandements, is first to handle the Commandement it selfe, and then the reason, and in euery commandement these two parts, the duty inioyned, and vice forbidden, where the commandement is affirmatiue, and contrariwise, first the vice forbidden, and then the dutie, when it is negatiue. This first commandement is mixt, or compounded of both, thou shalt haue me for thy God, and none other. Touching the duty, it is to haue, and to set vp in our hearts,

hearts and practices, the Lord *Iehouah*, who onely reigneth in Heauen and in earth, for our God, which is the maine and principall scope of the whole Law: euen as the maine duty of a Subiect towards his Prince, is to acknowledge him, and to sweare allegiance vnto him, which if it be not, what will all other Lawes and Statutes auaille? What likelihood is there of being contained in obedience in other things? Surely, none at all; but that the person, which is vnconformable in the first, will liue like a disorderly Rionour, and dangerous Tray-tour.

So, if we refuse to set vp the true God in our hearts, which is our vowing allegiance, what other account can the Lord make of vs, but as of a company of Out-lawes, and vnworthy to liue in the Common-wealth of this world. Now the Lord is not then acknowledged, this duty is not then performed, when wee make profession in word, and outwardly of seruing the true God, but when wee loue him in the highest degree, when we feare him, trust in him, and seeke vnto him in all our necessities. Wherefore Almighty God, in commenting vpon this precept, in other places of his holy Word, hath shewed expressely, how earnestly hee requireth all these things.

First, for loue, hee vrgeth it with such a preface, and strai-
neth himselfe to so many varieties in pressing it, as if hee
would make knowne, that all else were nothing without it;
Heare, O Israel (saith he by his seruant *Moses*) and take heed to Deut. 6. 3.
doe it, that it may goe well with thee, and that thou mayest increase
mightily, &c. And againe, Heare, O Israel, the Lord is God only, Ver. 4.
and thou shalt loue the Lord thy God, with all thine heart, with all Ver. 5.
thy soule, and with all thy might.

2. For feare, he calleth for it by his Prophet, as they would
haue him to account them for his seruants and children, *If I* Mal. 1. 6.
*be a father, where is mine honour? if I bee a master, where is my
feare?* saith the Lord of Hosts. And our Sauour Christ so
preferreth this feare, as that hee putterh downe all feare of
great ones in this world, in regard of it, saying, *Feare not* Math. 10. 18.
*him, which can kill the body, but is not able to kill the soule: but
feare him, who is able to destroy both body and soule to hell.*

3. For

3.

Psal. 108.
Psal. 115.

3. For trust and confidence, they which trust in other things, either men, or horses strength, or wit, shall bee confounded, onely hee, that putterh his trust in the Lord, shall stand stedfastly: he shall be as Mount Zion, that can neuer be moued. Wherefore all other trust is streightly forbidden, and this alone euery where commanded, as being a most mighty, and strong arme and tower, but euery other thing an arme of flesh, without sinewes or bones.

4.

Psal. 50. 14.

Deut. 6. 13.

4. For seeking to the Lord by prayer, which is also an action of the heart, the lifting vp of the soule: we are both directed vnto him, saying, *Call vpon me in the time of trouble, and I will heare, and deliuer you:* And vnto him onely, where it is sayd, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* And by the examples of holy men mentioned in the Scripture, of which, not one is to bee found negligent in this duty, not one, that did the Lord this dishonour, to make the lifting vp of his heart common to any other Saint or Angell. And truly there is great reason, that wee should thus let vp the Lord in our affections. For, who is to bee found so worthy of loue, as he, seeing that he is our Maker, and *euery good gift, and euery perfect gift, commeth downe from him, the father of lights*: and if excelle of loue requireth the like in those, who are thus affected: then, the very loue of the Lord towards vs, if there were none other motiue, may constraîne vs to this excelle of loue towards his Maiefty. For he loued vs, yet being enemies, he loueth vs with that loue, with which parents doe loue their deare children, yea with greater, then tender-hearted mothers; for though they should forget their children, the fruit of their owne wombes, yet God will not forget his people.

Iam. 1. 17.

Rom. 5.
Psal. 103. 23.
Esa.

Esa. 40.

Psal. 29.

Againe, who is so terrible as the Lord, and so worthy to be stood in awe of? Princes are but Grasse-hoppers, and all the world, but as the drop of a bucket, in comparison of him. When he commeth down, the earth trembleth and quakeh, the brightest body of the Heauens, for feare, couer themselves with blacknesse: His voyce is thunder, casting downe the strongest things, and making the very Hindes to calue for feare, his breath a smoke, and consuming fire, his chariot the

strong

strong tempestuous windes, for hee rideth vpon the wings of the winde, his rod, an iron scepter, bearing in peeces whole Nations, as a porters vessell, his eyes, as flames of fire, casting forth lightnings; his hands such, as that hee can span the earth, and hold all the waters of the seas within his fists; the Heauens are his Throne, and the earth his foot-stoole, his armies are Angels twenty thousand thousands, let him but begin to speake, and all men will run away; let him but shew himselfe, and no flesh can liue; yea, let but one of his Angels come, and wee shall tremblingly fall downe like dead men. Who then is to bee feared like vnto him, with him wee may take courage, and say, who can bee against vs, but hauing him against vs, it will no whit auaille, though all the world bee on our side.

Exod. 10.
Exod. 33.

Rom. 8. 33.

Moreouer, what is there to be trusted in besides the Lord? not riches, for they *hauw wings like an Eagle, and will flye away*: great substance is the *uncertainty of riches*: not friends amongst men, for they ebbe and flow, as we be in prosperity, or aduersity, their breath is but in their nostrils, as a light they are soone put out; nor amongst the Saints, for they know not of vs, and of our cases; not cunning and wit, for *Abisbophels* wit is soone turned into foolishnesse, not our owne strength, courage, and preparation, for an horse is but a vaine thing to saue a man, our strength is but as grasse, that is soone cut downe, and withereth. The Lord onely then is a sure Towre of defence, a Fortresse, and strong Castle to such, as flye vnto him.

Esa. 64. 13.

Of this had *Iobisbaphat* experience, when his enemies comming vpon him, he sayd, *We know not what to doe, but our eyes wait vpon thee, O Lord*, and so he put them to flight, without striking one stroke: And the like experience had *Ananias* and his brethren, who did rather, then fall downe before *Nebuchadnezzars* golden Image, offer themselves to the fiery fornice, being seuen times hotter, then at other times, because they knew that Gods was able to deliuer them, and so escaped vntouched of the fire. What should I further speake of *Iacob*, *Ioseph*, *Daniel*, the Prophets and Apostles? Was there euer any that trusted in the Lord in vaine? No verily, examine

2 Chron. 20.

all histories, and you shall finde none: But contrariwise, Martyrs reioycing against their exposing vnto wilde beasts, vpon tormenting racks, and in the midst of fiery flames, and oftentimes saued out of strong prisons, and the very iawes of death: innocent soules wonderfully iustified, and their aduersaries shamed: men distressed, and almost famished, miraculously provided for: and whole nations vniustly attempted by the proud enemy, with help from Heaven deliuered, and their enemies confounded, and all this, when they haue put their trust in the Lord.

Gen. 17 1.

Lastly, can it enter into any reasonable soule to thinke, that he hath need to pray to any other, sauing to the Lord onely? seeing hee alone can thus powerfully saue, and needeth no helper. Indeed, when we seeke succour from inferiour powers, it is good to make our side, as strong as we can, by seeking vnto many; but seeking for helpe at the Lords hands, it is vanity and folly so to doe, for he is all-sufficient, and not only is it vanity, but grosse impiety, because wee should thus ioyne vnto him, fellowes and partners, and thrust subiects (as it were) into the chaire of their Prince, when he alone requireth all our heart, wee should giue roome to others, a thousand times inferiour to him also: when he commandeth, that wee should serue him onely, and worship him, wee should sacrilegiously communicate our seruice vnto creatures also. Neither doth it help, which is alledged, that we doe not ioyne the creature with the Creatour, but onely vse him in his place, being neere & deare vnto the Lord, that through his mediation, we may the rather be accepted: for God is not like earthly Princes, vnto whom a poore subiect cannot haue access; without the helpe of some neere about him, or if he be, he is like vnto the best onely, such as the Emperour Rodulph was, anno 1273, who was wont to say to those about him; *Gine leane, I pray you, and roome, to my subiects, to come vnto me, for I was not therfore made Emperour, that I should bee shut up from men, as it were, in a chest.* So the Lord would haue vs at any time to come vnto his owne Maiesty, and whereas this is slandered with the name of presumption, let any word, or syllable tending heereunto, be shewed in all the Scriptures, and then wee will
yeeld

Cent. 13.

yeeld it to be to also: but sure it is, that all things there sound to the contrary, that God is very gracious to all that seeke vnto him, without the helpe of Aduocates. Or, if wee neede an Aduocate, we haue one appoynted vs, *Iesum Christ the righteous, who is a Propitiation for our sins*: and therefore I am sure, that such as flye to others, in auoyding supposed presumption, doe incur very damnable superstition.

Now we cannot thus set vp the Lord yet in our hearts, vnlesse we know him, according to that, *How shall they call vpon him, of whom they heard not?* So, how shall we pray vnto him, whom wee know not? How shall wee loue him, and trust in him? *Ignoti nulla cupido: There is no desire of a thing unknown*: we will neuer take any paines in seruing the Lord, valesse we know him. For this cause, is ignorance so much exclaimed against, and the knowledge of God so highly commended, as that it is sayd, to be life eternall. Wherefore we must also endeavour our selues in this, as the foundation of all, seeing hee that commeth vnto God, must first know, that God is. But concerning this, we shall not need to adde any more in this place, because it hath bene already handled in the sixth Question, vnder the title: *What God is*: Rom. 10. Ioh. 17.

Quest. 53. What are we forbidden in this Commandement?

Ans. First, *Atheisme*, which is the acknowledgement of no God. Secondly, *ignorance*, which is the neglect of the knowledge of God, or of his Word. Thirdly, *prophanesse*, which is a regardlesse of God, and of his worship, that is, prayer, hearing of the Word, and receiuing the Sacraments. Fourthly, *inward Idolatry*, which is the giuing of the Lords worship vnto creatures, by praying vnto them, trusting in them, or setting our hearts vpon them.

Explan. After the duty, here follow the vices and sins against this Commandement, not all, but the principall, which haue also other branches springing from them. The first and maine breach of this Commandement, that striketh at the very head, is *Atheisme*, a monster in nature, whereby the creature riseth vp against the Creatour, not as the men of Babel, to stop the passage of his iudgements, but vnlike to all men,

to disannull him, and to make him without being, who giueth being to all; to pull him out of his Throne, and to leaue him no authority, who is aboue Kings and Princes, and to put downe his power, who alone by his power vpholderh all things, and in whom onely wee all liue and moue. Yet such a sin as this, there is amongst monstrous and vnnaturall men, and that not onely in profession, which is the height of Atheisme, but euen secretly in the heart, with which kinde many are infected, euen vnder the Gospell. And this is, when men doe but in their hearts imagine, that it is all vanity, which is spoken of God, or that there is no such God, as the word doth describe vnto vs.

Thus there be sundry sorts of heart-atheisme, as first, that which *Dauid* complaineth of in the Psalm, *The foole hath said in his heart, that there is no God*, Which is when men, through a selfe-conceitednesse, affecting to be wiser then all the world, doe hold this, that there is a God, a Scar-crow, fit onely to keepe simple persons in awe, by these their reaching imaginations, prouing themselves most simple and foolish of all others. For, what greater folly can there bee, then to haue the vnderstanding blinded more then brute beasts, whose eyes doe looke vnto God, and so receiue their food in due season? but these being daily fed, and cloathed by the same God, are not able to see so far, as to him that reacheth out the hand of providence, continually to sustaine them. O *Egypti* all darknesse therefore! with which they are beset, which neuer befell any, that were left vnto nature onely, except *Epicures* and *Belly-gods*, that lay ouerwhelmed in the bottome of pleasures gulfe: all others scorned to be Atheists, and rather, than vnto none, did sacrifice to the vnknowne God, as wee may see by the Athenians.

2. A second heart-atheisme is, to conceive otherwise of God, then he hath revealed himselfe in his Word: for, whatsoever is there spoken of God, such an one he is, yea, every attribute of God is God, so that the heart conceiuing a God without any of these, is guilty of Atheisme. Now, the attributes of God are mercy, power, iustice, presence, wisdom, and holinesse, all infinite, and in the highest degree: so that he, which
goeth

Psal 14. i.

Rom. 1.

Psal 104.

Aet. 17.

goeth on in sin, and bleiseth himselfe with the couetous: he ^{Psal. 10. 3.} which flattereth himselfe with a conceit of Gods absence, far above in the Heauens, and covered with the clouds, with the ^{Iob 22. 13, 14.} wicked against whom *Iob* sharpeneth his tongue: and hee, which kisseth his hand in secret, and sacrificeth to his nets in his prosperity, praising his owne diligence and industry, with the wicked ones of *Zephaniahs* time, ascribing neither good, ^{Zeph. 1. 12.} nor euill to the Lord, hee I say, hath an heart possessed of Atheisme.

And hence ariseth also a third heart-atheisme, when any shall conceiue otherwise of God, in regard of the persons in the God-head, *viz.* denying either the Son, or Holy Ghost, as Turks and Lewes: for he that hath not the Son, ^{Ioh. 1. 23.} neither hath *be the Father*, and then must needs bee an Atheist, as by the same reason hee is, that hath not the Holy Ghost. For the ground of this truth, there is a God: See aboue vnder the sixth Question.

The second breach of this Commandement, is by ignorance, which is the very next doore to Atheisme, because, that where ignorance preuaileth, there can be but a poore deale of loue, little confidence, and simple seruice done vnto the Lord. This ignorance is sometime simple, and sometime affected. Simple ignorance, when the meanes of knowledge bee wanting, either within a man there being dulnesse, and want of capacity, or without, there being no vision, prophesying, failing, preaching coldly, or seldome exercized, and this excuseth not simple people, thus liuing in ignorance, if they doe things ^{Luc. 12.} worthy of stripes, for they shall, notwithstanding, be beaten: ^{Ezech. 3.} *even where vision faileth, the people perish.* But if there bee fault in the watch-men, their blood shall also bee required at their hands. Neither ought this to seeme strange, considering that naturall visible meanes, the Heauens, Sun, and Stars, doe reuale to the conscience, the inuisible God-head, power, ^{Rom. 1. 20.} wisdom and goodnesse, that all may be without excuse. Affected ignorance is, when there is no fault in the meanes wanting, but people are content to bee ignorant, even vnder the meanes, that they may sin the more freely, pretending, that they are not booke-learned, want leysure, and haue businesse enough,

Ezech 3.

Ioh. 3:19.

enough, both to toyle and study for necessary bodily sustentance. And this was the ignorance of the lewes, who tolde *Ezechiel*, that they would not heare, nor obey, and of whom *Christ* saith, that *light was come into the world, but men loved darknesse more then light*: but what saith hee of such? verily, *This is the condemnation of the world, for he that doth good, loatheth the light, and cometh unto it.* And this is verified at this day, for as poore, and as vnlearned, as any that vse these pretences, come to the light of Gods word, and are blest with much diuine knowledge, and are neuer a whit the further from meanes of sustentation here neither.

Matth. 4.

Ioh. 6.

Amos 8.

Yea, if these naturals were not fooles, and blinde, they would see, that *man liueth not by bread onely, but by euery word, that proceedeth out of the mouth of God.* If following this excellent light, were an hinderance for the world, yet they would see, that it were to aduantage, seeing the one is but food that perisheth, the other food that endureth to eternall life. Which I doe not therefore speake, to fauor, or encourage poore soules, in leauing the workes of their calling, to follow Sermons far off, to the pinching of themselues, wiues and children: I doe rather pity such, and aduise them to remember, what the Lord biddeth them remember, *viz. to keepe holy the Sabboth, and in the six dayes to doe all, which they haue to doe, considering that there is now no famine of hearing Gods Word, in which there should bee neede of wandering vntill faintnesse, but great plenty, for which his name bee blessed, and prayed for ever.*

Let such therefore continue their deuotion, but not racke it without reason, in traouelling after mens persons, neither yet grow so remisse, as to neglect good husbandry for the soule, of reading, meditation, prayer, & hearing in preaching vpon the weeke day. And for the other, that set so light by diuine knowledge, whatsoever their pretexts bee, they are but as fig-leaues, to couer their soules nakednesse, they shal notwithstanding be found out, and placed in the next ranke to Atheists at the last day.

Obiect. 1.

They say, what needeth so much studying, and hearing can all the Preachers say more then this: *Love God about all,*
and

and thy neighbour as thy selfe : and beleue in Iesus Christ withall thy heart: but oh louers of folly, and delighters in blindness, be there not also for all trades, and professions certaine generall short rules, which all know, but all are not therefore of knowledge enough for the same trades : they had need, wee grant, notwithstanding, to bee trained vp many yeares, and to haue a long time to be acquainted with the mysteries thereof : and shall we then be so basely conceited of the Christian profession, as to thinke that a little superficiall knowledge of these generalities, is sufficient to make a tradesman in this kinde : especially considering that the mysteries here be farre exceeding, and we haue nothing this way naturally, but as wee are taught of the Spirit, neither doe wee know, but when we haue experience, according to that of the Psalmist : *Come saft, and see, how good the Lords.*

Sol,

1 Cor. 2. 14.

But they say further, the more knowledge, the lesse grace, the further from simplicitie in dealings, and the nearer to cunning knauery.

Ob. 2.

Thou art deceived (ô man) whosoever thou art, that goest about thus to disgrace that, which the Lord will honour : it is not Christian knowledge of God, and of his wayes, that maketh a man thus vnlike a Christian, but the corruption of nature, and Satans wilines. Such to vse the phrase of the Apostle, *know nothing, as they ought to know,* they haue none experience seasoning the heart, but some borrowed words of wisdom tipping the tongue. Wine & other good liquor is not therefore auoyded, because distemper followeth, when it meeteth with light braines : neither is humane learning condemned, because the greatest proficients this way haue bene most aduerseto Christianity, howsoever some legender, enemy to learning hath written, that *Ierome* was scourged in a vision for reading *Cicero*, till he promised neuer to read heathen writer any more, apply this to the most heavenly knowledge, and learne no more thus to blaspheme.

Sol,

2 Cor. 8.

Centur. 4.

But they say further, ignorance is the mother of deuotion, there is honestest dealing amongst such, and more feare of offending.

Ob. 3.

It is true indeed, it is the mother of popish deuotion, who

Sol,

yet

yet require knowledge of the grounds of religion, but not to meddle any further, because it is dangerous to their state: and as our Sauour Christ said of publicans and sinners, so may we truly say, that wicked, and prophane persons shall enter into heauen, & these honest dealers be shut out of doores, viz. if they hearken to the voyce of wisdom, these pleasing themselves in their estate, and delighting in folly.

3
Prophanenes. The third breach of this commandement is prophanenes, which is a regardlesnes of God, which is, when a man being about any vilany remembreth not, or careth not, that he is in Gods presence, but rusheth vnto it, as an horse into the battle, or as a Lyon seeking his prey, goeth on, not being daunted by any lets in the way, and a regardlesnesse of the worship of God, which is when prayer, word, and Sacraments are not vsed at all, or without all reuerence, as if some stage-play were acted, or some old wifes tale told. But to deale more strictly with this sinne, it hath the beginning from *Eſau*, whom God hated, as witnesseth the Apostle saying, *Let there bee no fornicator, or prophane person, as Eſau, who for one portion of meate sold his birth-right.* It maketh that the persons infected herewith, preferre any small worldly thing either of pleasure, or profit, before heauenly things. And this sinne sheweth it selfe many wayes.

1.
Eſa. 3. 9. First, by living securely in open sins, being without shame, or regard of God or man, as the Iewes were accused by the Prophet, saying, *They declare their sinnes as Sodome, they hide them not,* iust as if he should describe the drunkards, and desperate swaggerers of these times. For what doe they else, but make their liues a trade of sinning, as if this were the end, for which they were borne into the world? What doe they else, but as much as in them lyeth, discouraging all men from following the Lord, and prostitute both themselves, and others, to Belial? whoſoeuer loueth his owne soule, will take heede of ioyning with them, what pleasure ſoeuer they vainely promise to their associates, as the theefe doth all riches to his partners.

2.
Prou. 1. Secondly, by bruiſh living, without all parts of deuotion and by swearing, according to that of the wise man, grieved

at the vanity of this vile world, in which all things fall out alike vnto all, *to the pure, and to the vnclane, to him that sacrificeth, and that sacrificeth not, to him that sweareth, and feareth an oath.* Heere wearing is a badge of prophanes, and the very life of it, is to liue without sacrificieng, that is, deuotion in Gods seruice. For were the worship of God but in as great request, as *Esaus* melle of pottage, there would be more hunger, and a greater desire after it. Eccles. 9. 2.

Thirdly, by following, and professing one religion so, as that there is a disposition, if neede requires, vnto a contrary, this is by *Eliab* termed, *balting betwixt two opinions, betwixt God and Baal*, and the Lord had rather, that men should follow *Baal* altogether, then to follow him thus sidewayes. A prophane heart causeth this, for, where it is otherwise, there is the constancy of the Apostles, It is better to obey God than man. Which constancy was heroically renewed, by a noble man in Germany in this last age, who is worthy eternall fame: It was *Henry* brother to *George* Duke of Misnia, vnto whom the said *George* sent, lying vpon his death-bed, to offer vnto him the inheritance of his Duke-dome, with all his Plate, iewels, and treasure, if so be he would promise to defend the Catholike religion: but he returned this answer vnto his messengers, this your Embassage seemeth to resemble that offer of Satan vnto Christ, *All these will I giue thee, if thou wilt fall downe, and worship mee.* And vnlesse a man be thus resolute in his profession, how can the Lord loue such a fickle turn-coare? But surely he hateth the prophane, and though they shall heereafter seeke his blessing with teares, he will shew himselfe vnflexible, as *Isaacks* did to *Esau*, and send them away discomforted. 3.

The fourth breach of this Commandement is inward Idolatry, or of the heart, when creatures are there set vp, where Inward Idolatry. 4.

And this is first by loue, ioy, and delight of the heart without measure: for thus the covetous man is an Idolator, because his chiefe delight is in his Gold, and worldly pelfe, 1. Col. 3. 5. and the Psalmist giueth vs warning heereof, saying, *If riches increase, set not thine heart thereon:* thus also is the Epicure an Idolater, Psal. 63. 10.

Luc. 16.
Phil. 3. 18.

Idolator, for that he loueth his belly, his pleasure, his ease aboue all things, his study is how to prouide for this, hee spareth no cost this way, he is only then at his hearts ease, when hee spendeth his time in eating, drinking, and being merry, like the foole in the Gospell: for of such the Apostle saith, *Their god is their belly, their end is damnation*: and thus lastly the proud person, whose delight is in himselfe, his wit, his beauty, and comelines, or the height of his place is an Idolater, wherefore the Prophet giueth warning against all these. *Let not the strong man glory in his strength, nor the wise man in his wisdom, and proud Nabuchadnezzar was cast forth amongst the wilde beasts for example to all, that are conceited with their greatnes.*

1. Sam. 3.

And heereunto may be referred parents cockering their children, and immoderate loue towards them: when Father Ely did thus, hee was said to loue, and honour his children more then God, for which such iudgements were threatened to fall vpon him, as that he, which should heare of them, both his eares should tingle. And the like may they feare, which make Idols of their children, and in no case can indure to giue them correction. And heere may be also numbred such as loueth their owne wills more then Gods most holy will: for that if a priuare offence be committed against them, they fall into a great rage, and seeke reuenge, but if against God, they are meanelly, or not at all moued, they honour themselves more, than God.

2

2. The creature is set in the roome of the Creator by trust, and confidence, whereby the creature is so relyed vpon, as that with it there is wonderfull assurance, and no feare; but if it be wanting, nothing but feare, and mournfull dispaire, and thus the couetous man, is the second time an Idolater, because when his barnes, and store-houses be full of Goods, he cheareth vp his soule, and biddeth it bee merry, his heart telleth him, that in his need, the wedge of gold will come, and helpe him: but if by any casualty these things faile him, he hath no comfort, no rest, but pineth away, and walketh about like a shadow, as though his life consisted in his goods. Thus they, which trust in men are idolaters, and the people of Israel are
often

often sharply reprov'd for so doing, the Prophet sometime threatening them for their more grosse outward idolatry, ^{Esa.} sometime for this more secret, and inward by trusting in the king of Egypt, and Ethiopia. *David* was also infected herewith, when he caused his people to be numbred, and all such amongst vs, as trust in the great forces of our vnited nations, or helpe from beyond the seas in the day of battell. Vnto these may be added such, as beare themselues vpon Princes, and great persons being their fauourites, as *Haman* did, and therefore is there none end of their insolencies: and also such, as trust to horses, and weapons, ships, and Castles, and other furniture for the warres, none are so bold as these in the time of peace, and none so forsaken in the day of danger, and so cowardly, and the reason is, because their God, in whom they trusted, the arme of flesh appeareth to bee a vaine thing to saue a man. Last, and worst of all are witches, and Wizards, and all such, as seeke vnto them in their sicknesse, or losses, these are expresse idolaters, haue palpably changed their God, and therefore the true God hath commanded, that they should not be suffered to liue. They set vp his greatest enemy the diuell, and the least offenders this way do in effect, say to the blacke fiend of hell, come and helpe vs. Which (Lord) open their eyes to see, that run daily to these sinister meanes, from God to Satan, that they may be finally deliuered from Satan.

3. The creature is lastly set in the roome of the Creator by praying vnto it: for it must heereby be supposed to be euery where, or to be able to heare at the least, wheresoeuer it is called vpon, and this only can the Lord doe, for it is a property of the infinite alone. Wherefore whosoever calleth vpon Saint, or Angell, setteth vp the same as infinite, and so maketh a God thereof.

Thus then they of the Church of Rome cannot shift, but be idolaters, whatsoeuer they alledge of the glasse of the Trinity, as representing to those in heauen, all things done heere vpon earth, for who euer told them of such a thing? what reuelation haue they for it? Or if such a thing were certaine, what warrant is there of lifting vp the heart, the very *Ess* of prayer, and

and a worship due only to their Lord, and ours, what warrant, I say, of doing this vnto them? seeing the King would thinke his subiects made his fellowes, and greatly disdain, if in his presence wee should first kneele, and put vp our petitions vnto them, and then vnto himselfe. For the Papists doe much worse, praying often times to the Virgin *Mary*, letting the Lord to stand by as it were a cipher, and which is most absurd, after that they haue praied to the Saints to pray for them, they turne againe, and pray the Lord, that hee would heare the Saints making intercession for them.

Quest. 54. Whence is the reason of this Commandment taken?

Ans. Both from the equity of it, because he is the Lord our God, and none other, and also from the benefices bestowed upon vs, in bringing vs out of the bondage and thraldome of the diuell.

Expl. The sinnes against this law being so great, and the duties so necessary aboue all others, great need there was, that it should bee fortified by strong reasons: and therefore the Lord hath not omitted to vse these, although out of his authority he might haue commanded, and with threatnings haue compelled vs vnto the obedience of his will. Which teacheth vs first, how vnexcusable men are liuing in sinne, there being no meanes to draw them to a vertuous, and holy course of life omitted: for first it is reuealed, what the Lord would haue vs to doe, then haue wee his absolute command, with which no man can dispence, and lastly most forcible reasons to moue vs, as wee are not brute beasts, but reasonable soules.

Againe, this same teacheth the seruants of God, the ministers of his word, not to handle it negligently, but to study for the aptest, and best reasons, wherewith it may be more enforced, and fasten vpon the hearers, because God himselfe hath vouchsafed thus to doe, and the other remisse handling of Gods word is, as the laying of twigs without birdlime, the casting of a net into the water, without weights to presse it downe. O let vs study then to deale most workeman like, like diuine artists, neither playing with texts (descanting vpon euery

every word) as children with rattles, nor dealing confusedly, and multiplying tautologies to the wearying of the hearers, for want of paines, nor seeking many interpretations of the antients, to fill vp the time without profit, nor resting in the bare opening of the Scriptures, or positue diuinity, nor yet speaking tongues, to the beating of the ayre: but let vs study with euident demonstrations, and arguments of the Spirit, to conuince mens consciences of sinne, that they may bee ashamed, and cease heerefrom, and of the truth, that they may come to bee firmly grounded heerein, and followers of it.

The reasons of this Commandement are two: First from cōmon equity. *I am the Lord thy God*: Every one is easily yeelded vnto, when he challengeth but his due: but in requiring you to haue me for your God, & none other, I challenge but my due, *for I am the Lord thy God*, that is, I only am such: therefore yee may easily yeeld this vnto mee, and yee shall deale most vniustly, and contrary to all equity, if yee yeeld not to haue *none other Gods but mee*. There is nothing heere to be further proued, but that the Israelites, and all we haue dayly experience of, viz. that the Lord is God only: they had experience of it, when all the gods of the heathen, were not able to stand against him alone: and the visible most goodly creatures of the heauens, and earth doe teach vs no lesse every day, but that the infinite power, and wisdom, which made them all, is the only God of the whole world, and this is *Jeſuſ* the Lord, whose very name, essence, or being, doth imply no lesse, but that he alone hath being of himselfe, and giueth being to all other things.

Reas. 1.

Rom. 1. 20.

The second reason is taken from the benefits bestowed vpon his people, *Which haue brought thee out of the land of Egypt, out of the house of bondage*: Which Egypt was a type of Sarrans kingdome, vnto whom wee were all in bondage, till the Lord by his Christ came and deliuered vs. Now it is an vnthankfull part, as if the Lord should haue said, not to make him thy Lord, and Soueraigne only, vnto whom alone thou art beholding for thy freedome, who hath deliuered thee, when as before thou wert a slaue, and vnder hard bondage: but if thou denie to make me thy Lord, and God, thou shalt shew

Reas. 2.

Heb. 2.

Exod. 3. 4.

Col. 3. 14.

shew thy selfe thus vnthankfull, because that I alone haue deliuered thee, when as before thou wast in slavery, therefore thou shalt haue none other Gods but me. Here all things are most plaine both to the Israelites, and vnto vs: they were in Egypt vnder *Pharaoh*, and questionles they did there serue other Gods, yet it profited not, but still they were in sore bondage, toyling continually in making bricke for *Pharaohs* buildings, they had taske-masters ouer them most rigorously exacting, that they should doe their slintes, and not sparing to beate them, when they failed, and which was most grieuous of all, their male children were appointed vnto the slaughter, so soone, as they were borne, which did strike them, as much, as continuall tormenting with swords in their sides. But when through the greatnes of their greife, the voyce of their cry came vpto heauen, the Lord sent *Moses*, and *Aaron* with signes, and wonders to deliuer them, and by his iudgements so subdued *Pharaohs* hard heart, that hee was glad to let them goe, and when he was againe hardened, and followed with his forces to bring them backe, the Lord diuided the red sea, and let them through, but drowned their enemies, in the bot-tome of the deepe.

Againe, for vs of the Gentiles, when we were in bondage vnto Satan, who did imploy vs in filthy workes, which it is a shame to speake, and had power ouer our selues and children, so that we were all but dead men, dead in sinnes, and condemned to death euerlasting: when we were, I say, in this fearefull estate, the Lord sent his owne Sonne in the flesh, who in the crosse overcame, and triumphed ouer the diuell, and made vs free, yea sonnes, and heires vnto God the Father, of a kingdome in heavenly places. If therefore thou doest either reuerence the commander, the most high, and mighty, if equity be of any force with thee, to give euery one his due, and if thou abhorre the infamous note of ingratitude: then tremble to shew any disloyalty any way to the Lord, be ashamed to deny the best of all his due, and study by all meanes to shew thy selfe thankfull for so great benefits. Deny not him, that gaue thee beeing, with the Atheist, neglect not diuine knowledge, with the ignorant, bee not loosely minded to-wards

wards Gods worship, with the prophane, rob not God of his honour with the Couetous, Epicures, Selfe-louers, and Papists; but giue vnto the Lord, the loue of all thy heart, feare him aboue all, put thy whole trust in his holy name, and make thy prayers vnto him onely.

Quest. 55. In which words is the second Commandement, and in which is the reason?

Answ. The second Commandement is; *Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing, that is in Heauen aboue, or in the earth beneath, or in the water vnder the earth, thou shalt not bow downe to them, nor worship them. The reason is. For I the Lord thy God am a ialous God, and visite the sins of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands, in them that loue me, and keepe my Commandements.*

Quest. 56. What are wee forbidden in this Commandement?

Answ. All outward Idolatry, which is; first, by making the image of God, or of any creature, to bee worshipped: secondly, by falling downe before any image: thirdly, by seruing God according to our owne phantasies.

Explan. This Commandement being negatiue, wee doe first begin with the vice forbidden, which is outward Idolatry, euery corruption in the outward duties of Gods seruice, image-making, and image-worshipping, are onely named, to make it the more odious. And wee call it Idolatry, because this word signifieth a seruing, or worshipping of Idols, or Images, which in Greeke are all one, the word Englished Idols, signifying a shew, representation, or likenesse, the word Englished Image, signifying a liuely picture, or portrayture. Now this Idolatry is againe subdiuided.

The first is, the making of Images to bee worshipped, of things in Heauen, either of God, who sitteth in Heauen, as in his Throne, or of his holy Angels and Saints, which giue attendance about his Throne. Of all these, the image of the Lord is simply forbidden, as it is further illustrated, by other places

1.
To make
Images.

Esa. 40. 25.
Verf. 22.

Ier. 10. 8.
Heb. 2. 18.

AG. 17. 29.

Deut. 4. 15.

Rom. 1. 23.

Exod. 23. 24.
Chap. 34. 13.

places of Scripture, the making hereof may not in any wise be attempted: First, because it is impossible, as the Lord himselfe signifyeth by his Prophet, saying; *To whom now will ye liken me, that I should be like him, saith the holy One? Hee sitteth upon the circle of the earth, and the Inhabitants thereof are as Grass-hoppers, hee spreadeth out the Heavens as a curtaine, and stretcheth them out, as a tent to dwell in.* Looke into the chapter, and ye shall see, how greatly the Lord disdaineth, both the worke and the worke-man: and good reason, seeing every Image of the God-head, is a doctrine of vanity, and though most curiously polished, yet a very *stocke*, yea, it is a teacher of *lies*. An earthly King, or great person, would stomacke it much, if a paultry painter should presume to set forth his person in base colours, without any apparance of royalty or nobility, with a swines head, and a Pigmees body: and much more then will the Lord, if by any Image man shall dare to set him forth; for he must needs bee as much belyed, and as greatly abused, in being pourtrayted by any human shape, he being immense, and infinitely glorious; this, base, and not the ten thousand poynt of his person. Wherefore, well might the Apostle say, that *We ought not to thinke the God-head to bee like unto gold, or silver, or stone, graven by the Art and invention of man.*

Secondly, because wee have an expresse command to the contrary; *Take good heed unto your selves* (saith the Lord by *Moses*) *for ye saw no image in the day, when the Lord spake unto you in Horeb, out of the middest of the fire, that ye corrupt not your selves, and make you a graven image, &c.* neither can there any toleration bee found hereof, representing God by the image of a man, for that the likenesse of other baser creatures, is onely expresse, seeing S. *Paul*, in reckoning vp the images of the Heathen, saith, in way of reproofe, that they turned the image of the incorruptible God, into the image of corruptible man. Moreover, the Lord hath not onely forbidden to make images; but hath also straightly charged, that they be pulled downe, and broken in peeces. In the booke of Exodus he saith, *Thou shalt utterly overthrow, and break in peeces their images: And againe, Ye shall overthrow their altars, break*

breaks their images in peeces, and cut downe their grones. And when any King otherwise well affected, hath beene negligent herein, hee is branded with it, as with a note of disgrace, The high places remained yet in his dayes.

Thirdly, because the Lord is wonderfully prouoked by Images. When the golden Calues were set vp in *Moses* absence, how greuously did he take it? how much moued was he with it? how hardly could he hold his hands, from destroying all the people? certainly, he was neuer more moued, then by this bale Idolatry. If any shal say, that his anger was not, because they would make some remembrance of the true God, but for that they ascribed their deliuerance to the Egyptian Gods, which were wont to be set forth vnder these likenesses. I answer, that without doubt, they intended hereby to set forth the true God, and because their ignorance could not better deuise, how to do it, they did it by the similitude of calues, the cheefe Gods of the Egyptians, amongst whom they had liued. For first, they could not be so simple, as to thinke any worth to be in the Egyptian Gods, seeing their people had been wonderfully plagued, and at the last drowned in the sea, and they their enemies deliuered and saued: Again, they proclaimed the holy day of *Iehonab* vnto them: And lastly, they onely desire some visible thing to goe before them, because *Moses* was a long time absent from them, who was wont, by his presence, to comfort them, and to bee (as it were) the Lords Oracle vnto them; for which purpose it should seeme rather, that they would haue the golden calues, fondly supposing, that they could not haue Gods presence, vnlesse they had some outward thing, vnto which they might goe with their blinde deuotion.

Fourthly, because Images haue beene occasions, oftentimes, of grosse Idolatry. *Gedeon*, who had beene a Champion of the Lord, yet making an Ephod procureth the destruction of his owne house, and corrupted all Israel; for it is *Iudg. 8. 27.* sayd, that, *They went a whoring after it.* The brazen Serpent, which was set vp by the Lords owne command, yet turned to be an occasion of Idolatry, so great is the danger of Images. Lastly, because it is a thing scandalous to such, as be without,

the Jewes and Turkes are hereby hardened against the Christian religion, when they compare *Moses* his Law with the practice of Romish Catholiqu^y, who make so much account of Images, when the Lord hath put them downe for so great abominations.

Psal. 115. 8.

Thus yee see, that simply to haue, or to make the Image of God, is vtterly vnlawfull, or to make any image to bee worshipped. But we must here take heede, that we make not this Commandement stricter than the Lord hath made it, to cast a snare vpon the consciences of men: it is true, that as the Image, so the Image-maker, and Image-worshipper, are alike abominable, and so be all such, as wittingly labour about any ornament, or implement, to the setting forth of Idolatry: But God forbid, that euery Image, and Image-maker, should be therefore accounted abominable; for so the Cherubims, Lyons, Beares, and other pictures in *Salomon* Temple, should come vnder this terrible censure, so the excellent Art of painting, seruing in liuely colours so to expresse our friends absent, as if they were euer present with vs, and picturing many emblemes of vertue and vice, for ornament and delight, should cleane bee put downe, and our very coyne were vnlawfull.

Ios. 4. 12.

Ios. 22.

Therefore here are first to be excepted, ciuill pictures, for the delight and comfort of the beholder: secondly, all such as serue for some remembrance, tending to our instruction, for vertue, or vice, for wit, policy, discretion, and diligence: Thus the old Romans offended not, in painting a drunken man goggle ey'd, foaming at the mouth: thus Time is well pictured, bald behinde, and hairy before: Iustice with a paire of scales, with the hands and eyes shut, &c. And lastly, such Images, as serue for good remembrances, to stir vp deuotion or Christian affections, without abuse: Thus *Iosua* set vp twelue stones, on the further side of Iordan, for a remembrance of the miraculous parting of the waters, whilst the people went ouer: and the people that dwell on the other side of Iordan, set vp an Altar like that at Ierusalem, for a remembrance, that they were all one nation, and serued one God, and many like monuments were there of old, tending to the same

ends.

ends. I will not say, that the Crosse vsed amongst vs in the Church of England is of the like nature; but assuredly, it was so amongst the ancient Fathers, and I would to God, that wee could all either grow to a like resolution about this ceremony, whilst it is separated from abuse, or that being once made infamous by Popish superstition, and now scandalous by Protestant divisions, it might bee for euer expelled out of the Church, and that Christs Crosse might rather haue room in our hearts, crucifying sin, and our vile affections, which is the best memoriall hereof.

The second kinde of Idolatry, is the falling downe before an Image, whether with an intention the better to bee put in minde of God, or of any Saint, or by bowing before the Image, to giue worship to the thing represented, or ignorant-ly only, according to the tradition of the Fathers. For how-^{2.} soeuer, or vnder what pretence soeuer, if the knee bee bowed before an Image, religious Idolatry is committed, and this Commandement broken. And this is so plainly set downe in the holy Scriptures, as that, were there no Patrons of this vice, it were superfluous to speake much. But for their sakes, first consider the beginning of this euill, from whom sprang it? from any of the Patriarkes, Prophets, or Apostles? from any of the good Fathers of the Church, since the time of the Gospell? No verily: but if *Gregory* Bishop of Neocæsarea, or *Enseb.* lib. 7. *Ensebius* may be heard, they will tell you, that the vse of Ima-^{cap. 18.} ges came from the Heathen. *Helioabalanus*, *Alexander Sennus*, *Hadrianus*, had first in their Chappels, the Images of *Abraham*, *Moses*, and *Christ*.

If *Theodorēt* and *Augustine* may be heard, they will tell you, that *Simon Magus* first offered his owne, and the image of *Selene* his Concubine, to be worshipped by his followers. If *Ierome* may bee heard, hee will tell you, that the Cretians, whom *Paul* to *Titus* so much disgraceth, brought Images first into the Church. Wicked *Marcellinus* began the worshipping of the Images of *Christ*, *Paul*, *Homer*, *Pythagoras*. The filthy Gnosticks worshipped the Image of *Christ*, and are therefore condemned of *Irenæus*. *Irene*, a most wicked woman, who murdered her owne sonne *Constantine*, through a desire of

Caluin: Instit:
lib. 1: cap: 11:
sect: 14.

2.
Tome 3: qu: 25:
art: 9.
Bellars de Eccles:
triump. lib: 2:
c: 2: lib: 9: c: 6.

raignig, called the first Councell, that gaue any allowance to Images, and there her flatterers, without all reason ordained, that Images should bee both set vp, and worshipped. Their maine arguments are recorded in the booke of Charles the Great. *John*, Legate of the East sayd, That God made man after his owne Image; therefore it was fit, that there should be Images of God. Another sayd, That no man lighteth a candle, and putteth it vnder a bushell, therefore Images were to be set vp in Churches, &c.

Secondly, consider what foule errors the Patrons of Image-worshipping haue false into. *Aquinas* saith, Because the Crosse representeth Christ, who is God, it is also to bee worshipped with diuine worship. *Bellarmino* saith, That Images are properly to be worshipped. *Azorius* saith, It is the constant opinion of our Diuines, that the Image is to be worshipped with the same worship, wherewith the thing represented by it, is worshipped. *Constantinus*, Bishop of Constance, sayd in the forenamed Councell of Nice, I doe worship the holy Images with the same worship, with which I worship the consubstantiall Trinity. *John*, the Legate of the East, The Image of the King is the King, and so the Image of God is God, and therefore if any man worshippeth it with the same worship, he sinneth not.

Neither is their error herein onely, that they giue the worship of the most glorious God, to wood and stone, to the worke of mens hands: but in that they Deifie, and make a God (as it were) of every relique about Christs body, the napkin, linnen clothes, &c. Yea, of every instrument vsed to torment, and teare him vpon the Crosse, as the speare and nailes.

Bell: lib: 2: d:
Imag: c: 10.

Witnesse their hymnes made vnto them. To the Crosse they say, *O Crux, aues spes unica, auge pijs iustitiam, resist dona veniam*: that is, Haile, ô Crosse, our onely hope, encrease righteousness to the righteous, and giue pardon to the guilty. To the speare they say, *Aue ferrum triumphale, intrans pectus in vitale, costa pandis ostia. Fecundata in cruce, felix hasta, nos amoro, per te fixi saucio*: that is, Haile, triumphant iron, thou entering the vitall breast, didst open the doore of the rib:
O thou,

O thou that wert made fruitfull by his blood, oh happy spear, wound vs with the loue of him, which was wounded by thee. To the cloth, with which his head was bound, they light two candles, and by the Acolythite it is exhibited to euery one being vpon his knees, to be adored and reuerently kissed, &c.

This grosse and palpable erring from the truth, following vpon the vse of Images, a man would thinke should be sufficient alone to make Image-worshipping odious to all, but onely to such, as are giuen over to strong delusions, to beleue lyes: for, who would drinke of that cup, the bottome whereof hee seeth to bee full of poyson? or who would lye downe in that channell, the stirring whereof causeth a most horrible stinch.

Thirdly, consider how they are derided and mocked, that bow before Images. The Psalmist, euen as if hee should set forth the vanity of babes and children, about their puppets made of clouts, to doth he describe the Heathen; *Their Idols are siluer and gold, mouths haue they, and speake not, eyes and see not, eares and heare not, and noses and smell not, &c. They are like vnto them that make them, and so are all they that put their trust in them: that is, they haue euen as little wit and reason as they.* And *Esay* mocketh them thus, saying; *Both the Countrey-man, and the Noble-man, boweth himselfe to the works of his owne hands.* And againe; *They bring forth gold out of the pouch, and siluer is weighed in the ballance, they hire a foundler, who maketh thereof a God for them, they carry him, they beare him vpon the shoulder, and set him in his place, &c.*

4. Fourthly consider, how greatly the worshipping of Images hath bene impugned by all holy men from time to time. *Isaac*, when he had once knowledge, that some of his household fauoured, and kept images, hee tooke them away, and hauing ready no other meanes to destroy them, he hid them vnder an Oake, where they might neuer come to light againe. *Moses* was so much moued at the golden calues, as that hee could not bee quiet, vntill that hee had broken them in peeces, beaten them to powder, caused the people to drinkethem, and destroyed three thousands of them by the

2 King. 17.
2 King. 18.

sword of the Leuites. *Iosiah* did burne with such zeale against these idolaters, as that he put them to death, and burnt their bones vpon the altars of *Baal*. *Hezekiah* spared not the very brazen Serpent being worshipped, but brake it in pieces though at the first there was an holy vse thereof. The Christians of the primitive Church were also great defiance with image worshipping, that they would not eate of the meate offered to idolls, they would rather choose to dye, then that the world should haue the least occasion to thinke, that they consented to the worshipping of idolls. When the manner was amongst the heathen, to weare a garland vpon their Emperours birth day, for the superstitious honouring of him: the Christians hauing garlands offered them, carried them in their hands, and refused to put them vpon their heads, and being asked the reason, because, said they, wee are Christians, and thus they indangered their liues, as witnesseth *Tertullian*, who wrote his booke *de coronamilitis*, of the *Souldiers* garland, in the defence of them. When *Iulian* the Apostata had cunningly brought the Christians to cast euery man a graine of Incense into a Censer of fire, wherein perfume was made to idolls, they vnderstanding his decie, came and cast downe his gold, wherewith hee had hired them, and offered themselves to martyrdom, to expiate this heynous offence.

5

Dan. 3.

5. Fifthly consider, that the meanes, which haue beene vsed to establish Image worshipping, are altogether carnall: euen as *Nabuchadnezars* golden Image, had so many of all sorts to fall downe before it. First the command of Kings, and Princes. Secondly the consent of Peeres, and nobles: Thirdly the matter, of which Images are made viz. gold and silver. Fourthly their outward forme, and beauty, being most curiously wrought, and apparelled: Fifthly, most grieuous penalties threatened to those, that refuse to bow themselves: Sixtly, enchanting musicke of all sorts. And therefore the thing it selfe cannot, but be carnall, and diuellish, and all such of the like sort, which are inticed by these fleshly meanes, or compelled through feare to fall downe before images.

3
To serue God
according to
our own phan-
tasies.

The third kinde of outward idolatrie, is to serue God according to our own phantasies, either by duties, which we our
selues

felues haue inuented, or other men for vs, meereley out of
 their owne braines, or by resting in the worke done bodily,
 and outwardly, or lastly, by seruing God without repenting
 vs truly of our sinnes. For all these are abuses in Gods seruice,
 and hee is heereby made an Idoll. First the doing of such du-
 tyes, as are inuented by man, make him an Idoll, because the
 true God is set forth to be euery way so al-sufficient, as that he
 hath not left his seruants without a direction for all parts of
 his worship: wherefore it is an idoll, and not the true God,
 which they serue, that adde vnto the Lords precepts, mans in-
 uentions. *In vaine doe they worship me* (saith the Lord) *teaching* Esa. 29. 13.
for doctrines the precepts of men. It is vanity then, and idolatry, Math. 15.
 which is daily practised in the Church of Rome, where tra-
 ditions of men are receiued, and followed, euen as the holy
 Scriptures, yea, which is horrible before them; It is a farre
 greater wickednes accompted amongst them, to omit auricular
 confession once in the yeare, which was inuented by man,
 then to lead a vile life all the yeare long: to taste a little flesh
 vpon the Friday, then to wallow in the filthy sinne of vnclean-
 nes: that a Priest be coupled vnto one lawfull wife, then, that Pap. pharisee.
 he defile himselfe with many whores: to neglect a vow of cap. 17.
 going on Pilgrimage, then to breake all other vowes and pro-
 mises, &c. and therefore, whereas any light punishment suf-
 ficeth, when Gods lawes are broken, such as breake any of
 their traditions: are punished with imprisonment, banish-
 ment, death. Neither doth it make any whit the more for
 their iustification, whereas they pretended them to be the tra-
 ditions of holy men, and ancient: for this was the colour of
 the Pharisies, theirs were the traditions of the fathers, yet they
 were threatened for preaching, and following them, as Pa-
 pists doe at this day. And vpon a degree of this sinne doe
 they enter, which either being in place, and authority doe set
 themselves more against neglecters of ceremonies, then lewd
 liuers, and the scandalous sonnes of *Et*: or being of inferi-
 or place, doe inwardly more repine against, and outwardly
 more spit forth the poyson of reproachfull words against the
 one sort, then against the other. 1 Sam. 2.

Secondly, an Idoll is worshipped, and not the true God,

Ioh. 4. 20.

1 Cor. 11. 20.

when as men rest in the outward worke of his seruice, without the truth of heart, and Spirit. For, *God is a Spirit, and all true worshippers worship him in Spirit, and in truth.* As the Apostle saith of comming together to the holy Communion: *When ye come together into one place, this is not to eate the Lords body.* So is it, of all other duties, the outward hearing, and preaching of the word, the outward praying, singing, and giuing of thanks, are not alwaies acceptable seruice vnto God, but when the life of the Spirit, and heart is annexed. The drawing neare with the lips, when the heart is away, is abomination to the Lord. And heerein againe are they of the Church of Rome to be taxed, for that they place the whole worship of God in outward things, in kneeling, knocking, crouching, kissing, crossing, repeatings, praying vpon Beades, sprinkling with holy water, going on pilgrimage, &c. and the senselesse people of our Church, which serue God with their *Pater noster*, Creed, and ten Commandements, with resorting to the place of his worship, and inwardly profiting no more, then stockes and stones. All these and the like do please the Lord no better with their seruice, then *Kain* did with his sacrifice, or the *Iewes*, imperfect offering.

Esa. 1. 12.

Lastly, an *Idoll* is worshipped, and not the true God, when men presume to compasse about the Lords Altar with vnwashed hands, when they come impenitently to doe any holy dutie. For the Lord professeth, that hee is not delighted in any such seruice, yea, that he requireth it not, yea, which is more, that it is abomination vnto him. Wherefore he dealeth with the *Iewes* in this case by his Prophet *Esaie*, as a man would deale with his professed enemy, who notwithstanding maketh a shew of loue by offering his best seruice: he sendeth him, as it were, to meet them vpon the way, and to slay them from their incense, and sacrifices, new Moones, and Sabbathes, bidding them to bring no more oblations in vaine, and professing, that he is weary of their *solemn assemblies*, &c. and the cause heereof was, for that their hands were full of blood, that is, they liued impenitently in oppression, and wrong, and other heynous sinnes. Now if God be not serued, but grieved, and made weary by being thus serued, what els can it bee

be but an Idoll, vnto which homage is done, when holy duties are vndertaken by wicked persons, liuing, and proceeding in their sinnes? Whence wee may see the tearefull estate of sinners, which make a trade of wickednes, they runne still more into sinne, euen into the worshipping of an idoll, when they would be holiest, when they would giue God honour, they doe most dishonour him, when they would bring a present to pacifie his wrath, they make him more angry, and to bid them, *bring no more oblations in vaine*. Wherefore whosoever thou art, that wouldest please God, by doing the parts of his worship, present him first with a broken heart, and contrite Spirit for thy sinnes, as *Dauid* did, wash the feet of the Lord with thy teares, as *Mary Magdalen* did, be deiected, and haue a sence of thy sinnes foulness, as the poore publican had let there bee an hatred of that, which thou hast done, as in *Paul*, let there be a forsaking of sinne, as in him, that shall haue mercy, and then shalt thou be like to bring an acceptable present, and not to depart without thy full load of mercy, and iustification.

Psal. 51.

Luc. 16.

Rom. 7.

Prou. 28. 13.

Quest. 57. What are wee heere commanded?

Ans. To performe all outward duties of Gods service according to his will revealed in his word, both for the substance and circumstances thereof.

Explan. This duty of doing all the parts of Gods worship according to his will, &c. doth necessarily follow vpon the contrary forbidden, viz. the following of our owne heads in the seruice of God, for if in nothing, or circumstance we may make our phantasies the rule of our doings, then certainly Gods word alone must be our rule in all things. Again our God is so wise, and prouident for our good, as that it cannot, but be a great disparagement vnto his care ouer vs, to thinke, that hee hath left vs at fixe, and seauen in matters of so great moment, as the parts of his worship be. An earthly king, or noble person hath certaine orders set downe about his seruice at his table, for the bringing in of his meate, his Cup, his first, his second, and third course, the placing of his dishes, the reue-

reue-

Exod. 12.

Exod. 40.

Leuiticus.

Mith. 6.

1 Cor. 11.
Chap. 14.

Gal. 4.

Rule 1.
Rules of cir-
cumstance vn-
der the gospell.
Math. 3. 15.
1 Cor. 14.

reuerence to be vsed, and all to be removed, and auoyded a-
gaine: much more then the King of heauen will set downe
orders, and circumstances of his seruice, and not only the
dissles, wherewith he will be serued at our hands. Lastly, bee
hath therefore from time to time directly prescribed, not only
the duties to bee done, but the very circumstances. In the
Passcouer hee set downe the time, when, and how long it
should be kept, the place where, the gesture to be vsed, the
number of persons, that should partake of it, &c. In building
of the Arke, every thing was appointed, the forme, the mat-
ter, the builders, how farre the people should stand from it,
how the Priests should beare it, and who might looke into it,
when it was opened. Concerning sacrifices, it is appointed,
who should slay them, where, whither they were to bee
brought, what vessels were to bee vsed about them, in what
garments the Priests should goe, that were employed in offer-
ring them, &c. And in the new Testament, the Lord direct-
eth his Disciples, not only in the matter, but in the manner of
fasting, prayer, and giuing of almes. *St. Paul* setteth downe
the manner of rightly comming to the holy Communion,
and how the word is to be preached, and heard. But yet there
is difference for matter of circumstance betwixt the old Tes-
tament, and the new. In the old, as in the infancy of the
Church, every particular is set downe about every duty, (for
that was the time, in which they were vnder age) but in the
new, as in the Churches riper age, we haue only generall rules,
according to which wee are to be ordered in all particulars.

First, all things are to be done in order, and not confused-
ly, the author of this is Christ Iesus, when as he offereth him-
selfe to be baptised of *Iohn*, vrging him to doe it for orders
sake, for thus saith he, *ought we to fulfill all righteousness*: and
St. Paul teacheth the same concerning prophesying,
that one only should speake at a time, and the rest bee silent,
till that hee had vttered all, which he had to say. Hence it ap-
peareth, that all disorder about Gods seruice, is a fault not to
be tolerated, either in comming to Church, or going out, or
walking, sleeping, talking, or by Haukes, dogs, or children,
which breed a confusion in the congregation, or when any

shall

shall presume to teach, or administer the Sacraments publicly without a calling.

Secondly, all things must be done in greatest humility, and highest reverence towards him, whose service it is when any prophesie, or pray, or ioyne with others in these duties, men must be vncovered, women must be covered, especially when the word of God is read, which is the preaching of the Prophets, and Apostles, who were infallibly guided by the Spirit of truth. The Thessalonians are commended for this, that they received the word, as the word of God. *Paul* with his company is noted to haue kneeled in prayer, even vpon the bare ground, and ancient Christians to haue stood bare-headed, all the time of their being in the Church: Which reprobeth greatly our irreuerence, either of ministers in reading, or preaching, as if they had to doe with *Esope* fables, or *Terences* Comedies, or of people in sitting at the time of prayer, being coucred, whilst the word is read, lying along, sleeping, or proudly behauing themselves any way, the Turkes shall condemne them through the reuerence, which they vse to the Alchoron of *Mahomet*. And this seemeth to mee to iustifie our reuerent, and humble receiuing of the holy Communion, which by many is impugned: it mattereth not, that Christ sat, he sat also preaching, but we stand; and I am perswaded if wee should kneele, and the people kneele in hearing to expresse our vnworthines about these holy things, though we differed from the Apostles, and Christians of the primitiue Church: we should not offend at all.

Thirdly, all things are to be done without shew of vainglory: for this was the great fault of the Pharisees, and Christians are warned to take heed of it, in their praying, fasting, and giuing of almes, wee are not to desire to be seene of men, that we may haue their praise, but in our private deuotion to be most private, and in publike, not to affect notoriety by exceeding the rest of the congregation in sighing, groning, knocking the breast, &c.

Fourthly, all things are to be accompanied with loue to our neighbour, and zeale for Gods glory: for without loue, whatsoever wee do, is as a sounding brasse, or tinkling cymball: if

Rule 2.

1 Cor. 11.

1 Thes. 2. 13.
Act. 10.

Rule 3.

Math. 6.

Rule 4.

1 Cor. 13.

Reuel 3.

A& 17.

A& 2.

A& 7.

Nehem. 8. 6.

Rule 5.

1 Theſ. 5. 22.

2 Cor. 6. 17.

if zeale be wanting, and wee be lukewarme, we shall be offensive to the Lords stomacke, and hee will spue vs out of his mouth. Wherefore if the minister shall preach coldly, or the people heare coldly, if they shall together be lukewarme in prayer, and praise giuing to the Lord, there will be a sacrifice indeed, but for want of the fire of zeale, vnrest, and such as the Lord cannot digest. Therefore let *Paul* his zeale, and *Peters*, and *Stemens* be imitated by ministers, by burning in the spirit against grosse abuses, by earnest exhorting to repentance with most effectuall words, and by reprobuing with all boldnes, the gainesayers of the truth: and let the zeale of the godly in *Nehemiabs* time bee imitated by our people, by giuing the greatest, and most heedfull attention, by lifting vp the hand in prayer, and adding to the ministers petition. Amen, Amen.

Fistly, all things are to be done without shew of idolatry, according to that, *Abstaine from all appearance of euil*: and *Touch none vncleane thing, and yee shall be my sounes, and daughters*, saith the Lord. Therefore of old the temple was garnished without images, and newly the Lords supper made of naked elements. Which if it be so, how can the Church of Rome be excused, being full of representations of heathenisme, and in the very Sacrament hauing the image of a Lambe vpon their wafer Cake? and I see not how the Church of England may so well be iustified with the crosse, Copes, and Surplises, as if it were altogether without these, they resembling so much popery, the idolatry of these times, but that in excuse of them it may be said, that they were vsed in the Churches purity, and had not their beginning from religion corrupted, and so are not resemblances of things meere ly naught, but first good, afterwards peruered. So that, as when these things are vied, there is an outward face of popery, in like manner, of Gods ancient Catholike Church. Euen as, when the people of Israel had sacrificed to *Molech*, and other *Baals*, such, as afterwards did offer sacrifice vnto God, made some resemblance of their abomination, for that both offer sacrifice, and consent in some ceremonies, yet it followeth not, that their sacrificing is vnlawfull, because that is cut off which maketh it

it naught: so when these things are vsed in our Church, it followeth not, that they must necessarily be naught, for some ill resemblance, because that is cut off, which made them naught, they had them yoaked with idolatry, and superstition, we with the truth.

Quest. 58. Whence is the reason of this Commandement taken?

Ans. Partly from the punishments to be inflicted upon such, as breake it vnto the third, and fourth generation, and partly from the benefits to be bestowed upon such as keepe it vnto the thousand generation.

Explan. The reasons vsed to perswade to the obedience of this commandement be of two sorts, the first of terrour, the second of comfort. Their estate is most terrible, whosoever they be, that dare to offend here, the Lords ielousie is kindled against them, and he will punish both them, their children, and their childrens children after them. Their danger is set forth by three degrees. First, their sinne is such against the Lord, as his sin is against a ielous husband, that violateth his wiuues chastity; no price will appease an husband thus prouoked, but he will kill the adulterer: and as greatly incensed is the Lord against those, that commit idolatry, it is spirituall adultery, the Lord had marryed them vnto himselfe, that like a good, and obedient spouse; they might be to him only, but they haue communicated their loue vnto others, either stockes, or stones, or the inuention of their owne braines.

Reas. 1.

Secondly, euen as the adulterers fault extendeth not only to the blemishing of himselfe, but of his children also, who are infamous vnto many generations after: so he which committeth this spirituall adultery, doth stirre vp the wrath of God, not only against himselfe, but against his posterity, which as a bastard brood shall bee in disgrace with the Lord, vnto the third, and fourth generation.

Reas. 2.

Obiect. Thus the Lord should not be so iust, as he professeth in *Ezech. The soule, that sinneth shall die, one shall not die for the iniquity of another.*

Sol: It is commonly seene, Like fathers, like children, and

in

in this case is the Lords threatening, of visiting sins of fathers vpon their children, *viz.* they making their fathers sins their owne, by imitation, as commonly they doe. Therefore it is not sayd, that he will visit the sins of the fathers vpon all their children, and every one of them, neither vpon the childe of every such father: for it is possible, as *Ezechiel* sheweth, that a wicked mans childe may abstaine from treading in his fathers steps, and then the Lords wrath is pacified towards him, whatsoever his fathers wickednesse is.

Reason 3.

Thirdly, as an honest man accounteth the Adulteresse his wife, and her companions, his greatest enemies and haters: so doth the Lord account of Idolatours, they bee haters of God, and therefore he hath ever willed his friends to abstaine from leagues and familiarity with them, and to cut them off, and to root them out of the land of the living, without putting difference betwixt strangers and kinsfolkes. So that Idolatry is a most vnnaturall sin, for all the Lords loue in creating, preserving, and multiplying his blessings, he is required with hatred and enmity, which is a certaine argument of the Lords hatred against them, as our loue of the Lord is an argument of his loue vnto vs: and if the Lord hateth them, all the creatures are against them, they lye open to all dangers.

Deut. 13.

Reason 2.

The second reason here vsed, is taken from the benefits, which the Lord promiserh to bestow vpon such, as keepe his Commandments. First, they shall haue mercy shewed them, Gods blessings of all sorts shall bee vpon them and theirs, in the house, and in the field, in their out-going, and in their coming in, in their corne, and their cattell, and in all things that they put their hands vnto, and when mercy will stand them in most stead, at the last most terrible day, the Lord will shew mercy vnto them, and speake comfortably, *Come ye blessed of my Father, receiue the Kingdom prepared for you, from the beginning of the world.* Secondly, they shall haue mercy shewed them in their posterity, vnto the thousand generation, that is, far longer then the wicked shall bee punished in their posterity, so much doth Gods mercy exceede his anger and severity.

Deut. 28.

Math. 23.

And this is commonly scene, even in the things of this life,

life, wicked men often comming to ruine, and their houses being quite cast downe, and if not in their owne dayes, yet in the dayes of their children, their goods, which they haue heaped vp together in great aboundance, are soone wasted, and scattereth abroad: whereas the sincere worshippers of God are wonderfully prospered, and their children for the most part after them are largely provided for, according to that of the Psalmist: *I haue bene young, and now am old, yet neuer did I see the righteous forsaken, or their seed begging their bread.* If it falleth out otherwise, as sometime it doth: it is either because they degenerate, and are not like their righteous parents, as *Manassah* was vnlike to his godly father *Hezekiah*, and in this case it is threatened, that the childe shall die, notwithstanding his fathers holines: or else because of too much confidence in the world, and worldly things, as *David* confesseth, that he thought he should neuer be moued, but he was cast out of his kingdome by his sonne *Absalom*, and if the children of righteous parents should euer inioy prosperity heere, it would make them thinke it not to come of mercy, but as hereditary to the righteous, for their workes, and so Gods mercy should not be so much depended vpon, and magnified: or lastly for the probation, and tryall of them, that their graces might shine the more, and be perfected, as it was with *Iob*, whose patience had not bene so admirable, had not his affliction bene so great. So that the Lord in promising mercy to thousands, is so to be vnderstood, as if they walke in their fathers steppes, if hee seeth it not necessary to crosse for the removing of worldly assurance, or for the reuiuing or perfecting of grace in them.

Thirdly, they which keepe his Commandements, are accounted the Lords friends, and louers, which is the greatest grace in the world: for the Lord Christ to expresse his loue to his disciples, saith, *I haue called you my friends*, and hereby, saith he, yee shall know, that yee loue me, if yee keepe my commandements. Comfort enough therefore, there is in the sincere worshipping of the Lord, and terror enough in the contrary, wherefore let the punishments terrifie thee, and make thee afraid of all kinde of idolatry, let the mercies allure

1 Cron. 22.
Ezech. 18.

Why righteous
mens children
are punished.

allure thee, and make thee frame thy selfe alwayes so to serue the Lord as hee requireth.

Quest. 59. Which is the third Commandement?

Ans. *Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse, that taketh his name in vaine.*

Quest. 60. What is heere forbidden?

Ans. *All abusing of the name of God, which is first by blaspheming, or giuing occasion to others to blaspheme the same. Secondly, by swearing falsely, deccisfully, rashly, commonly, or by Creatures: Thirdly, by cursing, and banning: Fourthly, by vowing things impossible, or unlawfull, or neglecting our vowes made vnto God. Fifthly, by lightly vsing the holy name of God, or his word: Sixthly, by vaine protestations, and asseuerations.*

Explan. This Commandement being negatiue giueth occasion againe, to beginne with the vice forbidden, which is all abusing of Gods holy name: for the honour of God is the maine thing aimed at in the first table, which is, when hee is set vp in the heart, that is the intent of the first commandement, by the parts of his outward worship rightly performed, which is the intent of the second, by the magnifying of his name in all things, which is the intent of the third: and by obseruing rightly the appointed times of his worship, which is the intent of the fourth.

Now, that the Lord may be honoured in all things, the abuses are to be noted, and taken heed of. The first is blaspheming, &c. Concerning which note first, that it is to speake any thing derogatory to the glorious attributes of the all-sufficient Creator of all. The word signifieth the hurting of a good name by disgracefull speeches, and thus largely it is blasphemy, whereby man is disparaged, as in *Naboths* example, hee is said to haue blasphemed both God and the King, as also, whereby any doctrine is disgraced, thus *Paul* the fourth a Bishop of Rome blasphemed the holy Gospell, when vnto *Sembus* a Cardinall he called it a fable, saying; O how much

bath

i.
Blasphemy
what.

hath this fable concerning Christ, gained vs. And *Bonner* herein England blasphemed the doctrine of the Apostle *Paul*, when vnto one *Mills* a Martyr, hee alledged that saying of the liberty of a woman, her husband being dead, and sayd, that when her husband was asleep, shee was at liberty for another man.

Lastly it is the greatest blasphemy, when the Lord is disgraced, as by *Pharaoh*, who sayd vnto *Moses*; *Who is the Lord*, Exod:3. that I should let the people goe: And by *Sennacherib*, who al- 2 King:19. ledging vnto the people, how the King of Assyria had destroyed all people, and burnt vp their gods, asked, *Who is the God of Israel*, that hee should deliuer you out of mine hands? as if they should haue sayd, hee is of no such authority and power. 2. This sinne is most odious, for amongst men, Take away his good name (wee say) and take away his life: So, take away the Lords good name, and put him out from hauing a being, and fill the world with damnable Atheisme. 3. A man is made necessary vnto it, by giuing occasion to others, to blaspheme, which is, when a mans profession is holy and Christian, and yet his practice lewd and wicked, which raiseth this blasphemous opinion in others, that the God, which hee serueth, is like vnto himselfe.

With this, the Iewes are charged by the Apostle, saying, *The name of God is blasphemed through you amongst the Gentiles*; Rom:2:24. And *Nathan* telleth *David*, that hee had caused the enemies of 2 Sam:12. God to blaspheme, by his adultery: for we vse to say, Like will to like: and *Augustine* doth from hence conuince the Hea- then, that their gods were filthy Idols, because they did represent them with obscene and filthy spectacles, and were not taught to liue in any vertuous, or commendable course of life by them.

*August: de
Ciuit. Dei,*

And may not the Iewes and Turkes vse the same argument against the Papists for their idolatries, and superstitions? And against the Protestants, for their drunkennesse, whoredomes, prophaneesse, and many more abominations? yea, they doe daily hence take occasion to blaspheme the name of our God, as though hee were not the true God, his ser-

uants

Q

Psal: 50: 11.

uants being so wicked. And well may they thus thinke of our God, loeing that the wicked man doth himselfe thus blaspheme God in his heart: *These things thou didst* (saith the Lord) *and whilst I held my peace, thou thoughtest that I was like vnto thee.*

2.
False swearing.

2 Sam: 11.

1 Sam: 24.

Ios: 9.

Act: 23.

The second way of abusing Gods name, is by swearing falsely, which is, when a man shall sweare, that a thing is true, which hee knoweth to bee false, or which hee knoweth not to bee true, thus they did sweare falsely, which were suborned by *Iezabel*, to testifie against *Naboth*, and against *Christ*, as touching the destruction of their Temple, when as they knew not, that hee meant the Temple of *Solomon*. 2. By swearing deceitfully, which is, when a man shall affirme any thing vpon his oath, that hee will performe, and doe it; when his intent is otherwise, or not doe it, when his meaning is to doe it, or when hee shall bee carelesse, and negligent of his oath, and of this wee haue no President, as I remember, in the holy Scriptures, but onely that of *Saul* the forsaken of God, who brake the oath, by which *Iosua* had tyed all the people, not to doe any hurt vnto the Gibeonites, and the oath, by which hee bound himselfe vnto *Dauid*, not to hurt him, as it is likely. For *Iosua*, when hee had bound himselfe by an oath, hee was moued with such reuerence hereunto, as that, though hee were deceived, hee would not breake it, no, nor yet the wicked Iewes, which had tyed themselves by an oath, to an vnlawfull act, to kill *Paul*, but that they were by Gods Providence prevented.

Matth: 5: 33.

August: de
Ciuil: Dei: ca: 15.

And both these kindes of vnlawfull swearings, are commonly called by the name of perjury, the odiousnesse of which sinne will the rather appeare, if wee consider. First, how much it hath euer beene abhorred, even by heathen men, and voyd of true godlinesse. The Pharisees themselves forbad forswearing a mans selfe, and commanded men to performe their oathes vnto the Lord. And *Augustine* reciteth an history of one *Marcus Atilius Regulus*, a Prince amongst the Heathen Romanes, who being captiue, taken by the Carthaginians, was sent home to his Country-men, being

being first bound by oath, if hee did not effect this, for which hee was sent, *viz.* an exchange of Captiues, Carthaginians for Romanes, hee should returne to them againe. He, when hee could not preuaile with his Countrey-men, or rather would not, forsomuch as hee thought it vnprofitable for the Roman Common-wealth, returned againe for his oathes sake, which was taken by an Idoll-god, and then was put into a vessell of wood made of purpose, either side being full of sharpe poynted awles, or bodkins, that hee might not leane any way, but bee wounded by them, and thus hee dyed a most cruell and bloody death, chusing rather this, then to bee forsworne. Much more then should Christians hauing taken an oath by the true God of Heauen, abhorre the breaking thereof, whatsoeuer they should lose by observing it.

Secondly, consider, that by periury GOD is made Patron of a lye, which is the Devils owne property; for hee is a Liar, and the father of lyes: for the Lord is called to giue testimony vnto a lye, which is the greatest indignity in the world.

Thirdly, consider that the periured person prayeth against himselfe, and bindeth his soule ouer to euerlasting torments, forso much as he desireth the Lord so to helpe him, as it is a truth, vnto which he sweareth; and on the contrary side then, to plague and punish him, if it be a falshood, and this is meeere madnesse and vnnaturalnesse, it was neuer heard, that any would pray against themselves, but all they can for themselves.

Fourthly, consider that it is the bane of all societies, and the very high-way to hellish confusion; for that if oaths shall be taken falsly, Kings will be Tyrants to their Subiects; Subiects, Traytors to their Princes; Magistrates, Wolves vnto the people, Ministers, Devourers of the Lords flock, Neighbour-nations, Cut-throats to one another, notwithstanding any league betwixt them.

A third abuse in swearing is, to sweare rashly, and without due consideration, what an oath is, and by whom it is taken: for, swearing rightly, is a part of Gods worship,

Gen:31:33.
Common
swearing.

Matth:5:33.

and must bee done with high reuerence, as *Iacob* is noted to haue sworn by the feare of his father *Isack*. 4. Swearing commonly in our communication and talke, one with another, which wee are by Christs owne authority forbidden to doe, *I say vnto you, swear not at all, neither by Heauen, for it is the Throne of God, nor by the earth, for it is his footstole, &c.*

Whence doe arise these three conclusions, necessary to be considered of, by all common swearers.

[*Concl. 1.*

First, that it is a very childish thing to swear by creatures, bread, or light, faith, or troth, &c.

1. Because (as our Lord elsewhere expoundeth himselfe)

Matth:23:20,21. *Hee that sweareth by the Temple, sweareth by him, that dwelleth therein:* So hee, that sweareth by creatures, sweareth by God, who created them, and yet he will not bee heard to swear by the sacred name of the Lord, as if a childe, abhorring any bitter thing, or poyson, should notwithstanding take the same vnder a little sugar.

2. Because hee calleth vpon dumbe things, that cannot heare, he bringeth them to patronize his cause, that can neither hurt, nor helpe: like vnto *Baals* Priests, vnto whom hee was not able to giue answer, though they called vpon him from morning, till noone-tide: or like infants, that prate vnto babies made of clours.

3. Because, that hauing taken vp this childish custome of swearing, they are no whit daunted, either at the authority, or charge giuen here against, by our Sauour Christ, no more then children (that are yet without all vnderstanding) are moued to leaue any foolish qualiry, whatsoeuer, and how great soeuer he be, that doth admonish them thereof.

Concl. 2.

Secondly, it is a most vngodly thing to vse common swearing.

1. Because the Deuill is the author hereof: for, *lee ye be ye, sayth he, and your nay, nay, for whatsoever is more then these, cometh of the euill one.* 2. It is to agree with the Pharisees, who did not forbid swearing by smaller oaths. 3. It is an argument of a prophane person. All things fall out alike to all (sayth the wiseman) *to the cleane, and the unclean, to him, that sweareth, and that feareth an oath: in which words, he maketh*

Ecclesi:9:2.

keeth swearing an evident prooffe of a prophane person.

4. It is a great indignitie offered vnto the Lord to call him to witnesse to every trifling matter, as the common swearer doth, no man will offer the like to his familiar friend, much lesse to a greater person. 5. It is hereby derogated from the maiestie of the Lord, in whose roome base creatures are placed: at which our Sauour also glanceth, when he sayth, that heauen is Gods throne, as if he should haue sayd, it hath nothing in it worthie the swearing by, it is not God, but his seate, and the earth his footestoolle. 6. Because it is most strictly forbidden both here, and by S. James, who propoundeth it as a prime, and most necessary charge. *Before all things my brethren, sweare not.*

Thirdly, to swear by the masse, by the rood, or by any Saint is wicked in an higher degree, because all these haue bin made Idolls, and thus considered Gods greatest enemies: as he that doth royall honor vnto a subiect vsurping the Princes throne, and hauing beene condemned for a traytor therefore, sheweth himselfe herein to be a most vile traytor, and unworthie to liue, as being a preferrer of his Princes greatest enemy. This makes the Lord breake into such impatience against the Israelites. *How should I spare thee, thy children haue forsaken me,* Jer. 5. 7. *and sworne by thens, that are no Gods.* And againe. *They that* Amos. 3. 14. *swore by the sunne of Samaria, saying, by God (O Dan) liuesth shall fall, and not rise up againe:* answerable to which be the sinnes of the Papistes, the masse, and the rood, &c. And thus much both for swearing commonly, and by creatures.

The third way of abusing Gods holy name, is by cursing, or banning, which is a calling for plague, or murreise, or any fearfull euill vpon those, with whom a man is offended. For this is first a malicious sinne, and therefore noted to be a fruit of such hearts, as are full of gall, and bitterness: as they are described out of the Psalmes. *Their throat is an open sepulcher,* Rom. 3. 11. 12. *the poison of aspes is vnder their lippes, their mouth is full of cursing and bitterness.* For which cause the people of God are forbidden all cursing, and commaunded to blesse, yea even such as curse them. *Blesse your persecutors, blesse they, and curse not.* And S. James maketh it an infallible argument of a corrupt fountain. Rom. 12. 14. Lam. 3.

taine, to send forth this soure water of cursing. And it is verie corrupt indeed, for as much as for small hurt receiued, or a little offence giuen, reason being blinded with malice, any mischief or grievous plague is wished vpon the head of the offendour. So that the Lord may rightly say another day of the wicked curser; *Out of thine owne mouth shalt thou be condemned*, seeing that for small offences thou hast adiudged others to the plague, or the Deuill, much more shall my fearefull plagues be thy portion, and the Deuill possesse thy soule as his vassall for ever. Secondly this cursing is a presumptuous siane, because that, he which curseth another entrencheth vpon Gods office, vnto whom alone it belongeth to say vnto plagues and punishments, as the Centurion to his souldiers, *Come, and be commeth*. For what else is it in the wretched curser of his brother, bidding a poxe vpon him, or the Deuill take him, but to doe that which is in the Lords power onely, and to make a mans selfe equall vnto God; as the Pharisee objected against Christ, taking vpon him to remaie sinner, which none can doe, but God. Wherefore we read not, that any of the holy men of God, haue giuen the aduenture to curse, without speciall commission from the Lord, no nor so much as *Michael*, the Arch-angell: for he durst not curse the Deuill in his sight with him about the bodie of *Moses*, plainly noting the arrogancy, and blasphemous presumption of cursed man, that shall dare to curse: *Balaam* shall rise vp in iudgement and condemne them, for that being hired by *Balaack* to curse, he durst not doe it without commission from the Lord, which he could not obtaine; and therefore, notwithstanding the great rewards promised, turned his speech to blessing the people of Israel. The false Prophet shall rise vp in iudgement against these cursers, and condemne them: for they were sharply censured, onely for blessing, and promising mercie without commission from the Lord. But these doe take vpon them by their owne authoritie to curse, without any infligation of higher powers, without hope of reward, onely some little distemper carrying them hereunto.

Iude ver. 9.

Numb. 23.

4

The fourth way of abusing Gods holy name, is by vowing things impossible, or unlawfully, or by neglecting of our
vowes:

vowes: which vowes bee either generall in the time of our baptisme; or speciall, vpon any speciall occasion of danger, whereupon some speciall promise is made vnto the the Lord, or without any such occasion, onely vpon a free resolution, the rather hereby to glorifie God.

The first kinde of vow we all make, both before God and his people, to forsake the Deuill and all his workes, &c. not that wee are not thus to doe without a promise (for it is our duty by the Law of nature) but the rather to stir vp our dull hearts, and to pricke forward our vnwilling wils, when as by a double band wee shall bee tyed hereunto. The other vowes are made to moue the Lord, the rather to moderate our chastizements, and the more speedily to remoue them, when in the time of sicknesse, or danger, wee promise to dedicate our selues vnto the Lords seruice, if wee recouer againe: or else they are more speciall, of giuing this, or that vnto the Lord, or of abstaining from, or doing this, or that particular duty, for the preventing of sin, and the furtherance of grace. Thus *Isaac* vowed, in the time of his danger, to make the place of his rest, *Beethel*, Gods house, and to pay his tithes vnto the Gen. 28.22. Lord. Thus *Israh* made a vow to giue the thing (which Iudg. 11. should first meet him at his returne from the wars) vnto the Lord, if hee obtained the victory. Thus *Iob* made a coue- Iob 31.2. nant with his eyes, that they should not looke vpon a mayd. Thus were they wont freely to dedicate something of their substance, to the maintenance of Gods seruice.

Now, to neglect any of these vowes, or the like, is a great indignity offered vnto God, and a dishonour of his name, which he will not endure, as may appeare by that which befell *Ananias*, after hee had vowed his lands vnto the Lord, but Acts 5. would haue kept away part of the price, hee was smitten with sudden death: and it is destruction to a man, saith *Salomon*, to Prou. denoure that which is balled, and after the vowes to enquire. And truly great reason, for that God is hereby deluded and mocked, a light account is made, what is sayd, or promised vnto him, as if a man had to doe with some person of no worth: and if he onely, that promisseth vnto man, and performeth, shall dwell in the Tabernacle of the most High, but they.

they which breake their promises, bee excluded: much more shall they only, that performe their vovves vnto the Lord, inhabit there, and they which make no conscience to doe as they haue vowed, bee excluded, and for ever shut out. Oh that this would enter into the hearts of carelesse Christians that live, as though they were the deuills sworne seruants, howsoever they haue solemnely in their baptisme, vowed their seruice vnto GOD, and that with the Israelites only promise, and expresse some good resolutions, vnder the terror of GODS rodde, but, it being remoued, are as licentious, as before. They are euen like foolish little children, like witlesse naturalls, like dull, and vntoward Iades, which must still continually be vrged with the whippe, and spurre.

And as ill do they prouide for their owne good, which denie things vowed to the Lord, by whomsoever, or vpon what occasion soeuer: for this brought a famine vpon Israel, and destruction vpon *Sauls* house, viz. his slaying of the Gibeonites, vnto whom was vowed immunity, and freedome from danger, it is a robbing of God. See more afterwards touching sacriledge.

Having thus explained first, the last member of the answer, the first yet remaineth of vowing things impossible, or vnlawfull, which cannot be without great impiety, and dishonor vnto the Lord.

Things impossible are either so vnto all men, as to restore the dead to life, to heale incurable diseases, &c. or though not vnto all, yet to the party that voweth, as if a poore man should vow that he would be a king, a man abounding with nature, that he will ever live chaste a single life, or a lame Creeple, that he will goe a foot forty miles in a day. Of this kinde is the vow commonly made by the Romish Priests, and Votaries, that enter into any religious order, seeing that most of them doe daily shew by wofull experience, that it is as possible to liue pure, and free from all sinne, as from sinning against that speciall vow. Witnesse the frequent adulterers, and fornicators, the rapes, and murders of Infantes committed to cover their vncleane copulations. It is well knowne that

Sam. 21.
Mal. 3. 8.

that the Monkes at Spira of St. Germans did so lewdly abuse the daughters, and wives of the Citizens, vnder a colour of religion, that they were vtterly expelled thepce, and their Monastery pulled downe. *Henry* the 11. Bishop of Augusta, was taken for his abuse offered to the Empresse *Agnes*, and put miserably to death, being strucke through the priuy parts with a stake to the ground: *Paul* the second was a foule Sodomite, and had his necke wrung asunder by the diuell, as he wallowed in this vncleanesse. *Sixtus* the fourth, was not only a knowne Sodomite, but gaue liberty to the Cardinalls to wallow in this sinne the three hottest moneths of the year, Iune, Iuly, August, saying, *Fiat, vt petrum, Iulius* the third was so much giuen to this vice, that he kept one *Innocentius* a Ganimede to satisfie his vile lust. *Petrus Aloysius*, *Paul* the third his sonne, forced the Bishop of Fanis to his lust, and so common, is it not only amongst Popes, but Bishops also, and Cardinalls, and that a certaine Franciscan Frier saith, *Romanae, est Sodomizatio: To liue after the Romish fashion, is to liue in Sodomitry.* And if it bee thus with the chiefe, and in the principall place, how may we thinke, is it amongst common Priests and Fryars. If it should be objected, that these haue beene but the faults of some speciall men, it appeareth, to bee most false. For in one of their Councells it is thus ordered.

Is qui non habet uxorem, & pro uxore habet Concubinam, a Communionem non repellatur, tantum vnius mulieris concubitu, aut Concubina (vt illi placuerit) sit contentus. *Here* has haue not a wife, but a concubine in stead of a wife, let him not bee kept from the Communion, only let him content himselfe with the company of one woman or Concubine, as hee shall thinke best. And Pope *Iohn* 13. did fauour and allow a publike stews, for which being reproued by his Cardinalls, he did miserably increase them, cutting the nose of one, the priuy parts of another, the hand of one; and foot of another, but by the iust iudgement of God; hee was himselfe at the last met withall in his kinde; for being taken in bed with a woman, he was immediately slaine by her husband.

And thus much for vowing things impossible. Things vnlawfull, are either against the lawes of God, or against the whole

Iohann. Ravis?
Text: in Office

Com: Tolet: 1.
Canc: 17.

Act. 25. 12.

whole some lawes of the countrey, wherein a man liueth. Of this sort was the vow made by those fourry conspirators against *Paul*, who bound themselves neither to eat nor drinke, vntill they had slaine him.

Rom. 7.
Numb. 30.

Thus Ruffians and Swaggers doe, vpon any disgrace receiued vow the death of one another, and if any wrong bee done, to be reuenged once in seauen yeares : which belides that, it is a cursed fruite of malice, is an intollerable indignity done vnto the most iust God, for that hee is called as it were, to be a party, and a fauourer heereof. Of this sort also bee the vowes of women (who are tyed by the law of their husbands) even in things, otherwise lawfull, and honest, if against the liking, and consent of their husbands. For if a woman voweth a vow, which her husband disalloweth, it must not stand. And the like is to bee said of Children being in their parents house, that is, vnder their gouernement. And yet these vowes are common also, and approued of in the Church of Rome. Wherefore one hath said well, that they are for many causes to be reprovved. First they impugne the law of God : secondly, they are often times impossible to be performed ; thirdly, they are against Christian liberty : fourthly, they are a renewing of Iudaisme : fifthly, Idolatry : sixthly, Hypocrisie. Wherefore to conclude this point, let vs in our vowes obserue these things. First, let them not bee against Gods word. Secondly, nor against Christian liberty. Thirdly, with the consent of superiours. Fourthly, agreeable to our calling : Fifthly, of things not impossible : Sixthly, with good deliberation : Seauenthly, with a good end, and intention.

Pier. Armit.
Iud. Cap. 21.

5.

5. The fift abuse of Gods name, is the light vsing thereof, by saying (O Lord) or (oh God) vpon every light occasion, without hauing the heart lifted vp vnto him : or by way of admiration, crying out (good Lord) vpon every newes, or light accident. For the name of the great God of all is reuerend, and terrible, as the Lord said to *Adonish* asking his name ; *Why enquirest thou after my name, which is wonderful.* And his word is such, as that it is to be trembled at. Wherefore let all such, as sweare this great God, learne better to temper their tongues, that they not only sweare, nor in their common

Iudg. 13.
Esa. 66. 2.

talks

talks, but that they doe not triflingly vſe his holy name, or any parcell of the holy Scriptures.

6. The ſixt, and laſt abuſe is by vaine proteſtations, and aſſeuerations. that is, by the needleſſe vſe of them, when ſome earneſt occaſion doth not vrge heereunto. Againſt theſe, as againſt ſwearing, that ſpeech of Chriſt is direct. *Let your communication be yea, yea, nay, nay, for whatſoever is more then ſo, commeth of the euill one, of the diuell.*

Math. 5. 37.

Queſt. 62. What are wee heere commanded?

Anſw. *To glorifie the name of God in all that wee doe, think, ſpeake, or deſire, and to labour, that others may bee wonne by our means to doe the ſame.*

Explan. This is the duty of this Commandement, and is thus abreuſiated by the Apoſtle, *Whether you eate, or drinke, or whatſoever you doe, doe all to the glory of God.* For if it bee a thing ſo much diſpleaſing vnto the Lord, to abuſe and diſhonour his holy name, then to honour it by all meanes, muſt needs be highly pleaſing vnto his Maieſty.

Fiſt, by our doings, Gods name is honoured, if they bee either deeds of piety, praying, reading, hearing, preaching of his holy word, &c. For thus ſaith he by the Pſalmiſt, *Call vpon mee in the time of trouble, and I will heare, and deliuer thee, and thou ſhalt glorifie mee.* Which is, as it ſhould ſay: By calling vpon my name, vowing vnto me, and performing thy vows, by giuing thanks, and praiſing my name, thou ſhalt glorifie me. And for preaching, the Apoſtle profeſſeth, that heereioyced, that hee was an occaſion to many to preach the Goſpell, for his hope was, that Chriſt ſhould bee magnified thereby.

Deedes.

Pſal. 50. 14. 15.

Phil. 1. 10.

Againe, God is glorified by deedes of charity: For *Paul* exhorting the Corinthians to liberality towards the poore Saints at Ieruſalem, ſignifieth, that a faithfull brother was choſen to accompany him in his iourney, to carry, and diſtribute their beneuolence, and hee calleth it the grace, that was miniſtered by them, *to the glory of God; and the declaration of their prouep minds.* Becauſe that when the poore are releued, homage

2 Cor. 8. 19.

homage is done vnto God, who is in their persons, ready to receive our liberality, and his name is also praised by the poore thus relieved, and so is he further glorified. Now, (because it is not the doing, but the right doing of these things, which is accepted: for, we read of some, that haue sacrificed, kept Sabbaoths, and solemne assemblies: and of some that haue fasted, prayed, and giuen almes much, and yet haue bene reiected) I will heere set downe the right way of performing these duties, that Gods name may haue glory. First therefore, they must be frequent, and often: *Heerein is my Father glorified*, saith our Sauour Christ, *that ye bring forth much fruites*. Good Christians are good trees, good ground, profitable sheepe, that are euer yeelding some profit. It is not then sufficient to giue almes somtime, to preach, and heare, and pray sometime, but very often. Wherefore wee are expressly commanded to giue liberally, so many as haue, euen as he soweth his ground liberally, that expecteth a good crop at haruest: *to cast our bread vpon the waters, to giue a portion to the poore, and to the sower*, that is. though they, to whom we giue, can no more yeeld vs our owne againe, then the waters, if seed be sowne in them, or giue liberally to the poore, for this is to sow vpon watery ground, which in those parts is most fruitfull. Wee are commanded to be instant in preaching, and as new borne babes, to desire the sincere milke of the word. *To pray continually, and in all things to giue thanks*.

2. Secondly, these duties must bee done in sincerity, and truth, that is, from the very heart, with an aiming at this only end, that God may haue glory. For, *God is a Spirit, and the worshippers of God, doe worship him in Spirit, and in truth*. If any other thing bee aimed, as the praise of men, estimation amongst the people, to merit heereby at Gods hands, or to gaine any thing in the world, it is but Pharesaicall deuotion, and hath all the reward heere.

3. Thirdly, these duties must be done in faith; that is, both by persons beleeuing, and in assurance of being accepted in all our deuotion. For in prayer, hee that commeth vnto God must beleue, that God is, and that he is a rewarder of such, as seeke vnto him: he must not wauer, lest hee bee like vnto the

Esa. 1.
Math. 6.

1.
How good
workes must
be done.
Ioh. 15.8.

1 Cor. 9. 6.

Eccles. 11. 1.

1 Pet. 2. 2.
1 Thes. 5. 17.
2.

Ioh. 4. 24.

Math. 6.

3.

Iam. 1. 6.

the waves of the sea. And in every other duty. Hearing must be mingled with faith. The Jewes are noted, not to have profited by hearing the word, because it was not mixed with faith. Heb. 4. 2.

And it is written, *Without faith it is impossible to please God*. Heb. 11. 6.
Wherefore all the vertues, and good workes of heathen men, have beene censured for *splendida peccata, glorious sinnes*. And the building of Churches, and Hospitalls, the many prayers, whippings, and Pilgrimages performed by the Papists, cannot but bee of the like sort, being partly done in a false faith, viz. to merit heereby, and partly their owne inventions, and not Gods word being the ground of these superstitions.

Fourthly, that these duties may be to the glory of God, a man must be sepeare from sin, that is, not live impunitently in, or make a trade of any sinne. For the people of Israel in stead of glorifying God, were censured for such, as did offer abomination, when they brought incense, as did weary the Lord, when they kept their solemn assemblies. He that sacrificed a bullocke was, as if hee had slaine a man, hee that offered a sheepe, as if hee had cut off a dogs head. And all this was because their hands were full of blood, that is, they lived in oppression, and other grievous sinnes. Esa. 1. Esa. 66. 3. Esa. 1. 15.
And the very prayer of the wicked, is abomination to the Lord.

Secondly, we must glorifie God by our speeches, as herein : Speeches
wee are priviledged beyond all other earthly creatures, and glorifie God. : glorifie God.
this is by the right vse of the tongue.

1. First, when our talke is not corrupt, but tending to the edification of hearers: if it be saying, cursing, slander, or filthy, the tongue is made a corrupt fountaine, but if it be holy, gracious, sober, peaceable, exhorting, and admonishing one another, blessing of God, and wishing good vnto our neighbour, it is a fountaine of sweet water to the praise of the Lord. Eph. 4. 29. 1am. 3. Phil. 2. 10.

2. When wee speak reuerently of the name of God: for many things doe vrge vs hereunto. 1. Gods commandement, *Thou shalt reuerence the fearefull name* *Israhel*, and as the

Phil. 2. 10.

the name of Iesus, one of the titles of God, every knee shall bow, both of things in heauen, in earth, and vnder the earth.

2. The same reuerend phrase alwayes vsed in the Commandements, when the Lord is named : in the first, I am the Lord; thy God, in the second, I the Lord, thy God, in the third, the name of the Lord, thy God, in the fourth, the Sabbath of the Lord thy God, and in the fifth, which the Lord thy God giveth thee.

Rule 1.

3. The signification of every name of the Lord, vsed in the Scriptures being such, as that it putteth vs in minde of great reuerence. He is sometime called *El* which is strong, and mighty, and sometime in the plurall number, strengths, sometime *Iehouah*, Essence, or being, as in whom, all things haue their being, sometime *יהוה* almighty, sometime *יהי* the Highest, and the Lord of hosts, the beginning and the end, which was, which is, and which is to come, &c.

4. The reuerence, which was wont to be vsed by the Israelites, the Lords ancient people, in naming *Iehouah*, they would not pronounce it out of the Temple, nor put the letters of it *י* or *ה* into their numeralls, least it should bee profaned.

3.
Ios: 7. 19.

3. When in all things wee make conscience of speaking the truth : for, of this *Iosias* specially saith vnto *Achan*, *My sonne, give glory vnto God, and speake the truth*. The tongue is, *index veritatis*, the bewrayer of the minde and heart, if then a man shall lie, and dissemble heerewith, hee doth peruert the nature of it.

4.
Deut. 6. 13.

Ier. 4. 1.]

4. When an oath is rightly taken, or a vow rightly made : for this is a speciall part of Gods seruice ; *Thou shalt feare the Lord, and (serue him, and sweare by his name*. And in *Ieremy* it is said ; *If thou returne (O Israel) returne vnto me, and thou shalt sweare : the Lord liueth, in truth, in iudgement, and in right conscience*. For as by perjury, and vaine swearing, the name of God is highly dishonoured, so by swearing reuerently, and rightly it is honoured, and glorified.

3
To glorifie
God in
thoughts.

Thirdly, we must glorifie God in the thoughts, and desires of our hearts, which is, when euen here we are contrained with a reuerence of his holy name, and doe burne with a desire of his

his glory above all things. For the outward reuerence is nothing without this, as may appeare by the people of *Israel* trembling, and falling downe before the Lord, with offering their obedience, if *Moses* onely should speake vnto them, vnto whom the Lord answereth, saying, Oh that there were such an heart in them to feare me: as who did not see by this outward reuerence, vnlesse together with it there were the inward of the heart. And for the earnest desiring of Gods glorie above all, we are put in mind of it so often, as we rehearse the Lords prayer, wherein we first, and chiefly pray. *Hallowed be thy name.* And where true zeale is, this desire so exceedeth, as that like a fire consuming all things, it euen eateth vp such, as are inflamed herewith, it maketh them to neglect themselves, so that God may haue glory, as *Moses*, and *Paul*, who rather, than God should haue dishonour by the destruction of his people, wished their owne names to bee blotted out of the booke of life.

Deut. 5. 29.

Exod. 12.
Rom. 9.

Fourthly, we must labour to winne others to the glorifying of Gods name, according to that of Christ, *Let your light so shine before men, that they may see your good works; and glorify your father which is in heauen.* There is no good child that doth entirely loue his father, and reuerence him, but he seeketh by all meanes to bring others also to speake reuerently, and well of him. Wherefore if it may further Gods glory, amongst others, to endeouour after their conuersion and reformation. He is attentiu about exhorting, instructing, and admonishing them: if it may further Gods glory to avoid all scandall, giuing euen to those that are without, he will liue purely, & blamelesse amongst all men. He is not a *Cam*, that sayth, *am I my brothers keeper?* every far standeth vpon his owne bottome, and every man for himselfe, neither is he a spot and blot by his scandalous life amongst Christians, as the false brethren, of whom *Juda* speaketh, and the careless people of these times. But if his endeouours may glorifie God any way, he acknowledgeth, that all which he can doe, is too little, and therefore his care extendeth euen to others, as many as he can possibly winne, to the praise and glory of God.

4.
To win men
to glorifie
God.
Mat. 5. 16.

Quest. 63.

Quest. 63. Whence is the reason of this commandement taken?

Ans. From the fearefull estate of such as any way abuse the name of God, the Lord holdeth them as guiltie of dishonour done unto his blessed maiestie.

Expla. The reason of this commandement, howsoever it may seeme to be but single, yet indeed it is twofold. The first impliciter It is the abusing of his name, who is the Lord our God, & so the very words of the commandement doe yeeld a weighty reason. First, because he is *Iehovah*, the great God of heaven, and earth, whose name is abused; it is great presumption, man is not abused, who might be delt withall for a pacification; but God, for the pacifying of whom, who can, or dare plead, as the Prophet sayth. 2. His name is abused, who is the Lord thy God, who is thy king, thy soveraigne, thy father, and Saviour, from whom commeth every good gift, which is grosse ingratitude: The very Heathen did not thus requite their Kings, and benefactors, but did rather honour them too much, even when they were dead, and their greatnesse ceased: and yet thou vile swearer, wretched curser, and abominable blasphemers, dost daily abuse that great name, which not men but Angels, and the very Devils doe reuerence; yea, thou abusest him with thy tongue, who bestoweth vpon thee the great benefit of the vse of the tongue, without whom thou canst not stirre eyther tongue, hand, or foot, or thy least finger. 3. His name is abused, whose dishonour the Deuill in hell himselfe endeouoreth in vaine, for he both can, and will turne all things to his glorie. How vaine was *Pharaohs* light reiecting of the Lords messengers *Moses* and *Aaron*, with the blasphemie which he added, *Who is God, that I should let Israel go?* For this was turned to Gods great glorie, when he drowned him with his armie in the bottoome of the deepe. How vaine also were the blasphemous brags of *Sennacherib*, insulting over this great God? for without any Armie he was confounded, and like a silly fish, as with a hooke taken, and brought backe into his owne countrie, and perished there, to the great honour of the Almighty God of Israel. And in like manner,

if

1. Sam. 2. 25.

1. Sam. 1. 17.

Exod. 3.

2. King. 19.

if any be so hellishly disposed, that they will still goe on to blaspheme his holy name, as Sathans sworne Champions, to anger God, and his Saints, they shall not preuaile, but in spite of them, the mightie God will haue glory by their confusion.

The reason expressed. *He holdeth them as guiltie of dishonour done vnto his maiestie.* They are already set downe in his booke, as damned persons, and in themselues they beare the palpable marke of prophanenesse. Euen as the Gentiles, because of the dishonour, that they did vnto God, were giuen Rom. 1. 24.
ouer to reprobate minds.

For in like manner, is it with common swearers, and cursers, they haue this brand of reprobation vpon them, to be generally insensible of sinne, especially they are giuen ouer withall, to lying, drinking, filthy talking, gaming, and vanitie, neglect of prayer, and the exercises of Gods word, quarrelling, and prophaning of the holy Sabbaths, scorning, and mocking at all reproofes, though most iust. So that he which hath an eye to see, may easily see them stand guiltie, and the sentence already denounced, written in their foreheads.

What blasphemer would not this make to tremble, if hee would but set his heart to consider of it, and whilst hee hath time, seeke for a pardon, by vnfeined turning from this cursed wickednesse of the vnruely tongue. Helpes thus to doe are.

1. To pray often, and specially against this vice, for he is noted by the Preacher to feare an oath, that vseth to sacrifice, that is to pray. Eccl. 9. 2.

2. To heare and meditate much vpon Gods holy word: for thus David sayth; *I haue hid thy word in my heart, that I might not sinne against thee.* Psal. 119. 11.

3. If oaths, or cursed speaking haue at any time proceeded from our mouths, to be reuenged vpon our selues, by refraining euen from speech in such company, and in such cases, as wherein we haue bene so much ouerseene. 2. Cor. 7. 11.

4. To admonish one another hereof, according to that straight charge giuen by the Lord; *Thou shalt not hate thy brother in thy heart, and suffer him to sinne, but shalt plainly tell him of his faults.* Leuit. 19. 17.

Quest. 64. If there be such danger in swearing, may a man lawfully sweare in any case whatsoeuer.

Ans. Without doubt, a man may sometime lawfully sweare, either for the confirming of a truth, which cannot otherwise be known, and yet necessary; or for the strengthening of honest leagues and covenants made betwene men; or lastly, we being called hereto before a lawfull Magistrate.

Swearing lawfull.

Math: 5:33.

Expl. Here are two things further to be explained. First, that it is not altogether vnlawfull to sweare. Secondly, that a man may lawfully sweare in these cases. Concerning the first, diuerse haue beene contrariwise minded, because of those words of Christ; *I say vnto you, sweare not at all, neither by Heaven, &c.* Not onely the Anabaptists haue vpon this, withstood all swearing, and the Heretiques called Manichees, who did viterly reiect the olde Testament, because it commandeth to sweare by the name of God: but *Ierom* also a learned Father held, that the liberty of swearing by the name of God, was onely granted vnto the Iewes, as vnto little children, lest they should sweare by Devils, euen as hee saith, hee would haue sacrifices done vnto him, rather then vnto Idols: And certaine Martyrs, about two hundred yeeres agoe, are recorded to haue refused the taking of an oath, being offered by the Magistrate, vpon the same reason.

Psal: 134.

But alas, good men, they were in an error, as will plainly appeare, if wee consider first, that the Lord hath commanded his people to sweare by his name, not once, but oftner, as was shewed a little before out of *Deut. 6. 13. Ier. 4. 1.* where it is put for a maine part of his worship: and of him that shall dwell in the Tabernacle of the most High, it is sayd, that hee sweareth to his owne hinderance, and changeth not.

Wherefore, not onely the more hard-hearted of the people, but the holiest of all, *Abraham, Iacob, Ioseph, &c.* haue sworn vpon some occasions, which they would not haue

haue done, if it had onely beene tolerated vnto the people, because of the hardnesse of their heart. 2. If wee consider, that, as it was commanded in the old Testament, so is it pronounced in the new, to bee an end of controuersies amongst men: therefore *Paul* sometime sweareth to the *Philippians*, *Phil. 1:8.* *God is my record, how I long after you.* And to the *Corinthians*, *I call God for a record vnto my soule.* And the Lord is said, *Heb. 6:14.* to haue sworne by himselfe vnto *Abraham*, to confirme his promise of blessing: And the Angell in the *Revelation*, *Reuel. 1:6.* sware by him that liueth for euermore: all which would not haue beene so, had it not beene lawfull in any case to sweare.

Concerning the second thing in the answer. 1. That it is lawfull to sweare, to confirme a necessary truth, which otherwise cannot bee knowne, is plaine from the examples going before. The Apostle sware, to confirme the *Philippians* and *Corinthians*, of his vnfeined loue towards them, and the Angell, that time should bee no more, which were weighty things, and necessary to be knowne certainly, for the furtherance of the Gospell, and yet so hidden, that they could not be certainly knowne, but by calling God for a witnesse, who is the knower of all secrets. 2. For the making of leagues and covenants sure, it was the common practice of *Abraham*, *Isaac*, *Isaiah*, and all holy men to sweare by the true God, that hee being called to bee witnesse of what they had promised, they might not dare to deale falsely. 3. The lawfull Magistrate is Gods Vicegerent here vpon earth, and therefore if hee call thee to sweare, thou must not refuse, but obey herein: for to obey the lawfull Magistrate, is to obey God, seeing the powers, that bee, are ordained of God. And to these may bee referred, all other lawfull cases of swearing, otherwise, they are abuses of Gods holy name. 2.

Quest. 65. What else is required, that our swearing may be lawfull?

Ans. These foure things. 1. *Wee must sweare onely to such a truth, as wee know to bee so.* 2. *Wee must sweare according to the*

knowne intent of him vnto whom, or before whom wee sweare.
 3. Wee must sweare onely things possible, and lawfull. 4. This
 being a part of Gods worship, wee must doe it with great re-
 uerence.

Explai. These things must also be knowne, and considered
 by him, that would rightly proceede in the taking of an oath.
 For, 1. Although it be a truth, vnto which thou swearest, yet
 if thou knowest it not to bee so, thou art periured, because
 thou swearest contrary to thy conscience. 2. If thou swea-
 rest in doubtfull words, hauing another meaning, then thou
 knowest him to haue, before whom thou swearest, thou abu-
 sest this ordinance of God.

Thus the Iesuites play with oathes, by their equivocati-
 ons, & mentall reseruations: and with them, doe many pro-
 phane Shop-keepers, liuing vpon buying and selling agree,
 that will sweare, that their ware cost them thus much, meaning
 the whole, when the buyer is prizing the yard, or the ell: or,
 that they were bidden such a price, meaning of their compa-
 nions, for a colour, when as the buyer is made to beleue, that
 if they would haue taken that money, they might haue sold
 it so, yer that time, with many other deuices, to deceiue their
 owne soules.

3. To sweare things impossible, or vnlawfull; is to mocke
 God, as if a man should call his neighbour to witnesse, his
 covenanting with a theefe to rob his house, or to cut his
 throat: or, if a Subiect should call his Prince, to see him
 build an house in the aire, to flye with the fowles, or to make
 his horse speake, which were meere mockeries.

4. If it be not reuerently performed, Gods name is indeed
 taken into the mouth, but forgotten of the heart; the Arke
 of God is carried, but in such sort, as when God was therfore
 displeased with *Pezab*. Wherefore, though it bee a truth,
 sweare not vnto it, vnlesse it bee weighty, and thou disposest
 thy selfe hereunto with reuerence.

Quest. 66. What if a man shall sweare that,
 which is vnlawfull, is he not bound, notwith-
 standing, to performe his oath?

Ans.

Answ. Nay, in no wise, for so hee should adde vnto his sinne of swearing unlawfully, a further sin of doing unlawfully.

Explan. This is plaine of it selfe, to euery man of vnderstanding. A man being in danger of his life, is through feare constrained to sweare, that hee will not discouer, but main-
taine a company of theues to his power: he hath offended, by taking this oath, but hee shall much more offend, if hee doth accordingly, for he shall be accessary to their wickednes. But the case is changed, if a man by oversight, shall sweare any thing to his owne hinderance, for heare the oath is to be performed. This was the case of Israel, as touching the Gibeonites, vnto whom, when they had sworne, though they were brought vnto it by craft, yet they feared to breake the oath, and suffered them to liue. Psal: 5:4.
Ios:

If any man shall say, if this bee a rule to be followed, then even vnlawfull oathes are to be kept; for it was vnlawfull for them, to suffer any of the men of those countreyes to liue.

I answer: That this was not simply vnlawfull; but first, if they should bee an occasion of temptation vnto them. 2. If they could bring them into their power, for some still remained, to try them withall. 3. They were enioyned this for their owne good, that roome might bee made for them, to inhabit there. Now the Gibeonites, by their subtilty, freed themselues from this danger; so as that they had no power ouer them, by reason of their oath, to destroy them, and it was but to their owne hinderance, or rather, as they turned it, to their commodity.

Quest. 67. Which is the fourth Commandement?

Answ. Remember that thou keepe holy the Sabbath day, six dayes shalt thou labour, and doe all that thou hast to doe; but the seventh is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, and thy son, and thy daughter, thy man-servant, thy mayd-servant, thy cattle, and the stranger that is within thy gates: for in six dayes the Lord made Heauen and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Quest. 68. What is the duty here commanded?

Ans. To keepe holy the Sabbath day, and to be mindfull of it.

Quest. 69. How may this be done?

Ans. By assembling together, to pray unto God, and to praise him, to heare his holy Word, and receive the blessed Sacraments.

Quest. Is this all that is required to the right keeping of the Sabbath day?

Ans. No: but we must prepare our selves by prayer, and emptying our hearts of sin, and meditate upon Gods workes, and the Word which we have heard, suffering it so to worke in vs, as that we may be furthered in all holinesse of life.

Expla. This Commandment being affirmative, wee begin againe with the duty; for the further opening whereof, we are to consider it, according to the severall members. Which are first, to keepe holy a time. 2. To remember, and to be mindfull of it. 3. To keepe holy a Sabbath. 4. To keepe holy the Sabbath, that day, which the Lord hath appoynted. For the first, it offereth againe two things to our consideration: both what it is, to keepe holy a time, and wherefore it should be kept holy.

Mem. 1.

Quest. 1.

Sanc. 1.

1.

The exercises
of the Word.
Nehem:8:4.
Vers: 8.

Acts 15:21.

1. To keepe holy any time, is to separate, and set it apart to holy duties, to bee done either towards God, or towards our neighbor. 1. The duties to be done unto God, are either reading, preaching, or hearing of Gods holy Word: these were in use at their holy meetings, under the old Testament; in the daies of *Nehemiah* there was a pulpit made, out of which, both God was praised, and the words of the Law read, and the sense and meaning opened unto the people, that they might vnderstand: And of this *James* maketh mention, in the Councell held at Ierusalem, saying, that *Moses* had in old time, *them in every city, which did preach him, seeing hee was read in the Synagogues every Sabbath day*: Their Synagogues then, being as our places of meeting for every Congregation in every towne & village, & their reading was that before spoken of, in *Nehemiah*, with the giuing of the lease, & thus is it, that

that the doctrine of *Moses* was preached, and made plaine. And that this was still their custome vnto the Apostles times, appeareth both from this speech of *Iames*, being in the present tense, and where it is noted, that the Master of the Synagogue sent vnto *Paul*, and his companions, after the Lecture of *Acts 13:15.* the Law, and the Prophets, that if they had any word of exhortation for the people, they should say on. Which sheweth, that as it is in vse amongst vs, to haue a first and second Lecture, and then a Sermon. the people being gathered together to heare: So it was in those daies vnder the Law, one Lecture was taken out of Deuteronomy, or one of the five bookes of *Moses*, the other, out of the other parts of the old Testament, which were penned by the Prophets.

And much more are these holy exercises commended vnto vs in the new Testament. *S. Paul* chargeth *Timothy*, to giue attendance to reading, to exhortation, to doctrine, and conclusion, that in so doing, he should saue both himselfe, and those that heard him. And in comparing that excellent gift of those times, of speaking with tongues, with prophesying, or preaching, he preferreth far the preaching of the Word. Therefore are such glorious things spoken hereof, to bee the power of God to the saluation of those that beleeue, a sweet sauour vnto God in all, whether they perish, or bee saved, &c. and hearers are willed, As new borne babes, to desire the sincere milke of the Word, that they may grow thereby. Which serueth to commend the care, both of the Governours of the Church in former times, who would not haue any Lords day passed ouer without a Sermon, as witnesseth *Iustin Martyr*, saying, That the Word was read and preached, for the space of an houre every Sabbath day, at one meeting. *Tertullian* saith of his times, that there was not any holy meeting, wherein they were not fed with diuine Sermons, and if the Pastour were sicke, or necessarily hindred, the Deacon read an Homily. In a Council in Germany, vnder *Caroline Magnus*, it was ordained, that there should euer be some man, to preach vpon the Lords day, so also hath both the Trullan & Moguntine Councils. And the like is the care of our worthy Governours of these times, it being ordained, that the Word should bee preached every

Sabboth, and the Catechisme explained in the after-noon, though many places, alas, may say hercof, as of sundry good Lawes, besides they are well enacted, if they were well executed.

2.
Prayer and
thanksgiving.
Nehem: 8.

A second kinde of holy duty, is Prayer and Thanksgiving: for, when *Ezra* was ascended vp into the pulpit, hee prayed vnto, and praised the God of Heauen, and all the people said, *Amen, Amen.* And there were formes of prayer and thanksgiving to be vsed in publique, as the 92 Psalm more specially for the Sabboth, the 104, 105, 106, 107, for all times of Gods publique worship. This also is spoken of in the new Testament, as vsed by the Minister in their meetings, and it is provided, that it should be in a knowne tongue, that the people might say, *Amen.* Prayer hath cuer beene so common in the house of the Lord, that it is called for this, *The house of prayer.*

1 Cor: 14.

Neither is there any difference amongst vs about this thing in generall; but that some would haue no prayer vsed in the Congregation, but conceiued prayer, without any set forme, which would breed such a confusion, as the like hath not been knowne in the Church of God: Some, through insufficiency of the Minister, being without any prayers, or too slenderly appointed in this regard (for set formes doe helpe the weak conceited.) Others, through the variety of mens dispositions, and humours so diuersly appointed, one following this fashion, and another that, as that in the same Church, which is one body, no vnicity, or agreement, almost would appeare.

3.
Singing of
Psalmes.

3. Singing of Psalmes to the praise of God. Much time in their meetings was wont to bee spent herein, vnder the olde Testament, as may easily be gathered, from the many Psalmes committed to the Masters of the Quiristers, and speciall holy songs, appoynted to be sung vpon speciall occasions, by *Moses*, by *Baruck*, and *Deborah*, &c. Vnto which, musique made with playing vpon instruments, and comely dancing was sometime added.

Ephes: 5:19.
Iace: 5:13.

And vnto the like are wee excited in the new Testament, with Psalmes, and Hymnes, and spirituall songs, *to sing and make melody to the Lord in our hearts. As any man merry,* saith

saith James, *let him sing Psalmes.* The practise of the poore persecuted Christians of the primitive Church doth shew, that this duty was wont to be vsed in their assemblies since Christs times; for as hee according to the ancient manner, after the Passeouer sung a psalm with his Disciples, so did they at their Communion, which were then euery Lords day, and not hauing the liberty of any other time, they came together thus before day, or early in the morning, for which they were called, *Hymni antecuram.* Let the Papists therefore deride our seruing of God with Psalmes sung in our assemblies, wee know notwithstanding, that if it be done from the heart, it is better then all their artificiall singing, and chanting with Organs void of the vnderstanding, of such as be present.

Fourthly, the admiration, and partaking of the blessed Sacraments. For howsoeuer the Sacraments of the old Testament, the passeouer, and circumcision were indifferently administered, and celebrated at other times, as the eighth day, or fourteenth day fell out: yet vnder the new Testament, the Lords day, is held to be the fittest time for these holy duties, both because it is the ordinary time of preaching, and teaching the word, vnto which baptisme is annexed, to which end Christ saith; *Go teach all nations baptizing them in the name of the Father, Sonne, and holy Ghost:* and because it is the Lords day, in remembrance of whom, the Communion is received. Wherefore in describing this day, this circumstance is commonly added; *when they were come together to breake bread:* for without this, no Lords day was wont to bee passed ouer, as hath beene already noted.

5. Holy conferences, and meditations, for of old they were restrained from thinking their owne thoughts, where the Lord forbiddeth the seeking of their owne will, or speaking a vaine word, and if hee, that keepeth the Sabbath aright, must be free from these things, then his thoughts must be holy, his speeches, and conferences holy. Moreover, doth not the husbandman cover his seed with mouldes, when hee hath committed it to the ground, that it may grow, and bring forth fruit? Do not wee chew our meat, when we haue put it into our mouthes, that it may turne to our nourishment?

and

4.
Receiuing the
Sacraments.

Math. 18.

Acts 10. 7.

5.
Esa. 58. 13.

and how shall we thinke, that the seed of the word will fructifie in our hearts, vnielſe wee hide it there by muſing, and meditating thereupon? how can we thinke to haue it turne to the nourishment of our ſoules, vnielſe wee chew it by further talking, and conſerring about the ſame? *Dauid* did thus hide the word in his heart, that he might be preſerued from ſinne, and that corruption may not grow vp in vs, the Apoſtle wil- leth, that, *the word ſhould dwell plentifully in our hearts*. So that the Sabbath is not then kept holy, when as wee only heare, pray, ſing, &c communicate in publike, but priuarely we muſt thinke againe, and againe vpon thoſe things, wherein wee haue beene inſtructed, conſerre one with another, read, pray, and ſing *Psalmes* in our private houſes.

*Pſal. 119. 11.
Col: 3. 16.*

Queſt. 69. Is there no duty to bee done to- wards our neighbour, for the hallowing of this day?

Anſw. Yes, it is a ſpeciall time of exerciſing mercy, by helping againſt ſudden dangers, by collecting, and diſtributing to the poore, by viſiting the ſicke, and reconciling diſſentions amongſt neigh- bours.

Explai. The holy duties to bee done towards our neigh- bour are; firſt workes of preſent neceſſity, which could not be auoyded, which are not only then tollerable, bur good, and commendable, according to that ſpeech of Chriſt, when they watched him, whether he would heale the man with the withered hand vpon the Sabbath day; *Is it lawfull to doe good on the Sabbath, or to doe euill, to ſaue life or to kill?* as if he ſhould ſay, this is a right Sabbath dayes worke, *to doe good, or to doe any thing, tending to the ſauing of a mans life in danger.* So to ſaue the poore helpeleſſe beaſt, either fallen in- to a pit, or wanting ſuſſenance, he ſheweth elſewhere to bee a worke of the Sabbath. From the equity of which it follow- eth, that to put to our helping hand againſt any casualty, fal- ling vpon a mans perſon, goods, carrell, or houſe, is a worke ſo good, and holy, as that it will becommeth the Sabbath day.

*I.
To helpe a-
gainſt ſudden
danger.*

Marc. 3. 4.

Math. 12. 11.

In like manner is it to be held, for the saving of good things, which otherwise would be lost, by gathering of Saffron, milking, and making out the milke of kine, and sheepe, and if there be any thing else of this nature. Likewise, household businesses in making ready of meat, and keeping things in decent, and comly order are lawfull vpon this day: for God will haue mercy, and not sacrifice, he made not man for the Sabbath, but the Sabbath for man: that is, hee doth so much fauour the good of man, as that when the strict keeping of this time, is preiudiciall to the necessary good of man, hee would rather haue it giue place heereunto, then that it should hereby be neglected.

Math. 12. 71

2. Workes of mercy to the poore, in gathering reliefe for them, and distributing the same: for this seemeth to haue bene the custome in the Apostles times, that every first day of the weeke, collections should bee made for the poore, as God blessed every man.

2.

1 Cor. 16. 2.

3. Duties of loue, to the comfort of our neighbour in distresse, by visiting the sicke, and poore prisoners, comforting those that mourne vnder any crosse or calamity, and making peace betwixt those, which be at variance: for as these duties are holy, and haue excellent promises, and become vs at all times, so specially vpon the Sabbath dayes, when the publike worship, and seruice of God is ended.

3.

Visiting the sicke.

Math. 25.

Chap. 5.

The second question touching the sanctification of the Sabbath is, wherefore, and for what speciall causes there should be times thus obserued for the publike worship of God; seeing that the spirit, and heart, which are inward, and private, are the principall in his seruice? I answer, that the causes hereof are sundry, and weighty.

Quest. 2.

Reasons of keeping the Sabbath.

1. Heereby are exercised the faith, and obedience of men, when as because of Gods commandement, only they shall separate, and sett them euery apart from worldly businesses, what hast soeuer they haue, to goe forward with the same. And at three times in the yeare, especially were the ancient people of God, tryed both for their obedience, and faith, and affiance in Almighty God, in keeping their Sabbaths. For all the males were to appeare at Ierusalem many times in the yeare before

12

before the Lord, many of them comming from a farre, and leauing their houses destitute and voyd of men, to be made a prey to the enemy, valesse God by his providence, should maruailously preferue them.¹ And accordingly were they ready to yeld themselves to the Lords ordinance, yea, to more, then he required at their hands, for when their enemies serpyon them on the Sabbath, they would not stir to arme, and defend themselves for feare of breaking the Sabbath, and thus lost their liues.

1 Machab. 2.

2.

2. By this meanes concord, and vnyty in doctrine, and the seruice of God is maintained: for let publike meetings bee duely frequented, where all things either are, or ought to bee provided, to be done according to the direction of Gods holy word and vnyty, and soundnes will bee mainteyned: but take away these, and a confusion both in the matter of religion, and in the manner, will vndoubtedly follow, when euery one shall follow his own fantasie, there being commonly so many heads, so many opinions.

3.

3. Loue and charity, and all sauing graces are the more heereby increased, when as wee shall be brought publicly, as it were vpon the stage, & be made ashamed before al men, if any man be rude, & wicked in behauiour. For this is the effect of the preaching of Gods word, the sinner coming, is reproued of al men, & accused of al men. Moreover, the same prayers, the same word, the same Sacraments, the same God serued there, by vs altogether, doe put vs in minde of the vnyty, whereby we are vnyted one vnto another, so that as brands being layed together, doe make the greater flame, so our loue towards one another is the more inflamed by our being thus ioyned together in these holy duties.

1 Cor. 14.

4.

4. Seruants and cattell, obtaine some ease from their sore labour heereby, whose good, the Lord, who is the Creator of all, doth also tender: for admit, that there were no Sabbath, vnmercifull minded men, would worke out the very hearts of their seruants, and Carrell, wherefore it is often alledged by the Lord, that thy seruants, and cattell may rest as well as thou.

5.

5. The seruice and worship of God is thus vpheld, which would

would otherwise decay and fall to the ground, if there were no times of publike meetings, but all men were left vnto their private deuotion, some vtterly forgetting what they owe vnto GOD, some neglecting all, and most through ignorance, seruing him with superstition, in stead of true deuotion.

Sixtly, the Sabbath thus publicly kept, are a signe vnto the people of God, both to distinguish betwixt them, and the heathen, that know not God, and to represent in some sort the Sabbath, that shal afterwards be kept in heauen from month to month, and from weeke to weeke, for ever: when the Saints of God shall rest from all labour, and sorrow world without end. That euen heereby, they may be brought to some comfortable meditation of their happines to come, if it be some comfort to rest from toyling for one day, and to be recreated with Gods sweeter promises preached vnto vs, and singing of Psalmes, and praises, oh what a comfort, may we thinke it will bee, when as wee shall rest for euer, and bee in possession of those ioyes, which are heere promised, in the company of the holy Angels delighting our selues with singing Alleluiah, continually.

6.

Ezech. 40. 12.

Esa. 66. 22.

The second member of the durie heere intoynd is to remember, and to bee mindefull of this sanctification. And this remembrance must bee first generall all the dayes of the weeke, when wee bargain, couenant, and vndertake any business afterwards to be done, we must not as hap hazard promise to doe this, or that, without any respect of the time, but we must call to minde, whether our intended time will not fall vpon the Sabbath, least we be constrained by vertue of our couenant, sometime to pay a summe of money, to take this or that iourney, to meet vpon this, or that worldly occasion vpon the Sabbath day.

Membr. 2.

To remember the Sabbath.

Againe, wee must make a speciall remembrance heereof vpon the day going before, for this was wont to bee called, the day of preparation vnto the Sabbath, and it hath bene an ancient custome amongs Christians vpon the Saturday after dinner to abstaine from working, and to dispose themselves towards the Sabbath.

Math. 27. 62.

Neither

Exod. 19.

Neither was this preparation without cause, if it were made aright by prayer, reading, meditation, and confession of sins, that they might be cleansed therefrom: seeing that our infirmities, and fleshlines doe make vs vnfit for these spirituall, and heauenly duties, we are made vnholie by the sinnes of the weeke, and so full of filthy blemishes, that wee had need to wash, and to purge, before we come into the presence of so holy, and glorious a God in the assembly of his people. Even as the Israelites were commanded to wash, and to sanctifie themselves before the day of the Lords comming downe amongst them vpon the mount, so should we remember, that to morrow is the day, wherein the Lord hath appointed to come downe amongst vs, in the place of his worship, and therefore to purge our hearts from malice, enuy, anger, and all wickednes, and to beseech the Lord for his grace, and direction both to speaker, and hearers, that we may keepe holy day to the glory of his name.

Esa. 58.

Lastly, wee must also remember, and keepe the Sabbath in minde, when it is past, viz. by thinking vpon the holines, which wee then made shew of, in appearing, humbling our selues before, and hearkening vnto the Lord, as though wee were schollers of his schoole, that wee may bee ashamed to walke otherwise the dayes of the weeke following, and by thinking vpon the instructions deliuered vnto vs, that wee may at the least practise them in speciall more carefully, then before. For through the want of this remembrance, it cometh to passe that euen they, which are holy vpon the Sunday, are wicked all the dayes of the weeke besides, that our Sabbath keeping, is like the Iewes fasting, or hanging of the head, like a bulrush for a day, which the Lord doth greatly disdaine.

Memb. 3.

Leuit. 23.

The third member of the duty heere inioyned is, that wee keepe holy a Sabbath, that is, a cessation, a rest: for this is so inseparably ioyned vnto the time, which is to be kept holy, as that, take away rest, and you take away the holy day, for the holy day is a Sabbath, a rest. Therefore, whereas there were many feastiuall times appointed in the Mosaicall law, the feast of the Pasche, of Pentecost; of the gathering

ring of fruites, &c. they were all called by the name of Sabbath.

Now the Sabbath, or rest, which wee must keepe, is first, and chiefly from sinne, and thus our life should be a continuall Sabbath, according to that diuine rule. *Cease to doe euill, learne to doe well, seeke iudgement, and releeme the oppressed:* Esa. 1. 16. but principally vpon the Lords day, when hee is most to bee honoured heereby. But alas, how foulely is this rest abused in these miserable times, no day in the weeke, being a day of such licentiousnes as this, wherein, as though hell it selfe were broken loose, some runne most to the ale-house, about their drinking, and swilling like drunken swine, some wast that, which they haue gotten with hard labour, in carding, and dicing, some goe to the schoole of luxury, and filthines, by courtiug, and dancing, and some practise gluttony by feasting, and excesse of diet, so that the Lords day is by these abuses, become the deuills day, the fiend of hell is made glad, and aduanced, and the God of heauen put downe and made heauy.

Secondly, this rest must be from ordinary, and vnecessary labour, which is further expressed in the words following; *in it thou shalt doe no manner of worke*: and in another place speaking of this time, he saith: *there shall bee no worke done therein, it is the Sabbath of the Lord in all your dealings*: Leuit. 23. 3. this being added as a reason, why no worke might bee done, because it is the Sabbath of the Lord, as if hee should haue said, yee cannot keepe a Sabbath, vnlesse yee cease from working.

Thirdly, we must rest from the labour, and workes of speciall times, wherein there is more hast of busines: for thus also is this duty further explained; *The seauenth day thou shalt rest, in any time, and in earnest thou shalt rest*; Exod. 34. 21. Where the double charge of the same thing is giuen, as if a man should aske, must I keepe a rest, when my corne is abroad in the fields in danger of the weather, and the Sabbath day is faire, and fit for harvest busines; and the Lord should answer, yea, my rest, which I appoint, is not only to bee kept, at other times, when thou canst haue better leysure, but even in caring-time, and

and haruest also, how much soeuer thou maist thinke that thou shalt be hindered heereby. And accordingly it appeareth, that of old holy men had a care of this matter.

*Constant: ad
Elpid:*

Constantine in his Epistle to *Elpidius*, willesh, that all should rest vpon the Sabbath day, only he speaketh of dangerous weather at some time, yea, often in the time of planting, and grassing, and sowing, through which experience taught, that their fruit perished, and was lost, in which case he giueth liberty to these businesses, rather then that, the good gifts of God should be lost.

*Anno: 27.
Eliot: 6.*

Can: Winchester.

Others long agoe provided, that no Faires or Markets, should bee kept vpon the Sabbath day, as in the time of *Henry* the sixth heere in England, and yet before that, euen before the Conquest, in the time of *Cannus* it was ordeyned, that Faires, and Markets, and worldly workes should cease vpon that day: and *Charles* the great commanded his visitors, that all worldly businesses should cease, whether it were sowing time, or planting, or cutting off vines, &c. And in an old Councell it was decreed, that if any should worke his beast vpon the Lords day, it should be forfeited to the King.

*Cant: Dingle.
Smo: Cant: 3:*

4.

4. We must cease from the workes of our special callings, for the sixe dayes are appointed for them; *Sixe dayes shalt thou doe all that thou hast to doe.* Shop-keepers, and Butchers, ought not therefore to follow their trades of selling, Millers of grinding, Bakers, and Brewers, &c. and if there be any else of the like nature, they must rest from the workes of their callings, at this time of rest. Likewise Bayliffes, and Apparitors, are to forbear seruing their Proceses, according to the decree of *Leo*, and *Anthemius*, who ordeyned, that if they should execute these offices vpon the Lords day, they should bee proscribed, that is, forfeite all their goods.

5.

5. We must rest from worldly speeches, and thoughts, either by making bargaines, or talking of worldly business, or continuing the same in our mindes: for when we doe thus only is the day kept, as glorious vnto the Lord, as hath bene already noted out of the Prophet,

Eia. 58. 13.

Numb. 4.

The fourth member of the duty heere inioyned, is that we sanctifie

sanctifie, *אֵת יוֹם הַשַּׁבָּת* that Sabbath day, which the Lord hath appoynted. Now it is granted of all, that the Jewes were to keepe such a Sabbath vnder the old Testament indeed, but much doubt is made for the time of the new Testament, wherefore here ariseth another question.

Quest. 70. Is there any set day vnder the new Testament, thus to bee sanctified and kept holy?

Ans. *Yes: the day which is commonly called Sunday, but in the Scripture the Lords day, or the first day of the weeke, is thus to be kept without alteration, to the end of the world.*

Explan. We enter now vpon one of the greatest and most controuerfall questions of these times, wherein I will notwithstanding plainly proceede, as is fittest for this Treatise, making Gods Word my onely rule of direction to set downe the truth herein, as by his grace I shall be enabled.

First then, I say, that we vnder the new Testament, are tied to the obseruation of a Sabbath, as well as the Jewes were of old, and by as great authoritie.

Reasons of the Sabbath vnder the gospell.
Reason 1.

And this appeareth, first from the time of the institution of the Sabbath, which was, when man liued in Paradise, immediately after his creation, when he was free from sinne, when he had the substance of true holinesse, and needed no figuring ceremonie for his comfort, his present estate being all comfortable. For, if a Sabbath was to be obserued in Paradise, and came not first in with any ceremonies, which were to haue an end at Christs comming in the flesh: how can it enter into any man to thinke, that this obseruation should cease, as they did, at this his comming? And not rather after a new sort be reuiued vnder this second Adam, to the likenesse of that it was in the time of the first Adam? For, Rom. 5. by the second Adam, who is Christ, we are restored to that estate: which we lost in the first Adam, and why then should it differ by the cessation of the Sabbath?

2. From the moralitie of this commandement of the Sabbath,

Reason 2.

Mat. 5. 20.

bath, for it is not placed amongst the ceremoniall, but morrall lawes, which are to continue in force for ever, according to that saying. *One jot or tittle of the law shall not faile, though heauen and earth periss.* Now if this law be morrall, and all other morrall lawes be of force, to bind to the obedience thereof, as before Christs comming, what rashnesse is it in any to deny the like force vnto this law.

Reason 3.

3. From the reasons of the Commandement, which are all morrall, and perpetuall. 1. Because it is to be remembred, that of old it was kept in Paradise, which doth alike binde vs, as it did the Iewes. 2. Because of the equitie, it being but one day of seuen, and therefore as freely to be dedicated vnto God by vs, as by the Iewes. 3. Because of the ease of seruants, and cattell, of which there is as much need amongst vs, as amongst the Iewes. 4. Because they were to meditate vpon the great worke of creation, from which the Lord rested, vnto which is now added a greater worke of redemption, vnto the meditation of both, which we should much rather separate our selues, then the Iewes.

Reason 4.

Mat. 24. 20.

4. From the cauear given by our Saviour Christ, speaking of the destruction of Ierusalem. *Pray that your flight be not in the Winter, nor on the Sabbath day.* That which is here spoken hath relation to the times afterwarde to ensue (for the destruction of Ierusalem was thirtie-six yeares after Christs suffering) therefore euen then also there was a Sabbath, the breach of which would be some addition of griefe vnto the people, as also if they should be constrained to lie in the wet, and cold of winter. If any shall rather take these words, as spoken of the Iewes Sabbath, the necessary breach whereof was most grievous vnto them, I will not much contend hereabout. Let the former reasons then suffice.

2.
Our Sabbath
certaine.

Secondly, I say further, that our Sabbath is not vncertaine but precisely determined, and set downe, as theirs was, viz. the Lords day, or first day of the weeke, which is the day of Christs resurrection from the dead. For he arose the third day after that he was crucified, vpon the Fryday (which was their preparation to the Sabbath) and had lyeen in the graue all the Sabbath day.

The

The reasons that serue to confirme this are diuers.

1. Expreſſe places of Scripture, wherein mention is made of this day, as the ſet day of the Chriſtians meetings to breake bread, to preach, and heare, and to doe other duties of holineſſe.

Arg. 1.

In that place of the *Acts*, where the Euangelist telleth, that after their comming to *Treas*, they abode there ſeuē dayes, and vpon the ſeuēth, which was the firſt day of the weeke, *the diſciples being come together to breake bread*, that is, to the holy Communion, *Paul preached vnto them*. Which doth plainly ſhew, that the Iewes Sabbath was now antiquated, and done away, and that this was the Chriſtians Sabbath, otherwiſe they would not haue let paſſe the day before, as they did.

Act. 10. 7.

Another place is in the Epiſtle to the Corinthians, where the Apoſtle preſcribeth vnto them a rule of gathering for the poore euery firſt day of the weeke, when they were come together, which he alſo ſayth, that he had eſtabliſhed amongſt the Galatians, and why I pray you vpon the firſt day of the weeke, and not vpon the Iewes Sabbath? None other reaſon I ſuppoſe can be rendred, but that this Sabbath was at an end, and in ſtead hereof the Chriſtians had an other, *viz*: the firſt day of the weeke, wherein they made their meetings.

1. Cor. 16. 1.

A third place is in the Reuelation, where it is ſayd that *John* was in the Ile *Patmos*, vpon the Lords day rauiſhed in the ſpirit. Now what meaneth this, that he calleth it the Lords day, vneſſe a day appointed by the Lord? For hence is the Paſſeouer called the Lords Paſſeouer, the Communion the Lords Supper, the bread the Lords bodie, becauſe he did appoynt all theſe in his Church. Why is hee noted to bee rauiſhed then in the ſpirit, vneſſe that being in holy meditations, as was the ſpeciall manner of the Church, now fortie yeares ſince Chriſt crucified, he was rewarded by the Lord with this wonderfull illumination in moſt hidden mysteries? From whence may bee framed this vnanſwerable argument?

Reuel. 1. 10.

That day, which by the inſpired Apoſtle, is called the

Lords day, & was appointed by the Apostle, taught through revelation, to be kept by holy meetings in the Churches of Christians, not once or twice, but every time, that it came, is certainly the Christians Sabbath: but such is the first day of every weeke. Therefore not any other, but this day is the Sabbath of Christians.

The force of this reason standeth in the second part, which is most firmly grounded, according to every branch.

Apoc. 1. 10.
Act. 10. 7.

1. That it is called the Lords day. 2. That it was appointed for holy meetings, to preach and heare, &c. 3. Not in some one Church, but generally in the Churches of Christians, at *Treas, Galatia, Corimb, &c.* 4. not in some weeke onely, but every weeke.

Arg. 2.

The second reason is taken from places of Scripture, which prove the same by consequence: as that in Exodus, where the Commandement being given, this is added as a reason. *The seventh day is the Sabbath of the Lord thy God, and the Lord rested the seventh day.*

Exod. 10. 10.

Mat. 12. 8.

Ioh. 5. 23.

A second place is that in *Matthew. The sonne of man is even Lord of the Sabbath.* A third place is in *John: All men should honour the sonne, even as they honour the father.*

The reason may be framed thus. If the same reason grounded vpon Gods word, be as well for the first day of the weeke, as it was once for the Sabbath of the Iewes, then we are as certainly tyed to the obseruation of this day, as they were for their Sabbath: but there is the same reason. Therefore we are certainly tyed vnto this day.

The first part of this argument is plaine, for the same reason is of the same force, the second part appeareth by the places noted in the margin:

The maine reason of the Sabbath of the Iewes is, because it was the Sabbath of the Lord, and therefore his people must necessarily doe him this honour, that there might bee a conformitie betwixt GOD, and his people: and in like manner, our Sabbath is the Sabbath of the LORD CHRIST, when hee hadde finished the worke of our Redemption: for which cause hee also

gave it as a Sabbath, and we should give it

giverth it the same name; *The Son of man is euen Lord of the Sabaoth*: As if in more words hee should say: When God the Father had once ended the making of the world, hee rested and published himselfe to bee the Lord of that rest, and dedicated it vnto himselfe, giuing it the name of the Sabaoth of the Lord: In like manner, when I shall haue finished the worke of mans redemption, I will rest, and will haue the day of my rest dedicated vnto my selfe, for which cause, I say, that the Sonne of man is euen Lord of the Sabaoth also, it shall bee called *וַיַּנַּחְנוּקָהּ*, *The Lords day*.

And thus shall the will of the Father be fulfilled, which is, that as they honoured the Father, in keeping the Sabaoth, betwixt the creation and redemption; so they should honour the Son, in keeping the Sabaoth, betwixt the redemption and consummation of the world.

A third reason may be drawne from the vniforme practise of the Church, euen from the time of mans redemption vnto this day. Christ himselfe first began it, when he arose early in the morning vpon this day, and thenceforth euer obserued it, so long as hee continued vpon the earth. When the Disciples were gathered together for feare of the Jewes, the doores being shut, he came and stood in the midst of them vpon that day. Againe, when incredulous *Thomas* was amongst them, he came and shewed his hands, side, and feete vpon that day, and immediately the Euangelist subjoyneth, *Many other things Iesus did, and spake in the presence of his Disciples, which are not written*: which no doubt hath reference chiefly to that he did after his resurrection, and chiefly vpon this day, the vsual time of his appearance, for which these instances are set down. Againe, for the practice of the Apostles herein, it is so plain, as that it were great impudency to deny it.

Again, for the practice of those that liued next vnto them, whether Greekes or Latines, they followed the same order. Reade for this *Ignatius*, in his Epistle to the Magnesians, *In sum Martyr in Apologeticis*, *Irenaeus* in his fourth booke chap. 19. 20. *Euseb. Eccles. hist. lib. 4. chap. 23*, *Origen Hom. 3. in Exod.*, *Cyrillus in Iohann. Tertul. de Idolis*, *Jeronym. in uita Paula*, *Ambros. serm. 62.* *August. in Iohann. Gregor. lib. 11. epist. 3. &c.*

272
 Lastly, for the Churches of these times since, and at this present, whether Protestant or Popish, of what Country soeuer, all consent for the obseruation of this day, though in opinion there be some difference about it; some grounding it vpon Gods Ordinance, according to that which hath beene sayd, as *Beza, Iunius, Piscator, Relocke, Hooper, Fulke*, and the booke of Homilies, yea and some Papists also, as *Scotus, Panormitanus, Syluester, Felcicus*, and the Schoolemen: some vpon tradition onely, as the Rhemists Testament, *Tolles* and *Bellarmines*. Whence wee may reason thus. That day which the Lord Christ hath sanctified by his resurrection, wherein hee came together with his Disciples to instruct and to confirme them, wherein all Christian Churches of all ages haue made their assemblies, is certainly the Sabbath of the Christians: but such is the first day of the weeke. Therefore certainly our Sabbath.

Arg. 4.

A fourth argument may be drawne from the iudgements of God most fearefully befalling such, as either haue contemned the Sabbath of this day, or through worldly mindednesse haue neglected it. In a Councell held at Paris, some holy men vrged the making of speciall decrees, about the strict obseruation of the Lords day: because, as they alledged, partly of their owne knowledge, partly by the relation of others: some intending their husbandry vpon this day, had beene smitten with thunder and lightning, to the laming of some, and to the vtter destruction of others: Another carrying home corne vpon this day, had both corne and barne most lamentably consumed by fire. Also that in Chimstat, a towne in France, a certaine woman being wont, together with her children, to peelee hempe vpon the Lords day, when others were at Church, was first terrified with some sparkes of fire falling amongst her hempe; another time, with a flame of fire arising in her hempe; and lastly, not being warned by this, there kindled a fire againe, which whilst she laboured to quench, both she and her children did miserably perish thereby. The Centuriatours of Magdenberg doe tell of a certaine Noble-man, that was wont to follow his sport of hunting vpon the Lords day, when others went to Church, but the Lord shewed

shewed a great iudgement vpon him therefore, he had a child borne vnto him, with the head of a dog: And that a certaine Miller intentiue about his grinding vpon this day, had his house and meale burnt, by a fire kindling in his mill. And to come neerer home, Anno 1583, whilst they were beholding the Beare-bairings in Parish-garden, vpon this day, the scaffold burst downe suddenly, and eight persons were slaine outright, and many more hurt and maimed. Whence ariseth this argument: That day, the breach of the rest whereof hath beene sundry times punished, with Gods immediate hand, is certainly to bee obserued for our Sabaoth: but such is the first day of the weeke, as hath beene manifested by examples. Therefore it is certainly our Sabaoth. The first part of this argument, which onely can be doubted of, appeareth further, by Gods declaring the old Sabaoth to bee his day, in punishing him that gathered stickes vpon it, with stoning to death, and those that went out to gather manna vpon that day, with the losse of their labour.

Numb: 15:32.

Exod: 16:27.

A fifth argument may be drawne from such things, as fell out worth the noting vpon this day. Christ arose vpon this day, the elements were framed, the world begun, the Angels created, and Manna began first to fall vpon this day, the Israelites passed thorow the red sea, Christ was baptized, turned water into wine, fed five thousand with a few loaves vpon this day, and vpon it we hope, that bee shall come to Iudgement, saith *Augustine*. Vpon this day Christ was borne, Aaron and his sons consecrated, &c. Vpon this day Christ appeared at sundry times after his resurrection, the Holy Ghost descended vpon the Disciples, and *Iohn* was enlightened. From all which we may reason thus; That day, which hath beene specially graced aboue other dayes, with singular euents, and thus pointed vnto, as it were with Gods owne finger, is certainly the Sabaoth of vs Christians: but such is the first day of the weeke. Therefore it is certainly our Sabaoth. The first part of this argument is plaine from Gods providence, without which nothing commeth to passe at any time, and if any notable thing falleth out, it is for some notable end, now the end of these euents concurring vpon one day, can be none other

Arg. 5.

Augustine de temp.

serm. 241.

Notable things

vpon this day.

serm. 154.

Wolph: Cron:

lib. 2. cap. 1.

Math: 10:29.

other, but to make it the more famous, viz. a Sabaoth to bee kept holy vnto the Lord.

Arg. 6.
1 Cor. 1:14.

A sixth argument may bee drawne from the approbation and consent of all the best men, who are spirituall, and most able to discern the things of God; and the opposition of godlesse and most euill men, who are led like brute beasts, who are naturall, and perceiue not the things of God. For the best men haue ever since Christs resurrection, obserued, and kept this day with all due reuerence, onely the prophane and licentious haue cast away all conscience hereof.

Whence wee may reason thus: That which is embraced, and held by all godly learned men: but opposed by the vngodly, as not standing with their corruption, is certainly the truth: but such is this doctrine of the first day of the weeke to bee the Sabaoth. Therefore most certainly true. For the first part of this argument, wherein the strength consisteth; and first, that that is the truth, which is held by the godly, with one consent: our Sauour telleth them, *To you it is given, to know the secrets of the Kingdoms of Heauen:* And, *If any man shall doe his will, hee shall know the doctrine, whether it be of God or no:* And on the other side, *The wisdom of this world is foolishnesse before God:* and they, which are after the flesh, doe sauour the things of the flesh: with many like places: from whence it followeth, that the constant consent of all godly men, is no small argument of the truth, and contrariwise of the wicked. And thus yee see, vpon most firme grounds, that there is not onely a Sabaoth to bee obserued vnder the new Testament; but the Sabaoth, the first day of the weeke, which the Lord hath appoynted. Which meeteth with sundry phantasticall opinions.

Errors touching the Sabaoth.

Rom. 7.

First of the Anabaptists in Germany, and the Familists in England, which hold, that all dayes are now alike, and none more a Sabaoth then another: neither doth it any whit helpe them, that they alledge, *Wee are free from the Law*, even as a woman, when her husband is dead, from the law of her husband: for by the Law here is meant the ceremoniall Law, the heavy yoke of which, Christ tooke from our shoulders, and if in any other place freedom from the law bee spoken of,

of, it is either meant of the iudicial, or of the rigor of the morrall law, exacting perfect obedience in every point, or else threatening condemnation. If they shall say, *Let no man condemne you in respect of a Sabbath;* &c. and that the Apostle saith reprehensiuely, *Ye observe dayes, and times, and months, and years;* neither doth this make for them, seeing that the first place speaketh of feasts abrogated, and done away only, the other of times, vsed to be obserued by the Gentiles.

Col. 2. 16.

Gal. 4. 10.

Secondly, it appeareth to be an error which is held by the Iewes, by Ebion, and Corinthus, and the Sabbathary Christians, viz. that the old Sabbath is still to bee kept; as before Christ his coming, for the abrogation of which, these places are most plaine, *Col. 2. 16. 1 Cor. 16. 1. Acts 20. &c.*

Thirdly, they also erre, that yeeld a Sabbath now, but hold it vncertaine, whether it be the seauenth, eighth, or tenth.

Fourthly, they which hold this day, but with all, that it may beechanged vpon the consent of Churches, sufficient cause concurring, which I take it, is *suppositio impossibilium*, a surmise of things impossible. Lastly, they which hold the same day, but meerly vpon the ground of tradition, as the Papists, to make their other fond, & corrupt traditions in the more request. 3. Thirdly I say, that this day is not rethrsly to be kept by vs vnder the new testament, although peraduenture it may rightly be said, that the strict resting inioyned the Iewes, did partly cease, viz. as figuring out Christ his resting in heauē after the worke of our redemption finished, according to that Scripture, *Hee that hath entered into his rest, hath rested from his owne workes, as God did from his.* Yet considering, that there is a rest also for Christians, as is contined in the same place,

3.
To rest strictly
vpon the Lords
day.

Heb. 4. 10.

Heb. 4. 9.

There remaineth therefore a rest vnto the people of God; it were great temerity, to deny a day of resting, now from seruile worke, holding that the Lords day is rightly kept, by coming together to publie duties, though the times of vacation be spent in following worldly affaires. For as Gods resting vpon the Sabbath, did prefigure Christs resting vpon his day, so there is a rest to come vnto all Christs members in heauen, which is figured out by our resting vpon the Lords day: to the apprehending of which sweet, and most ioyful rest

276

rest, we are more sensibly quickened, by tasting the sweet of resting heere (after six dayes painfull labour) vpon the Lords day.

Act 15. 21.

Moreover, it is necessary, that wee cease from worldly affaires, that wee may be more profitably imployed about heavenly, which without doubt, was one end of resting vpon the Sabbath of old: for they attended then vpon Gods publike seruice every Sabbath day, seeing it is said, that *Moses is read in the Synagogues every Sabbath day.* They must therefore rest, that they might labour, rest temporally, and labour spiritually, men being vsu'd to doe both these labours to the best aduantage the same day, especially the spirituall, if there be an incommbrance of the corporall, wee being fitted vnto the one by nature, but to the other not only not fitted, but most vnapt vnto it by nature, so that wee had need to be bowed, and bent by meditation, and prayer before the publike meetings, and to bee confirmed, and made teacious of the things which wee haue beene taught, by recounting them after these meetings. And to doe thus wee haue plaine direction given vs in the holy Scriptures; *Take heed vnto thy feet,* saith the wise man, *when thou entrest into the house of the Lord, and be more neuer to beare, then to giue a sacrifice of fooles,* this is for preparation before: and after the publishing of the law; *Take heed* (saith Moses) *that yee doe, as the Lord your God hath commanded you:* and againe, *these words, which I command thee this day shall bee in thine heart,* this is for recounting of the word againe after. And that royall Prophet professeth according to this direction, *I haue hid thy word in mine heart, that I might not sin against thee.* Notable is the admonition of *Chrysostome*, to this purpose, yee ought not, when yee goe from the congregation, to be intrangled presently with businesse contrary to this study, but to goe home, and there to call together your wife and children, to the rehearsing of those things, which haue beene spoken, and when yee haue more deeply and thorowly ingrafted these things in your mindes, afterwards to goe about the necessities of this life. For if going out of the bath thou dost awayd publick meetings, least the benefit of bathing be turned into a greater harme, much more ought of them to use this care, when thou comest

Eccle. 4. 17.

Deut. 5. 32.
Deut. 6. 6.

Psal. 119. 11.

In Math: cap. 1.
Rom: 5.

most from public meetings. Alas, most men haue so much business vpon the weeke dayes, and are so dull in respect of heavenly learning, as that (vnlesse they vse great care, and labour hard to attaine spirituall knowledge, and grace vpon this day) they are like to be very slender proficientes, and trewant-like schollers in Gods schoole, yea, euen such, (that I may vse the Apostles phrase) *as had need to bee taught the first rudiments*, Heb. 5. 12. *when by reason of the time they might haue bene Doctors.* If there be a Faire, or a Market vpon a day, will hee, that hath need of stuffe, or prouision, (the buying whereof, will take vp his time all that day) let any more time, then hee must needs, from buying, and prouiding to carry home his commodities? or will hee, that is desirous to profit in the skill of Musicke, dancing, writing, arithmeticke, &c. for the learning of which, hee setteth apart in a weeke weekly some time, will hee I say loose any time, when his master cometh to teach him, but apply himselfe hard to these exercises? and how much more then should we seeke to improve this one Market, or faire day of our soules in the weeke, this one Lords day, wherein the preacher is appointed to come, and teach vs in the sweetest and most delighting noble skill of diuinity, vnto the greatest aduantage, gaine, and storing of our soules with heavenly necessities? It were needfull therefore, besides the public meetings, and meditating, and conferring vpon that, which hath bene taught, that men should read the holy Scriptures, endeavouring to remember, and to vnderstand them by such helpes, as are now most plentifull, that they may not be strangers in Gods booke, but make the histories, and diuine instructions heere set downe so familiar vnto them, as that vpon any occasion, they may be able for their comfort, to turne to such places, as they need: and moreover, if they would read, and study some good prayers, that they might bee well furnished this way, according to their severall necessities, vpon the way, and in the fields, (as *Isaake* is said to goe out to meditate, and to pray in the fieldes) and in the night season, vpon sea, or vpon land, what wonderfull great comfort should men haue, and how much more should they grace, and walke worthy their holy, and Christian profession, than
now

now they doe, or can doe through the mispending of the Lords day, in idleness, or vanity, or which is worse, in running to all manner of excess of ryot.

Lastly, it is a bale thing vpon so glorious a day, as the Lords day, to put our hands to worldly businesse, any more, then necessity inforceth, for so we should mingle things high, and low, diuine, and humane, earthly, and heavenly, and so make a more vnpleasing linsy-woolsey, then was forbidden by the Lord, vnder the ceremoniall law. Wee should doe like the heathen, that knew not God, who had their *dies festi*, *profesti*, and *inuersti*, holy dayes, holy day ceues, and mixt holidayes seruing partly for the worship of their Gods, and partly for labour in the workes of their calling.

The true God would neuer allow this in any of his holy dayes, he will not be content to part stakes with vs, and therefore you shall finde every of his holy dayes guarded with this clause, *Thou shalt doe no seruile worke therein*. Will a man vpon a plentiful feast day, goe from dinner to seeke for scraps in the poores basker? hauing had plenty of the gold of Ophir powred out into his lappe, goe seeke for pinnes, or nailes in the dust? hauing sought pretious stones of inestimable worth, and the time of this seeking still continuing, will hee attend vpon the gathering vp of dung? But euen thus doth he, that vpon the Lords day putteth his hand to worldly busines for gaine, seeing all these things are but as drosse, and *dung in regard of the excellent knowledge of Christ*: and the word of God is more pretious than fine gold, sweeter also, than the hony and the hony combe.

Did wee but consider, the double occasion of meditation vnder the new Testament, both of the creation, and redemption of man, whereas they had but a single of the creation vnder the old: the bond of thankfulness now enlarged, a greater measure of the Spirit now giuen, and that implacably malicious enemy of man, the deuill now more enraged, knowing that his time is but short, we would bee so farre from bending our thoughts towards liberty vnto worldly, and vaine bodily pleasures, which profit nothing, as that we would be ashamed of it, and shunne it being offered vnto vs, thinking, that wee

haue

Phil. 3. 8.

Psal. 19.

1 Tim. 4. 8.

haue time little enough vpon this day for spirituall exercises, whereby we may be fenced against the deuill, walke worthy of the rich grace of the Spirit, and answer the incomparable beneficence of the Lord in Iesus Christ by due thanksgiving.

And heere againe is occasion offered of diuers questions, to the further opening of the doctrine of our Sabbaoth.

As first, when doth the Sabbaoth vnder the new Testament begin, and end.

I answer, that howsoeuer some begin it in the euening, and so make it from euening to euening, yet the more probable opinion is, that it beginneth in the morning, and continueth till the next morning, because Christ his resurrection, the cause and beginning of this Sabbaoth was early in the morning, as appeareth plainly, if we consider, how the souldiours were terrified at his resurrection, and went into the city to certifie the high Priests, what had happened, and the time of their going is noted to be, when *Mary* was gone from the Sepulchre, which was at the dawning of the day: so that as the argument was good for the beginning of the old Sabbaoth, (the Lord rested, when the euening, and morning of the sixth day were at an end, therefore then must begin the rest of that Sabbaoth) so it is good also for the beginning of our Sabbaoth, Christ hauing finished the worke of our redemption arose againe early in the morning; therefore early in the morning must wee begin the rest of our Sabbaoth.

So may wee rightly hold, that it hath againe beene turned from euening to euening, to bee from morning to morning, to set forth mans rising through CHRIST from darkenesse to light by grace, according to that of *Iohn*; *Hee is the true light, that lighteneth every one, which cometh into the world.*

If any shall further obiect, the opinions of men, or any decretalls, I oppose against them, the determination of the holy Ghost already set downe, which will more, then counteruaile all humane authorities whatsoever.

This point is very materiall, and such as consent not herein, but

The Sabbaoth
beginneth
when.

Quest. 1.

Ans.

Res. 1.

but labour for the evening, doe little consider, what a darke mist they cast before mens eyes, giving them iust occasion to rnone into a confusion, by putting their hands to worldlines, and vanity vpon this day, and this is all the good, that can come of their stiffe defending of the evening beginning.

Wherefore let all such, as would not erre about the Sabbath, and in stead of a blessed, procure it to bee a cursed day vnto them, renounce this groundles hold, and bee settled in the truth, and make conscience to doe accordingly, keeping the Sabbath from morning to morning.

Quest. 2.
The Sabbath
so be kept how

But how is the Sabbath comprehending both day, and night to be kept?

Answer, Not as some heretiques, of whom *Origen* writeth, by remaining in that position of body, wherein wee are taken, at the approach of the Sabbath, nor yet as the *Essces*, a strict sect amongst the *Iewes*, by abstayning from doing the necessary busineses of nature: for thus we might happen to be stifled in some sinking priuy, as *Mathew Paris* writeth of a *Iew*, that would not be drawne out vpon their Sabbath: but looke what time thou art wont to rise about thy worldly busines, which thou art most desirous to set forward: at the same arise at the least by prayer, and heavenly meditations, and loose no conuenient time, till thou betakest thy selfe againe to thy rest at night, and if any occasion bee offered, for the furtherance of thy soules health by preaching, reading, rehearsing of Sermons, prayer. perseuer herein.

And (which is the chiefe end of this discourse, about the beginning of our Sabbath) presume not, before a whole day of rest bee complete, to put thy hand to thy worldly busineses, as some doe, going forth with their carts towards *Faires*, or *Markets*, or in carrying carriages, some about one worke, and some about another) vnlesse in the cases before allowed.

Quest. 3.
A Sabbath
daies journey.

Wee read in the Scripture of a Sabbath dayes journey, by which it should seeme, that it is not altogether vnlawfull to trauell then, what is to be said of this?

Ans.
A Sabbath
daies journey.

It cannot be denied, but that the holy Ghost speaketh of such a journey indeed: yet *Ierom* imputeth it to the *Rabbins*,

as an invention of theirs, and *Iosephus* writeth a strange story, of a River called *Fluvius Sabbaticus*, which was wont to run full all the six dayes, but when the seventh came, the water abated, that a man might see the bottom of the river, it ceasing then from running. But *Theophilast* bringeth *Origen* for his author, that the Sabbaoth daies journey had the beginning then, when the Tabernacle was placed in the midst, and the Israelites tents farre off round about, which, as he saith, was a thousand paces, from whence they must needs come to the Tabernacle vpon the Sabbaoth, and this continuing for the space of forty yeares, might well giue occasion of this phrase, a Sabbaoth dayes journey. So that it may be granted, as certaine, that there was such a journey allowed by the Lord, but the doubt still remaineth, how farre this journey extended. *Caluin* and the latin interpreters hold that it was two miles, and that by comparing this place of the Acts, with that in *Luke*, where it is said, that he blessed his Disciples in Bethany, and ascended thence, which Bethany is from Ierusalem xv. furlongs, two litle miles, *Tremelius* the Syriacke interpreter saith, that it was but seven furlongs, and so translateth it, and affirmeth, that the Rabbins with wonderfull consent, doe all agree heerein: for they count it, 2000. paces, according to their Talmud, but these are ordinary paces, but halfe so great as Geometrical paces, so that they make but 1000. Geometrical paces, which are but a mile.

But the matter still resting in the distance of Bethany from Ierusalem, which was on the further side of the mount, and 15 furlongs off, it must be concluded, that this is the Sabbaoth dayes journey there meant. Neither doth it hinder, that *Iosephus* writeth of the mountaine being distant from Ierusalem, but five furlongs, or since but 500. paces, or more lately, that Bethany is from Ierusalem three miles: for the mountaine is great, and large, and therefore some part might well be so nigh, and since Ierusalem reedified, it being set vpon other ground including Golgotha, where Christ was crucified, which was then without the gates of the City, Bethany might well be three miles off. Howsoever we are to hold, that a Sabbaoth dayes journey is about the businesse of the Sabbaoth,

*Ioseph. de bel:
Iud. lib. 7. cap.
24.*

Numb. 2. 2.

This river runs
betwixt Ar-
chias, and Ra-
phaneas, two
cities of the
kingdome of
Agrippa.

This was
shewed vnto
Tim in his re-
turne from Je-
rusalem, and if
it were true, it
is worthy to be
shewed al men,
as being a mi-
raculous teach-
ing, of an abso-
lute rest vpon
that day, from
travaille, seeing
a river did rest
from running
according to
the ordinary
course.

*Luc. 24. 50.
Ioh. 11. 18.*

baoth, about which, wee are not alwaystyed to the same distillance of places, but may trauaile, as occasion serueth for our greater comfort, or the good of the Church, so that lawfull order bee not broken, as the Shunamites husband answered her when she would haue her Alsle sadled to go to the man of God; wherefore wilt thou goe to day, seeing it is *neither new moone, nor Sabbaoth*? By which is intimated, that vpon Sabbaoth dayes shee was wont, if the case did so require, to ride vnto him. For conclusion then of this point, let these rules be obserued.

1. 1. To trauell about worldly businesses vpon the Sabbaoth day is altogether vnlawfull, vnlesse necessity doth so require, be the journey leiser, or greater.
2. 2. To make vnecessary iournies about spirituall exercises vpon the Sabbaoth is vnlawfull, viz. either by riding, or walking to preach, to the wearying of man, or beast, when the journey might well haue bene taken the day before: or by traauiling in like manner to heare, when as no famine of the word constraineth hereunto.
3. 3. To trauaile to our ordinary, and appointed place of Gods worship is not only lawfull, but necessary, so often as the publike seruice of God is there vpon the Sabbaoth performed, how farre soeuer our dwellings bee from thence, if sicknesse, or weakenesse, or some other necessity hinder not, and in case of the want of a sufficient ministry there to trauaile to some other place, I meane, if the word bee not there duely preached, or the grounds of religion explained, for in this case to depart, vpon pretence of insufficiency in the minister, is to breake good order, and to runne to a confusion: if this case be not to punish the people of God, for traauiling for their soules greater comfort is persecution, and tyranny: for when the minister doth his indeauour, if by the diligence of his flocke, in resorting vnto him, he be encouraged, he shall increase in his gifts, care and study, but contrariwise decrease to their greater hinderance; now what comfort is to be had in the one, what discomfort in the other, let him, that is wise iudge, and doe accordingly. And when the people of God doeth wisely heerein, let authority countenance, and encourage

courage them, least they be found vnworthy vicegerents of him, who is highly pleased with this zeale, and spirituall discretion.

How shall the poore doe, which want food, and raiment, *Quest. 4.* and cannot provide sufficiently vpon the six dayes for their sustenance then, and for the seventh also, may not they in this case worke some part of the day?

Answ. No verily, whether thou be rich, or poore, the same law of God bindeth all alike: for let the poore now worke, and he can haue no hope of benefit hereby, as those of the people of Israel, that went forth to gather Manna vpon the Sabbath, found none, and they that neglected the building of the Lords Temple earned wages, but put it in a broken bagge: so they, which neglecting Gods ordinance, shall follow their worldly workes, shall get nothing by so doing, it is not mans labour, but Gods blessing, that maketh our inducements effectually, of this blessing there can bee no hope, when his law is broken. *Exod. 16. Hag. 1. 6. Psal. 127.*

If it be said, the Lord will haue mercy, and not sacrifice.

*Obiect.
Sol.*

I answer, this is in case of necessity not to be auoyded, hee meaneth not, that if thou bee poore, hee had rather thou shouldst worke vpon his Sabbaths, but abstaine, serue him faithfully, and hee will stirre thee vp mercy for thy releife.

Quest. 71. When doth the Lords day begin, and when doth it end?

Answ. It beginneth in the morning about the dawning of the day, and endeth the next morning.

Quest. 72. Are we bound to doe the holy duties of Gods seruice, all this time without ceasing?

Answ. No, for wee may refresh our selues with eating, and drinking, singing, and musike, and other honest and decent delights, whereby the minde is cheered up, and ioy and gladness befitting the Lords holy day expressed.

T

Quest. 73.

Quest. 73. What auaieth it then, whether the Sabbaoth begin in the morning or evening?

Answ, *Yes, it auaieth much to know the beginning of the Sabbaoth, that wee be not intangled, with any worldly busines vpon the same.*

Explan. Although we teach a strict keeping of the Sabbaoth vnder the new Testament, yet it is not so to bee vnderstood, as though wee were bound vpon this day, to doe nothing but spirituall duties all the day long; for in respect that wee haue flesh, as well as Spirit, that would bee wearisome to vs, and would turne the Lords day, which is for a delight into a heauy burthen vnto vs. I say therefore, that we haue liberty to refresh our selues with such things, as cheare the outward man, and expresse ioy befitting the Lords holyday. For euery holy day of the Lord is a festiuall, and ioyfull day for outward ioy, and delight. which is expressed by the Prophet Hosea saying; *I will cause all her mirth to cease, her feast dayes, her new Moones, and her Sabbaoths.* When he threateneth iudgements against the land. And Nehemiah inuiterh the people to *eat of the fat, and to drinke the sweet,* reprouing them, when they began to weepe, because it was an holy day of the Lord. Whence it appeareth plainely, that mirth, and ioy euen externall doe well become the holy day of the Lord, neither were the people of Israel euer reproued for this, but that through their couetous mindes, they accompt the Sabbaoth a burthen, and thought long to haue it gone, that their seruants might goe to their labour, and they themselues to their markets: for in this respect they are threatened by the Prophet Amos, *Heare yee this, that swallow vp the poore, and say, when will the new moone bee gone, that wee may sell corne, and the Sabbaoth, that wee may sell wheate, &c.* And some of them, not staying the ending of the Sabbaoths, trod wine presses, and laded, and carried our burthens, against which Nehemiah prouideth, being griened hereat, as at a great abomination; Yet let no man vnderstand this so, as though it were heereby tolle-

Hos. 2. 11.

Nehc. 8. 9. 10.

Amos. 8. 5.

Nehc. 13. 15.

tolle-

tollered to ſpend this day in outward, and vaine bodily paſtimes, for then how ſhall we improve it to the beſt advantage of our ſoules, as hath beene already ſhewed, we had need and ought to doe, but ſo farre forth, we may uſe bodily delight, as it doth not hinder, but further the hallowing of this day, as it doth not expreſſe an heatheniſh feaſt, ſuch as were the old Bacchanalia, but ſerret forth a diuine feaſt, kept in the honour of the Lord Ieſus.

1. Let no man therefore be eating, and drinking, and making merry, when the publike ſeruice of God calleth for him, for that were truly to make a mans belly his God, as the Apoſtle ſpeaketh, ſeeing he attendeth vpon that, when he ſhould attend vpon God in his ſeruice. Phil. 3. 17.

2. Let no man ſo affect outward pleaſure, as that he ſhould forget the chiefe pleaſure, and comfort of the ſoule, by neglecting to prepare to Gods worſhip before, or to meditate, that it may ſinke, and take rooting in his minde after.

3. Let euery man, as hee is able, exerciſe himſelfe in priuate in reading, and ſtudyng the holy Scriptures, and prayers with other helpeſ to ſtrengthen the inner man in grace, and knowledge.

4. Shunne, and ſuoyd all obſcene, and filthy pleaſures, which are rather corrupting, then hallowing. and all vnlawfull gaming, or ouer laborious exerciſes, which in the end doe rather trouble, and dull the Spirits, then quicken, and cheare them vp.

Let there be no frequenting of Alehouſes, or Tauerns vn-to ryot, no chambering and wantonnes, or in a word, let there be no mirth, but what becommeth ſober, temperate, and chaſt mindes fearing God, and reuerencing his ordinances. And that licentious perſons may bee the rather reſtrained from their vaine pleaſures vpon this day the Lord hath apparently executed iudgement vpon diuers for contempt of this day.

Queſt. 74. Is this all, that we are bound vn-to, to keepe the Sabaoth our ſelues, in ceaſing from labour, and doing the duties thereof?

T 2

Anſw.

Answ. No, but whosoever hath sonne, or daughter, manservant, or maide, cattell or stranger within his gates, is alike bound to provide, that all as much as in him lyeth, observe this day in their kinde, both man and beast.

Explan. The Lord, the author of this commandement, as in giving other lawes he speaketh not vnto inferiours, and the governed, but vnto the gouernours, as in the law of circumcision he commandeth all vnto Abraham, both for the act to be done, the time, and manner; in the law of the passouer he commandeth all vnto masters of families, and Moses openeth the matter vnto the elders only: so in commanding the obseruation of the Sabaoth, he layeth all vpon the gouernours, saying; Thou, thy sonne, thy daughter, thy manservant, thy maide, thy cattell, and stranger, that is within thy gates.

Gen. 17.

Exod. 12. 21.

1.
Gouernours
charged with
children and
seruants.

And not without iust cause, because that, 1. Parents and masters of families are in Gods stead to their children and seruants, and haue his titles vpon them, which, for what else is it, but only to remember them so to bring vp those, that are vnder them in all godlines, and holines, as if God himselfe did more particularly take vpon him the training vp, and nurturing of them?

2.

2. Because of the neere relation betwixt gouernours, and their people, he is the head oiconomicall, they the members, of all which we all know, what care the head hath, seeking still to put more comelines vpon them, and in these kinde of members, the greatest grace is holines, and greatest meanes of of breeding this, the due obseruation of the Sabaoth.

3.

3. Because of the corrupt nature, wherein parents beget, and bring forth their children into the world, so that without grace, they are fountaines of infinite misery vnto them, they being by nature the children of wrath, and vassals of the deuill, now what a corasieue must it needs be to the heart of any kinde-hearted father, or mother, to consider that they haue bred children to be firebrands of hell? and what a care then must this needes worke in them, to help them to be deliuered herefrom? and the only ordinary way vnto this, is to bring them to the sanctuary vpon the Sabaoth, to vrge them, and help them by prayer, examinations, and instructions to the fruitfull obseruation hereof.

Eph. 2. 2.

4. Be-

4. Because they cannot looke for a blessing vpon those things about which they imploy their seruants, and children, vnlesse they be *Iacobs*, or *Iosephs*, godly, and righteous, which none are without the conscionable obseruation of the Sabaoth. Therefore the example of *Iosua* is to be followed by *Ios 24. 15.* all masters of families, doe not only say, I, but I and my household will serue the Lord, and keepe his holy Sabaoths: seeke that praise before God, which was giuen vnto *Abraham*. *I know Abraham*, saith the Lord, *that hee will command his to* *Gen. 18. 19.* *walk in my wayes.* With *Elcanah*, and *Hannah* bring *Samuel* to *1 Sam. 1.* the Temple, whilst hee is young, that he may bee a seruant vnto the Lord all the dayes of his life. With *Timothies* grand- *1 Tim. 3. 15.* mother, breed in him thus knowledge of the Scriptures from a childe.

Now howsoeuer the charge of inferiours lyeth vpon the superiours, yet this will not excuse the inferiours, if they shall neglect this holy day: but as the Lord telleth *Ezechiel*, when he had made him a watchman ouer Israel, if thou admonish *Ezech. 3. 17.* them not, and the enemy commeth, they shall die in their sinnes, but their blood will I require at thine hands: so they shall die in their sinnes, and feele the smart of Gods eternall wrath in the world to come. Euen as it is said of all persons vncircumcised, or that keepe not the Pascheouer, they shall be cut off from amongst the people, be they masters, or seruants, children growne vp, or parents, howsoeuer the Lord *Exod. 4. 25.* would haue slaine *Moses*, because his sonne *Gershom* was not circumcised. Wherefore let children, and seruants, as they loue their owne welfare, bee as forward to obserue the Lords holy dayes, as their gouernours to command them, as diligent about their private Christian exercises, as they to performethem, and as studious to satisfie them in holy inducours, as they to helpe them heerein.

Quest. 75. Doth the Lord only take care for our right spending of this day, and leaue vs to our selues vpon the six dayes?

Ans. No doubtlesse, but it is his will, and command also,

ibat wee should vpon the six dayes abstaine from idlenes, and diligently labour in the workes of our callings.

The charge
concerning
the six dayes.

Expla. Before wee come to the explanation of this, that I had almost let slip, in the branch going before. By cattell, whose rest is also commanded are meant their Camells, their Oxen, their Asses, &c. whose strength, and labour they vsed about their carryages, treading out their corne, and workes of husbandry. Now the Lord out of his mercy, as he would not haue the poore seruant, and bondslaue to be torne, and worne out with sore labour vnder the hands of vmerciful masters: so would he not haue the poore dumbe creatures, and therefore elsewhere explaining further this commandement, he saith, that thy seruants and cattell may rest, as well as thou. Moreouer, the cattell could not labour, but men must be in some sort assistant vnto them, and so neglect the Sabbaoth. The stranger was a people not comming of the stocke of Israel, but of some other, either following them out of Egypt, or taken, and bought out of other countreyes, whom they had for slaues perpetually, as the Gibeonites. Now the Lord would not haue these to do any work vpon the Sabbaoth day, though borne without the covenant, and living without circumcision, without passeouer, without sacrifice, without God in the world: partly, that through being fauoured, they might come to affect the true religion, the fountaine of this their sweet rest, and partly, that being in the bosome of the Church, there might be an outward vniformity of all in the reuerencing of this holy day, which sheweth, that they which liue in the same nation, and vnder the same government are to be compelled to an outward conformity of religion, though the heart can only be turned by the Lord; and whatsoeuer thy seruant bee inwardly, thou must cause him to be conformable to all good orders outwardly, but this extendeth not to such, as come strangerwise vnto thee, ouer whom thou hast none authority. To returne now to the proper question. Some hold, that the Lord doth only remit his owne right, in saying: six dayes shalt thou labour, &c. because all the dayes of the weeke are his, otherwise the people of God had not done well, in setting apart some of the six dayes vn-

Ios. 9. 23.

to holy exercises, vpon any occasion whatsoever. But they are, as I take it, deceiued, and their ground is too weake. For in euery commandement we are not only iniointed the duty, but the helpes, and furtherances heereunto: now vnto the right, and free keeping of the Sabaoth, it helpeth not a little to spend the sixe dayes well about the workes of our callings: partly, for that our worldly businesse being done, we are the freer from any intanglement hereby, therefore he saith, *Thou shalt labour and do all that thou hast to doe.* Partly for that being weary of labouring, the rest of the Sabaoth will be the more sweet and pleasant vnto vs, according to that of the Prophet, *If thou call the Sabaoth a delight:* and partly for that the Lord

Working vp 6
six dayes com-
manded heere.

Reason 1.

of his goodnes, will the rather sanctifie vs, and make vs fit to sanctifie a Sabaoth, when as wee diligently doe the workes of our callings vpon the six dayes, according to that comfortable saying of *Iohn*, *Of his fulnes wee haue all receiued, and grace,* *Ioh. 1. 16.* for grace: hauing the grace of faithfulness, and diligence in the duties of our callings, wee receiue further grace of diligence about Sabaoth day exercises, which is peculiarly vered in this very thing, in that the most idle, which spend their time of the six dayes in gaming, sporting, and least doing, are least holy, and most prophane vpon the Sabaoth: but contrariwise the honestly diligent, and intrenue to their callings,

2. The iniunction of working vpon six dayes, is given in the same commanding termes, in the originall, that the iniunction of not working the seuenth is given in: in the first is *זכר* thou shalt doe worke, in the second is *לא תעשה* thou shalt not doe worke.

Reason 2.

3. As there be reasons alledged of ceasing from worke vpon the seuenth day, so there is reason layd downe also of working the six dayes: as the maine reason of the first is, *God rested the seuenth*, so the reason of the second is, *In six dayes the Lord made heauen and earth, hee wrought.* If it be said, this needeth not to be heere commanded, it rather belongeth to the second table. I answer, that one and the same duty may belong to diuers commandements in diuers respects, & in what respect this of labouring belongeth vnto this, hath been already shewed, neither is mine intent otherwise to bring it in heere, and for

Reas. 3.

some questions, which are fitly heere further to be discussed.

Again I say, that the ground of the former assertion is too weak, for not men, but God himselfe hath againe set apart, since the giving of this law, some of these dayes for holy duties. And a good construction may be made heereof, and yet this stand for an vnder-commandment; *Six dayes shalt thou labour*, vnlesse the worship of God shall hinder, and call thee from thy labour: for we must in reason yeeld as much to the businesse of Gods service vpon the six dayes, notwithstanding the command of working, as to bodily labours vpon the seuenth, notwithstanding the command of resting: therefore as, when we are bidden to rest all the day, we are not yet denyed workes, whereunto necessity or charity call vs: so when wee are bidden to worke the six dayes, wee are not yet denyed ceasing, when religion, and Gods worship call vs heereunto. But for the further cleering of these things, heere arise certaine weighty, and needfull questions.

Quest. 76. Is it not lawfull then to forbear working to attend vpon God in his service in the six dayes?

Ans. Yes, it is not only lawfull, but necessary to doe the duties of Gods service every day of the weeke in private, and in publike, when iust occasion is offered.

Explan. It is the corrupt manner of most men, when the Sabaoth is ended, yea, when publike service is done, neuer more to call the Lord to minde all the weeke after, or if they doe, to performe their deuotion very slenderly, and weakely, as though they were sufficiently sanctified in two, or three houres vpon the Sabaoth for all the weeke after, or as though they were Gods people only vpon that day, and their owne only all the weeke after. But this is great forgetfulness, and by all meanes to be rooted out from amongst Christians, for the Lord is to bee served every day of the weeke, with the best heart, & care, that we can. First we haue for this his comānd: *Pray continually, and in all things giue thanks: and preach the word of God, be instant in season, and out of season: and Thou shalt* *saake*

1 Thes. 5. 17.

2 Tim. 4. 1.

Deut. 6. 7.

talke of the Lawes of God continually, when thou tarrist in thy house, and when thou walkest in the way, as thou lyest downe, and as thou risest up: So that duties of religion, doe not onely tye vs *semper*, all the dayes of our liues, but *ad semper* also, to euery day and time, wee must not onely expresse our deuotion, by praying, reading, meditation, hearing, and conferring at certaine times, but euery day continually, wee bee must in some sort exercised herein.

2. Wee haue for this the example of holy men: *Daniel* 2
 prayed daily thrice a day, and praised his God; and the Text Dan. 6. 10.
 sheweth, that it was his manner thus to doe. *Dauid* prayed
 earely in the morning: he wept in prayer, euen in his bed, so Psal. 5. 2.
 as that hee made it to swim with teares, *I call by day, and by* Psal. 6. 6.
night (saith he) *I will alway giue thanks vnto the Lord, and his* Psal. 22. 3.
praise shall be in my mouth continually: Morning, and euening,
 and at noone-tide, he called vpon the Lord. *Anna*, a good
 widdow, is sayd, to haue serued the Lord in the Temple, with fa- Luc. 2. 37.
 sing and prayer, night and day. They were daily together in Acts 2. 46.
 the Primitiue Church, with one accord in the Temple. And
Sozomen reporteth out of *Philo Iudaeus*, that the Christians in Sozom. lib. 6.
Aegypt continued all the six dayes in deuotion so earnestly, as cap. 18.
 that they forgot to take their food from morning till night:
 and the people of *Edeffa* would not bee terrified from their
 often meetings, through the feare of death threatned vnto
 them. Which I doe not rehearse, as fauouring the mona-
 sticall life, which is wholly spent in blinde deuotion: (for
 euery man must liue in a calling, not onely generall, as hee
 is a Christian, but speciall, as hee is a member of a Common-
 wealth: and if *Anna* did liue in the Temple, she had doubt-
 lesse some other imployment, besides prayer and fasting;
 and for those of the Primitiue Church, their time was extra-
 ordinary, and most dangerous) but I rehearse these examples,
 to commend the generall, of omitting no day, without giuing
 the Lord his due.

3. We haue for this great encouragement giuen. Hee is 3.
 pronounced a blessed man, that doth exercise himselfe in Gods Psal. 1. 1.
 Word, and meditate therein day and night. *Dauid* saith, that be- Psal. 119. 98.
 cause Gods Commandements were euer with him, hee was
 made

Verſe 99.

made wiſer than his enemies, *Yea* (ſaith he) *I haue had more vnderſtanding than all my teachers, I vnderſtood more than the ancient.* So that he which will be wiſe indeed, muſt doe as *Dauid* did, haue euer Gods Commandements with him, and make Gods teſtimonies his daily meditation.

4.

4. We haue to vrge vs to holy duties, our owne great neceſſity every day. Wee are daily ſubiect to ſin, and therefore muſt daily ſeek the remiſſion of our ſins by prayer, according to the direction, *Giue vs this day our daily bread:* Wee haue daily buſineſſes, vpon which we neede, but cannot looke for a bleſſing, without daily earneſt prayer, otherwiſe wee may build, watch, and worke, but in vaine: we are ſubiect to daily dangers, either by reaſon of the Devils rage, the cry of our ſins, or our weake conſtitutions, which we cannot looke ſhould be prevented, without diligent prayer euery day, prayer being our laſt and greateſt refuge, according to the Apoſtle: and we daily receiue at Gods hands, great bleſſings, the courſe of which we ſhall cauſe him to breake off, vnleſſe we be daily in rendring praifes to his holy name.

Pſal: 117.

Ephes: 6: 18.

Againe, for the exerciſes of Gods Word, our neceſſities doe all ſo require, that we ſhould bee herein every day. The Word is the ſword of the Spirit, without which, how can we combate with our ſpirituall enemies, that will not leaue vs vn-
 assaulted any day? The Word is the milke, whereby we muſt be nourished, and grow vp, in regard of which, we are as new borne babes, how then can we any day liue without it, but bee very Vnthrifts and Dwarfes in grace? The Word is the ſeed of God, by which we are kept from ſinning, and brought to be his beloued, and holy children: If this ſeed then bee not daily in vs, how ſhall we be kept from being ouergrowne with weedes and briars, and ſo from being reprobate and accuſed ground? The word is a light vnto our feet, and a lanthorne vnto our paths, how then can we walke on, and bee kept vp-right without dangerous ſtumbling and falling, vnleſſe wee haue every day this light ſet vp in our mindes? To ſay nothing of the readineſſe and dexterity in the Word of God, which we ſhall grow vnto by daily exerciſing our ſelues therein, according to the prouerbe, *Vſe maketh perfectneſſe, and how*

Ephes: 6: 17.

1 Pet: 2: 2.

1 Ioh: 3: 9.

Pſal: 119: 105.

how much: he more apt wee shall thus become for publike instructions, to receiue them for our greater comfort.

Quest. 77. It seemeth then, that euery day ought to be made a kinde of Sabaoth, how can this stand with the command, of working vpon the six dayes?

Ans. Yes very well, because that, howsoeuer God is to bee serued vpon the six dayes, yet they are for the most part to bee spent in the workes of our callings.

Quest. 78. All this being but generall, what more speciall rules are wee to follow in our weekly deuotion?

Ans. 1. We must pray euery day, morning and euening. 2. Before and after the vse of Gods good creatures. 3. The more our necessities vrgē vs, to pray the oftner, and the more instantly. 4. Let no day passe without some reading and diuine meditations. 5. Neglect not the weeke day Sermons, when opportunity is offered to come vnto them.

Explan. After the necessity of performing Gods worship euery day declared, I haue thought it not amisse, to set downe speciall rules for the direction of all men: for, though wee are to make euery day a kinde of Sabaoth, yet wee are not to follow the practice of Monkes and Fryers, framing our life to idleness, in regard of worldly affaires: nor yet of some ouer-zealous persons, travelling from place to place, to heare the Word of God, spending many whole dayes in this manner, the busineses of our calling being left at six and seuen, they can haue little comfort herein, when God shall aske, who required these things at your hands? But hee that is desirous to performe his weeke dayes seruice acceptably vnto the Lord, must,

1. Reuerently commend his supplications, and giuing of thanks, euery day, morning and euening, vnto the Lord: as *Daniel* kneeled downe, and prayed three times a day: for a figure of which, it was commanded vnder the old Testament,

Rule 1.

Dan. 6. 10.

that

- Exod. 29. 39. that they should sacrifice a Lambe morning and evening, every day continually, which Lambe did represent Christ, and this sacrificing was a comming to God, by prayer in his name, and in the merits of his blood shed. Now this was done publicly, at the doore of the Tabernacle, shewing, that in every little Tabernacle, or Church, such as is every Christian mans family, the like should bee performed in the company of the members thereof, children and seruants. Wherefore heathen families, wanting the true knowledge, and feare of God, are branded thus, that they call not vpon his name: as in that imprecation of the Prophet, *Power out thy wrath (O Lord) vpon the heathen, and vpon the families that call not vpon thy name.* It is not enough to say the Lords prayer, or some other drowsily, being halfe asleepe, or without minding it, as is the manner of most men, for this is the sacrifice of fooles, *who knew not that they doe euill*, neither is it enough for Gouer-
 nours, to pray by themselves alone, but the right worshipper of God prayeth heartily, if he be the master of a little Tabernacle, he sacrificeth in the doore thereof.
- Verf. 41.
- Ier. 10. 25.
- Ecclef. 4. 17.

Rule 2.

1 Tim. 4. 5.

Secondly, thou must pray before, and after the vse of Gods good creatures: for every creature of God is sanctified by the word & praier, when *Adam* had sinned, all things seruing for mans vse, were accursed; now by Iesus Christ alone, this curse is remoued, but not without presenting him in prayer before the Father: So, that come to partake of these benefits without prayer, and thou feedest thy selfe with curses, which thou mayest looke should be the ouerthrow, and not the vpholding of thy body. Hence it cometh to bee rightly sayd in a rustickerime.

*He that going to his meat, letteth grace overpasse,
 Siteth downe like an horse, riseth vp like an asse.*

Rule 3.

Psal. 50. 15.

Iam. 5. 13.

Thirdly, the more our necessities vrg vs, we must pray the oftner, and the more instantly. *David*, in this case, prayeth day and night, and without ceasing, there is in this case a continuall praying, and giuing of thanks, *Call vpon me (saith the Lord) in the time of trouble.* What must wee call vpon him then onely: no but oftner, and more instantly, then about all other times. To this purpose, saith *S. Iames*, *Is any amongst*

amongst you afflicted, let him pray, that is, let him make this a time of continuall prayer, and so in the like cases.

4. We must let no day passe without reading and diuine meditations: for hereby we doe encrease our heavenly substance, according to that; prayer, reading, meditation, and tentation make a perfect diuine, *Exhort one another daily, saith Heb. 3. 13. S. Paul: and to Timothy, Give attendance to reading, to exhortation, to doctrine. 1 Tim. 4. 13.* If any shall say, This is needfull indeede for a Diuine, but bindeth not the people. I answer: that it doth not bind them indeed, vnlesse they esteeme of Gods blessing, and desire to be saued, but if they doe, they are bound, as well as the Diuine. He onely is blessed, that meditaterh thus in the Law of God, and thus doing, saith *Paul to Timothy, Thou shalt saue thy selfe.*

Rule 4.

Fifthly; thou must attend vpon Sermons, when opportunity is offered, that is, ordinarily, whilst the Word is plentifully preached vpon the Sabaorths; otherwise, thou must euen vse importunity: and the reason is good, the Preacher must preach, opportune and importune, therefore thou must bee ready to heare, if neede doth so require, not onely vpon opportunity, but vpon importunity, when it will not so well stand with the season, or thy worldly affaires. When the famine of hearing the Word of the Lord should come, the Prophet saith, that they should wander, *From the north to the east, they Amos 8. 12. should run to and fro, to heare the Word of the Lord.*

Rule 5.

Quest. 79. What is to be thought of whole dayes in the weeke, set apart to holy duties, as Saints dayes, and dayes of thankesgiuing in publike?

Answ. All this may lawfully bee done, and is commendable by Gods Word, and therefore we are rauerently to conforme our selues, to the ordinance of authority herein.

Explan. Howsoeuer all good Christians doe yeeld to that, Holy dayes to which hath bene already sayd, about our weekly deuotion, be kept. yet there is great difference about making whole weekedayes, holy daies, and specially the daies of Saints, the fountaine whereof

whereof is said to haue bene popery. To handle this point therefore somewhat more largely. I say first, that it is lawfull for the Christian Magistrate, to command some of the week daies, to be obserued as holy, by abstaining from publique ordinary workes of our callings, and frequenting Gods publique Seruice.

Reason 1.
Rom. 13. 3.

1. Because the Magistrate is ordained for our good, but a greater good can hee not doe vnto the Church, then next vnto the sanctifying of the Sabaoth, to provide for the solemnity of some other daies, of which iust occasion is giuen, that thus Gods Seruice may be vpheld, euen vpon the weeke day.

Reason 2.
Est. 9. 21.

2. Because godly Magistrate haue vsed thus to doe, and bene commended therefore. As *Hester* and *Mordecai*, vpon the wonderfull deliuerance of the Iewes, and the sword put into their hands, to be reuenged vpon their enemies, set apart the foureteenth and fifteenth day of the moneth *Adar*, to be kept holy from yeere to yeere continually: And *Indus Machabreus*, after that he had purged the Sanctuarie, and set vp a new Altar, ordained that the remembrance hereof should be continued with ioy, by keeping a feast of dedication eight daies together, from yeere to yeere: which feast, Christ himselte graced with his presence, preaching in the Temple, that he was the true Shepheard, and that he did giue vnto his sheepe, that heard his voice, and followed him, eternall life.

1 Mac. 4. 59.

Ioh. 10. 12, 23.

3. Thirdly, because the Lord himselte, howsoeuer hee hath sayd, *Six dayes shalt thou labour*, yet vpon iust occasion, hath set apart some of these, at certaine times of the yeere, to be kept holy, as for the feast of the Passouer of Tabernacles, and of first fruits, that there might bee then a more speciall remembrance of the great benefits bestowed at those speciall times: which the Magistrates, his Vicegerents, following to their great commendation, as further occasion was offered, doe plainly shew, that it is not onely lawfull, but requisite, that it should be thus in all ages, amongst the Lords people. And thus much for the confirmation of the first.

Leuit. 3.

2. Secondly, I say, that as the setting apart of some of the weeke

wecke dayes, is lawfull and commendable, by examples vnder the old Testament, so it is much commended by the practice of the pure and vncorrupted times of the new Testament. It is well knowne to such, as are but meanelly read, that the feast of Easter and Whitsontide, when Christ arose againe, and when the Holy Ghost descended, and the feast of the Ascension, Natiuity, and Circumcision of Christ, were obserued in the Primitiue Church, soone after the Apostles time, and not long after, there were added vnto these, the Apostles dayes, and then of some singular Martyrs, betwixt whose daies there was yet this difference, the Apostles were kept in all Churches, these onely, where they suffered, all which *Ieron* testifieth in his Commentary vpon the Epistle to the Galatians, chap. 4. Adding there further, that then the histories of their liues and deaths were read, and their godly examples commended vnto others, after all which this prayer was added; *Concede, O Deus, ut quorum natales celebramus, eorum virtutes imitemur: Grant, O God, that we may imitate their virtues, whose birth daies we celebrate.* Now, although antiquity is not sufficient of it selfe, to iustifie this or that obseruation, yet next vnto the Holy Scriptures, it is to bee reuerenced, according to that of *Augustine: Post sacras Scripturas, ea nobis sunt obseruanda, quae vel ab Apostolis profecta esse per traditionem, vel à vniuersalibus consilijs definita esse indicantur: Those things are of vs to be obserued next vnto the holy Scriptures, which are iudged to come from the Apostles by tradition, or to haue bene defined by generall Counsells.* *August: Tom: 2. Epist: 118.*

Thirdly, I say, that to set apart any day to prayer, thanksgiving, &c. without iust cause is superstitious, and if for the honouring, and praying vnto any Saint, it is idolatrous: for, neither God, nor good men haue thus made any holy daies. A iust cause is therefore, 1. When any great benefit, and extraordinary, hath bene bestowed, for which it were grosse ingratitude, not to haue a solemn time of praising God. Such was the bringing of Israel into the land of Canaan, which they were euer thankfully to remember, at the feast of first fruits, and such is the Natiuity, Resurrection, and Ascension of Christ, the comming downe of the Holy Ghost, the stirring
vp,

3.
New holy
dayes rightly
made:

vp, and sending of the Apostles, to plant the Churches of the Gentiles, which is a bringing of them into spirituall Canaan, to partake of the hony and milke flowing there.

2. When any great and wonderfull deliuerance hath been wrought, such was the bringing of Israel out of Ægypt, their deliuerance from *Hamans* bloody plot; and from *Gorgias*, vnder *Iudas Macchabeus*, so that the Temple was cleansed, and the Altar repaired, for which they kept the Paskeouer, the feast of Purim, and the Dedication: and such haue been our deliuerances from the Spanish Nauy, from the Gun-powder Treason, and *Gomries* Conspiracy, for which we are to continue solemne times of praising the Lord:

3. When some great danger is vrgent vpon a people, or imminent, and hanging ouer their heads: thus *Isa* hauing foretold of a famine to come, calleth for a fast, and a solemne assembly: and the Nineuites, when *Jonah* threatned their destruction, hauing onely the light of nature to guide them, kept solemnelly three daies together, fasting, and crying vnto the Lord for mercy: And thus haue our Magistrates godly provided, that there should be solemne publique meetings for humiliation, in our great danger, Anno 1588. And in the time of famine and pestilence, and it were to bee wished, that (before we bee againe pressed with the like, or greater iudgements, which our sins cry for) some times were solemnelly appointed, for the pacifying of Gods wrath towards vs.

4. When any other speciall occasion is offered, for the glory of God, and the edification of the Church, such as be the daies of the most worthy Saints and Apostles of Christ, the memory of whose holinesse, miracles, and excellencie, reuiueth the right-affected Christian, to the glorifying of God, who hath so wonderfully endued men with his grace, and to a zealous imitation of them in their holinesse and integritie. Out of these causes to appoint holy daies, is altogether without warrant from the Word of God, & the practice of purer times, and if they bee multiplied to the hinderance of the poore Labourer ouermuch from his labour, they are a bondage, against which the Apostle incigueth, saying, *How turne ye againe to beggary and impotent rudiments, wherunto, as*
from

Gal. 4. 9, 10.

from the beginning, yet will bee in bondage againe? Yee obserue dayes, &c. if they be viced, as the Lords dayes, to the insinuating of the conscience, so that they shall be thought prophane and vnholie, that shall at any time neglect any of these ordinary holy dayes, they are returned to mens ruling ouer others at their pleasure, contrary to that of the Apostle; *Let no man condemne you in meat and drinke, or in respect of an holy day, &c.* Colos. 2.16. *Let no man at his pleasure beare rule ouer you.* Vers 18.

If it bee heere objected, that this cannot stand with the Lords precept; *Six dayes thou shalt labour.* Obiect. 1.

I answer, that this precept must not, nor can be simply vnderstood, but conditionally, vnlesse the Lord shall call vs to publike duties of holinesse vpon any of these dayes: otherwise the Lord himselfe had amisse appointed some of these dayes yearly afterwards for holines, and godly magistrates of old had beene much to blame.

Sol.

If it be further objected, that thus dayes appointed by men shall also become Sabaoths, and of as great account, as the Lords day: I answer, God forbid, for yet there is great difference betwixt the Lords day, and dayes appointed by men. Obiect. 2.

Difference betwixt holy-dayes and Sundayes.

First, in regard of the strict rest required vpon the Lords day, for which there is more liberty vpon other holy dayes, insomuch, as now we may lawfully goe or ride iourneyes, keepe markets or faires, and also doe the more private workes of our callings, so that wee obserue the times of publike meetings.

Secondly, in regard of honest, and lawfull recreation, in which we may now exercise our selues, all wayes excepting the times of publike prayer.

Thirdly, in regard of speeches, and thoughts, out of the publike times, we may now talke of our worldly affaires, and deuise in our thoughts for the best for them. If any doe otherwise esteeme of ordinary holy dayes appointed by men, he doth derogate from the dignity of the Lords day, as they of the Church of Rome, which make more account of some Saints dayes, then of the Lords day it selfe, and are more carefull then to exercise their deuotion, more remisse, and licentious vpon this most holy day.

Quest. 80. What is the sinne by this commandement forbidden?

Ans. *All prophaning of the Sabaoth day. Which is, first by doing workes that are not of present necessity, by iourning, by idle resting, or absenting our selves about worldly busineses from the publike duties of Gods seruice. Secondly, by forgetfulness of the Sabaoth vpon the six dayes, by which wee often bring vpon our selves a necessity of prophaning the same. Thirdly, when being parents or gouernours, we leaue our children, pupils, and seruants to their own liberty vpon this day.*

Explan. The sinnes against this Commandement, I referre to three heads, the first whereof is a direct, and the greatest prophaning of the Lords day. 1. For labour (vntlesse we bee necessarily called heereunto, such as it is only then, when it is a necessary worke of mercy, as hath bene already shewed) it is the most direct breaking of the Sabaoth, and taketh away the very nature of it, because the Sabaoth, is the rest. And how great a sinne this is, the Lord hath sundry wayes made knowne vnto vs.

1.
Labour on the
Sabaoth.

Reas. 1.
Exod. 31. 15.

1. By his seuerer penall lawes against all labour, though neuer so honest, and lawfull in it selfe; *Who soeuer doth any worke vpon the Sabaoth, shall die the death.*

Reas. 2.
Numb. 15. 32.
Ier. 17.

2. How much the Lord is displeased with working vpon this day, is made knowne by his iudgements executed, vpon some in their prophane working. He that gathered sticks, was stoned to death: the Israelites were held captiue in Babylon seuentie years: for their working vpon the Sabaoths, that the land might enioy her Sabaoths, and sundry examples tending to the same purpose, haue bene already brought amongst the arguments for our Sabaoth, which I spare to repeat, referring the reader thither.

Reas. 3.
Exod. 16.

3. How displeasing to the Lord it is to worke vpon this day, appeareth by his prouidence for the rest heereof: rather then any worke should be done euen about their daily food, he sendeth the Israelites Manna enough for two dayes, the day before the Sabaoth, and whereas, at other times the Manna would putrifie, and be full of wormes, if they kept any of it

it, vntill the morrow, after they had gathered it, now they did keepe it sweet, and good all the next day.

4. The working vpon the Sabaoth, hath beene at all times condemned by all good men, endued with Gods Spirit. *Reason 4.* *Moses* is most earnest in many places against it, *Nehemiah* threatened to punish the Merchants, that came to Ierusalem to sell their wares vpon the Sabaoth dayes, and *Esay*, *Jeremy*, and the rest of the Prophets, doe all of them put to their helping hands, to root out this sinne of working vpon the Sabaoth day. Wherefore, if thou makest conscience of stealing, because the Lord hath forbidden it, make conscience also of doing the workes of thy calling vpon the Sabaoth, because God hath so strictly forbidden it, so seuerely iudged it, so carefully provided against it, and stirred vp so many holy men to beate downe this grosse abuse.

2. For iourning, I shall not need to adde any thing, because it hath beene specially intrated of already, what iourney is allowed, and what a breach of the Sabaoth. Only wee may take with vs this one memorandum, that the Lord hath so precisely forbidden trauaile, as that he hath charged; *Tarry* *Exod. 16. 29.* *every man in his place, and let no man goe out of his place vpon the seventh day, viz.* about his worldly vnecessarie busines, though it may seeme vnto thee to be time gained, so that thou shalt not be hindred now from thy worke vpon the week day, or though it may seeme otherwise to redound to thy benefit. Let them consider this, that forecast to make their iourneyes specially vpon the Lords day, surely this wisdome commeth not from above, but from the deuill, whose thou art, whilst *Ioh. 8. 44.* thou doest his will.

3. For idle resting, and sitting at home all day, or most part of the day, when others assemble themselves to the worship of God, or sleeping, and lying longer in bed in the morning, so that a man cannot prepare himselfe fitly, and come in due time to the place of Gods publike worship, this is also a most vnworthy vsage of a mans selfe vpon the Lords day. He that doth thus, like the vaine eccho, resoundeth the last word of the Lords precept, *Thou shalt Sanctifie the Sabaoth,* taking only Sabaoth, an idle resting vnto himselfe, and therefore

fore as idle watchmen appointed ouer Gods people, that see the enemy comming, and danger at hand, yet doe only sit still, and behold it, but sound no trumpet to giue them warning, shall be so farre from any reward of their office, that the peoples blood shall be required at their hands: so these idle Sabaoth-keepers shall be so farre from the blessing attending vpon such, as sanctifie a Sabaoth, as that they shall be called to account for this pretious time lost through their idleness, and the vsurpation of that to their owne ease, which they were bound to spend to Gods glory.

Let all therefore, that would consecrate this day, as glorious to the Lord, flie this idleness, and learne of *Nehemiah* to rise early in the morning, at the least in their hearts to sanctifie the Lords day, and duly repaire, whilst God inableth to the place of publike meetings, otherwise to keepe holyday at home, as his infirmities permit.

4.
Absence from
Church.

4. For absence from the publike duties, there bee many that content themselves to sit at home, and read some good prayers, and other good bookes, especially, if the weather be but a little tedious, and thinke that they keepe the Sabaoth, as well, as any other, or as they need to doe, and more especially, if there be nothing, but diuine seruice at the Church. But let all such know their error, and repent of it, they doe indeed sanctifie the Lords day, but it is not after the Lords, but their owne manner, and therefore cannot be accepted of, no more then a master can accept of the best imdeauours of his seruant at home at that time, when he appointeth him to trauell about his busines abroad. For the Lord doth now appoint thee to attend him in the publike place, he hath now imployment for thee there, Christ himsele, the holy prophets, and Apostles lurked not at such times in corners, or in priuate houses, but went vp to the Temple to pray, to preach, to conuerse with Gods people in publike duties. Heere is the place, where Gods ordinance is chiefly vsed, and only at the times appointed, heere the Lords presence is promised, heere hath his glory euer shined by the conuersion of soules, and sometime of thousands at once. Let the proud seperatist therefore goe by himsele now into corners, as oueriusl in his owne esteeme,

Act. 34

Act. 2. 41.

steeme, to come with others to Gods ordinance in publike, let the idle, or dainty Sabaoth-keeper stay at home in his blinde priuate deuotion, and the ouer scrupulous absent themselves from Church in the case of no preaching at that time: but let all that feare the Lord feare thus to peruert the Lords day, least in so doing sinne lye at their doores.

The second head, vnto which I referre the prophaning of the Sabaoth, is all forgetfulnesse of this day vpon the six, ² ci- Forgetfulness of
ther in generall in any of them; or in particular, the day be- the Sabaoth.
fore, according to our distinction, when I spake of the duty in the word *Remember*; and it may haue reference also to the Sabaoth past, Remember how holy thou wert then, what rules of holines, thou wert then taught, how thou didst then make shew of a good discipule of Christ, when thou sattest to learne thy lesson of him: as *Saul*, who fell downe before the Lord, and said; *Lord, what wouldst thou haue mee to doe?* and as *Sam. 9.*
mucl; Speake Lord, for thy seruant heareth, Least doing contra- 1 Sam. 2.
riwise in the weeke-dayes after, and as one, that rather listeneth to Satan, and to thine owne corrupt heart, thou be condemned out of thine owne mouth; for drawing neere vnto God with thy lips, but hauing thine heart farre estranged from him.

The third head, vnto which I referre the prophaning of the Sabaoth, is by leauing such, as are vnder our government, to their owne liberty vpon the Sabaoth day, which is no ³ Neglect of
small fault in parents, masters, and gouernours. For whilst inferiora.
every priuate man doth thus neglect his particular charge, the minister may preach, reprove, admonish, and teach, but little will it profit, to bring them to the right obseruation of this holy day, and if by their default, any prophane disorder bee committed, it will be an heauy charge vpon them at the last day. Besides, doth it not grieue any good parents, or masters to see their children, or seruants miscarry, and come to misery? but to be negligent of them, at these times, is the right way to bring them to all lewdnes, and consequently to smart, and misery, for which they may also then with heauy hearts thanke their gouernours, that were too gentle, and remisse towards them, as *Ely* was vnto his children, whose lamentable 1 Sam. 3.
estate

estate in his children and posterity, what hard heart can read of, without relenting.

Quest. 81. What bee the reasons of this Commandement?

Ans. They are partly infolded in the commandement, and partly expressed in these words; For in six daies the Lord made heauen and earth, the sea, &c.

Quest. 82. What are the reasons infolded in the commandement?

Ans. Three. 1. Because the law of the Sabbath is ancient, and was of force in Paradise before mans fall. 2. Because it is most equall, the Lord allowing vs six daies for our worldly affaires, and requiring but one of seven for the workes of his worship. 3. Because the seventh is the Lords peculiar day, so that without sacrifice, we cannot any way prophane it.

Expla. This commandement being of maine, and speciall vse for the furthering of true godlines, and such, as vpon which the rest of the law hangeth, is therefore both placed in the middelt, and because man naturally is most vnapt to be moued with the reuerence heereof, fortified with many reasons beyond the rest. Which reasons are euery one of great force, partly infolded, and not distinctly placed out of the words of the commandement, and partly expressed, and set downe at large by themselves.

Reas. 1.

The first reason infolded, is taken from the word; *Remember*, as if the Lord should haue said. Howloeuver all the rest of the lawes haue hitherto passed without such expresse mention, especially, when mans nature was vncorrupt in Paradise, yet this law of the Sabbath, was exprecely giuen at that time, and now I giue you warning only, to remember it, as most ancient, and euer vsed amongst all my deuout people: so that if old customes will beare any sway with you, the very remembrance of this must needs be of force to moue you to keepe holy my Sabbath. Or else remember is a reason of force, because it is a note of speciall charge for the duty, vnto which it is prefixed. For when a master commandeth his seruants diuers

diuers things, and would chiefly haue some one thing done, hee impresse it with this word remember, as if hee should say, I would not haue that neglected, or forgotten by any meane. If therefore any earnest speciall charge giuen by the Lord be of any force with thee, if the old custome of Gods Church euen since the creation be of any force, doe not prophane, but keepe holy the Sabaoth day.

The second reason infolded, is taken from these words, *Six dayes shalt thou labour, &c.* as if the Lord should haue said, it is no vnreasonable matter, or hard vnto thee, that I require in bidding thee keepe holy the Sabaoth day, it is but one day of seuen, I allow thee six for the workes of thy calling, I will be content only with the seuenth, though I haue made all the dayes, and could require fixe, and leaue thee but one, therefore doe thou willingly keepe this day. Reas. 2.

This is a reason of great moment, and often times only vfed, as being alone sufficient to moue any honest heart to obedience. In Paradise it was the maine reason to *Adam* and *Eua*. Yee shall eate of all the trees in the garden, but of the tree in the midst yee shall not eate: it was the reason vsed to moue the Israelites to let their land rest the seuenth year, that the poore might haue some comfort of that which grew then of it owne accord, because they were in times past seruants, and poore, and had the liberty of tilling, and sowing, and reaping six yeares for themselues. And he must needes be iudged an vnreasonable seruant, who, (if hee serueth so kinde a master, as that will allow him two, or three dayes in a weeke for his owne busines) doth not willingly goe about his masters worke the other dayes. Gen: 2.
Deut. 10. 12.

The third reason infolded, is taken from these words; *The seuenth is the Sabaoth of the Lord thy God*; As if the Lord should haue said, I haue specially marked the seuenth day for mine owne holy, and peculiar: so that he which shall presume to take that, or any part of it, and make it common by doing worldly workes, or following vanity, is at heefe, and a robber vnto me, euen as he, which being an hired seruant, taketh the time to follow his owne busines, wherein his master appointeth him to doe his worke. Therefore as no honest Reas. 3.

1 Sam. 2.

seruant will thus vse his master, for in so doing he should pick his purse, and be a very theefe vnto him: so no bonest seruant of God will thus abuse the Lord, for if a lewd seruant thus abusing his master, cannot indure his presence, though he be but a man, how shall he, that *presumeth thus to abuse the Lord, indure*, when he commeth: seeing that if *one man sinneth against another, the iudge shall iudge it, but if a man sinne against the LORD*, there is none, that dares plead for him.

Quest. 83. What are the reasons expressed?

Ans. Two, first from the Lords example, who rested vpon the seauenth, from all his workes of creation: Secondly, from his blessing inseparably linked vnto the hallowing of this day, so that *he that keepeth it holy, shall find it vnto his comfort a blessed day also.*

Explan. The Lord not content to haue interlaced the reasons, of which it hath beene already spoken, addeth further weight of reason, *For in six dayes the Lord made heauen and earth, and rested the seuenth, &c.*

Reason 1.

First, from his owne example, who hauing finished the great worke of the creation vpon the six dayes, rested the seuenth, and for a memoriall hereof hath commended the care of this rest to all his louing subiects, euery seuenth day throughout all generations. As if hee should haue sayd, I command you (ô people) nothing, but what I your Sonaigine Lord haue done before you, who when I had made the Heauens, the earth, the seas, and all creatures, rested from this my labour, and recreated my selfe, in the beholding of that I had done: follow me therefore, and doe likewise, after the labour of six daies, rest and refresh your selues, by sweet and heauenly contemplations and exercises, that so in all ages, to come ye may be knowne by your holy rests, as by my cognizance, to bee my people, and true subiects. This reason Christ vseth to his Disciples, to perswade humility, saying, *If I your Lord and Master haue washed your feet, shew ought ye also to wash one anothers feet.* And very apt are all men to be led by examples, especially of great ones, according to that,

Regis ad exemplar totius componitur orbis.

After

ment
Law

After the Kings example, the whole world is framed.

If the King were maimed in any member, or had but one eye amongst the Æthiopians, they would all willingly make themselves, herein like vnto him, though to their great paine: how much more should all the people of the Lord be led by his example, and be like vnto him, in keeping holy rests, whether in he rested?

*Fal: Solim:
Pompon: Mela.*

Reason 2.

Secondly, from the blessing annexed vnto this day, being hallowed, and kept holy, *The Lord blessed the seventh day, and hallowed it.* So that if thou be strict in the obseruation of this day, though the world shall thinke thee too precise, yet thou shalt not lose thy labour, for hallowing this time, hath alwaies Gods blessing accompanying it: according as more fully it is promised by the Prophet *Esa. If thou turne away thy foot from the Sabbath, &c. Then shalt thou delight in the Lord, and I will cause thee to mount up upon the high places.* And againe, *Blessed is the man that doth this, and the son of man that layeth hold on it: that keepeth the Sabbath, and polluteth it not.* And it is commonly seene, that such are blessed men, blessed with diuine knowledge, and blessed with all the fruits of saving faith, lustice, innocencie, and true mercy, and blessed with a diligent endeavour about all holy exercizes: and this is to those, that see it; the greatest blessing: for blessed is that man, that *exerciseth himselfe in the Law of God, and meditateth therein day and night.* If then this Law be so ancient, and such as hath beene obserued from the first beginning: if it be most equall and indifferent; if it be an entering vpon Gods peculiar right to breake it: if the Lord hath gone before vs in the rest of this day, in his owne example: and if it be a blessed day also to such as keepe it aright, and redounding to their exceeding great good and comfort: then rouse vp your dull hearts, yee idle dreamers, cast off the clog of worldly thoughts and busineses, and lift vp your spirits, to the seruing of the highest Spirit, in the due keeping of this holy day.

Esa. 58. 13, 14.

Chap. 56. 2.

Psal. 1. 1.

Quest. 84. Which is the first Commandement of the second table, or the fift of the Law?

Answe.

Ans. Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.

Quest. 85. In which Commandements do you learne your duty towards your neighbor?

Ans. In the six latter Commandements, which be of the second table.

Quest. 10. What is your duty towards your neighbour?

Ans. My duty towards my neighbour, is to love him as my selfe, to doe to all men, as I would they should doe to me, to love, honour, and succour, my father and my mother, to honour and obey the King and his Ministers: to submit my selfe to all my governours, teachers, spirituall pastors and masters, to order my selfe lowly and reverently to all my betters. To hurt no body by word nor deed. To be true and iust in all my dealing. To beare no malice, nor hatred in my heart. To keepe my hands from picking & stealing, my tongue from evil speaking, lying and slandering. To keepe my body in temperance, chastity, and sobernesse. Not to covet, nor desire other mens goods, but to learne and labour truly to get mine owne living, and to doe my duty in that estate of life, unto which it hath pleased God to call mee.

Explan. Read these three questions thus, the last first, then the second, and the first last.

Quest. 1.

First, what is your duty towards your neighbour? For having finished the duty towards God, in the next place cometh to be considered, our duty towards our neighbor, which is onely generally, and at large here layd downe in the Catechisme, in imitation of our Sauour Christ, who being asked, which were the Commandements, answered.

Matth. 19. 19.

The first is, *Thou shalt love the Lord*, &c. and the second is like vnto it: *Thou shalt love thy neighbour as thy selfe*; and to the young man which asked which they were, *Thou shalt not kill, thou shalt not commit adultery, thou shalt not beare false witness, honour thy father and mother, and thou shalt love thy neighbour as thy selfe*. And the Apostle in the same brieve manner giueth the summe of these Commandements: not that good Christians

Rom. 13. 9.

Itians should not pry any further into the depth of them, but content themselves with this short epitome, for they do more largely in other places expresse every branch of every of these Lawes, and Christ doth in precise words taxe the blinde Lewes Math. 5. for thus slighing ouer Gods Lawes, teaching onely thus: *Thou shalt not kill, thou shalt not commit adultery, &c.* and not teaching further the sinnes heere forbidden. These briefes therefore serue for remembrances for the weakest memories, which when they are held, and rightly vnderstood, doe acquaint vs more fully with Gods will in every thing.

Secondly, *In which Commandement is your duty towards your neighbour?* Good reason is it, that our duty towards our neighbour should be placed in a second table, after that containing our duty towards God; both because God is the most high, and farre aboue men and Angells: and also because this must be the first wheele, as it were, that must set vs a worke to loue our neighbour, euen for our duties sake toward God, who requireth it at our hands. Now our neighbour is every man without exception, vnlesse God hath noted him for his enemy, though he dwellerh among the furthest Indies, and wee neuer see him, though he be our enemy, yet we are bound to loue him; and if by Gods providence wee be brought to behold his necessity at any time, we are bound to shew our loue by putting to our helping hand. This is made plaine by the parable of the Samaritan, who in his trauell saw a man wounded by theues, and helpelesse, vnto whom, though hee were a stranger, he shewed mercy, pouring oyle into his wounds, & setting him vpon his owne beast; and by the Lord commending to vs our duty towards our poore neighbour, saith, *It is not to deale thy bread to the hungry, and to bring the poore wandering into thy house, when thou seest the naked, that thou cover him, and hide not thy selfe from thy owne flesh?* so that whosoever is flesh as thou art, is thy neighbour.

Quest. 2.

Luc. 10. 30.

Esa. 58. 7.

Thirdly, let this question follow; *Which is the first of these Commandements?* Honour thy father and thy mother, &c. This Commandement hath in it something singular, and wherein it exceedeth the rest of this table, viz; a promise, according as the Apostle hath noted. *It is the first Commandement with promise.*

Quest. 3.

This Commandement exceedeth the rest.

Ephes. 6. 1.

wise. Namely, the first of the second table, or the first, and onely Commandment, with a speciall promise expressly annexed, so as is not the promise of the second Commandment, which is generall, and belonging to all. But I speake this onely, according to the reason of others; for, without doubt, the Apostle calleth it in the same sense, the first Commandment, and the Commandment with promise, so vsuall is it with him, speaking of the Commandments, to re-straine them to this second table onely. And, as the first of the first table is the ground of all the rest; so is this first of the second table, the ground of the five Commandments following. In that first is commended vnto vs, a right esteeme of God, in this, of man made after Gods Image, and specially bearing Gods Image in him: of the Magistrate, bearing the image of his authority and power, whence hee is sayd to be a God: of the ancient bearing the image of his eternitie, whence it is, that he is sayd to haue appeared, as one ancient of dayes: of parents, bearing the image of the Creatour of things, which before were not: of Tutors, Ministers, and Teachers, bearing the image of his wisdom and diuine knowledge.

Psal. 82.1.
Dan. 9.37.

And where this due esteeme of men according to their places is setled: and againe, in superiours towards their inferiours, the duties of the other commandments will easily follow, euen as when God is rightly set vp in the heart, hee is not disgraced by base Images, by blasphemies, and prophaning of his Sabaoths: so giue the honour due to the parents, and murdering, adultery, theft, false witnesses, and coueting will easily be put away. Murthering of a superiour, is a debasing of him, as of an Oxe or sheepe, when he beareth the Image of God in him: of an inferiour, it is an extinguishing of that reciprocall affection, by which thou shouldst be provident for his safety, because hee giueth honour vnto thee. Adultery in a superiour, is a vilefying of his body, making it the member of a foule strumpet, when God hath graced him with a resemblance of himselfe: in an inferiour, it is a grosse neglect of the counsell of good parents, and of wise tutors, and of the magistrates authority. Theft is a trumpet to sound forth

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forth our discontent with our present estates, and our enuying in stead of honouring others. False witnesse-bearing is, a plaine shaking off, and rooting out of our hearts, and the hearts of others, this esteeme of our superiours, and branding them so, as that they may be had in base account. And for couctousnes, there will be no roome left for these desires, if there be a settled esteeme of every man in his place, with his house, his wife, his oxe, and other things about him.

Quest. 86. What is here commanded?

Ans. To honour. That is, to love, reverence, cherish, and obey our naturall parents, the parents of our Country, and our fathers in Christ. 2. To carry our selves lowly and reverently towards our masters, being ruled by them, and towards the ancient, and all our betters. 3. If we be superiours, so walke worthy the honour due unto us from our inferiours, and use all gentlenesse towards them.

Explan. That wee may the better know the dutie of this Commandement, it is to be vnderstood, that the word Father is diuersely taken in the Scriptures, euen for every superiour in any thing. 1. For our superiour in government, thus euery Father, how King is called a Father, because he is *Patris Patria*, the Father taken of the Country, it was a common name of the Kings of the Philistines, who were called *Abimelech*, which is, the King my father: 2. For a Superiour in knowledge, and in wise counsell, thus the Counsellours of State, are Fathers of the State, as *Ioseph*, *Pharaohs* cheefe Counsellour speaketh of himselfe, *God hath made me a father vnto Pharaoh*, and *Pharaoh* caused the name *Abrech*, that is, Father, to bee proclaimed before him; and the Senatours of Rome were commonly called, *Patres conscripti*, reuerend Fathers. 3. For a Superiour in private, and household government, thus masters of families are called, *Patres Familias*, Fathers of the Family, as *Naaman* the Syrian is called Father, by his seruants. 4. For a Superiour, in the inuention of any Art, or Science; thus *Inbal* is said to be the father of all that play on the organs and harpe; and *Iabal*, the father of all that make tents. 5. For a Superiour, in things spirituall towards God: thus the Ministers of the Gospell

1 Cor. 4. 15.

2 King. 6. 21.

2 King. 2. 12.

Job 31. 18.

1 Tim. 5. 1.

Superiors di-
uers ways.

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Ephes. 6. 1.
Col. 3. 10.

Gospel are called Fathers in Christ; becaule that through that spirituall knowledge and grace exceeding others, they beger men vnto God, as *Paul*, who therefore calls the *Galatians* his little children, and professeth to the *Corinthians*, that he onely was their father, for, *I begat you*, saith he, *vnto Christ*. 6. For a Superiour in holinell and power with God: thus the King of Israel calleth *Elisba* Father, saying of the Hoast of the *Syrians*, *Shall I smite them, my Father?* 7. For a Superior in ouersight, and instruction: thus *Elisba* called *Elyah*, who brought him vp in the knowledge of prophesying, *My father, my father, the chariots of Israel, and the horse-men thereof*. 8. For a Superiour in estate and condition; thus rich men vsing their riches aright, are fathers of the poore, *From my youth bee hath growne vp with me, as with a father*, saith *Iob*. 9. For a Superior in age and yeeres, thus the gray-headed is called a father, and the ancient are as fathers to be exhorted, and not to bee rebuked. 10. According to the common acception amongst children, there is a naturall father and mother, which beger, beare, and bring vs forth, and vp in the world, and if one of them dyeth, or he, or she, that suruiueth, be married againe, and be or she vnto whom, is now made also thy father, or mother, though not by nature, yet by law, and there is an honor due vnto them.

To honour, is to giue that reuerend respect, which is due to every superiour, whether in authority, and power, in place, and calling, or in worth and dignity.

1. In authority and power, some are superiors by the law of nature, some by the law of nations, and some by the law of contract. By the law of nature, our naturall father, and mother, who are instruments of our very being, by whose tender care, we are preserved in our infancy, when wee cannot helpe our selves, they are therefore to be recompenced by our giuing of due honour vnto them.

And this is first obedience in all things in the Lord; *Children obey your parents in the Lord: Children, obey your parents in all things, for that is well pleasing vnto the Lord*: and hee is an vnaturall beast, and no childe, that giueth not this obedience vnto both father and mother.

2, To

2. To beare their corrections with submission : of this the Apostle speaketh, as of a most common thing even in children, that haue nothing but nature to guide them ; *Wee haue bad the fathers of our bodies correcting vs, and wee gaue them reuerence.* Heb. 12. 9.

3. To reuerence them, in giuing them all outward respect, which is due to chiefe superiors, and fearing to offend them : for, from hence the Lord taketh his comparison ; *A sonne honoureth his father, and a seruant his master ; if I then be a Father, where is mine honour ; if I be a master, where is my feare ?* Mal. 1. 6.

4. To cherish them, and to giue them maintenance in time of need. When the Pharisees did, by their traditions, vnder a pretence of holines, dispence with this duty, they were reproued by our Sauour Christ for hypocrisie, saying, *Why doe ye transgresse the commandement of God by your tradition ? for God hath commanded. Honour thy father, and thy mother. But ye say, whosoever shall say to father, and mother, by the gift that is offered by me, thou mayest haue profit, though he honour not his father, and mother, shall be free.* Matth. 15. 3, 4, 5, 6.

That is, if hee dedicate his goods, and suffer them to want whereas he might therewith haue releued them ; *If a widow hath children, or nephewes, saith St. Paul, let them learne first to shew godlines towards their owne house, and to recompence their kindred ; for that is an honest thing, and acceptable before God.* 1 Tim. 5. 4. Which he further expoundeth afterwards, saying, *If any faithfull man, or woman, haue widowes, that is, to their mothers or aunts, let them minister vnto them, and let not the Church, that is, other Christians, bee charged.* Ver. 16. And God hath made the Storke a wonderfull example to condemne children, that are this way vnaturall to their parents in their age : for she nourisheth, and bringeth food to her parents in their old age, where fore shee hath the name, *Chesidah*, Pious, or Mercifull, in Hebrew.

In these things consisteth the honor due to father and mother, and for examples we may take *Iacob*, who obeyed his father and mother in the choyce of his wife : and *Shem* and *Japhet*, who reuerenced their father *Noah*, and went backward and couered his nakednesse : and *Ioseph*, who recompenced his

Deut. 21. 18.

his father *Iacobs* care, with providing for him in his old age, & al holy men, who have readily performed these duties. They are wicked children therefore and accursed, as breaking this Commandment in the head, that doe continually greue their godly parents by their disobedience, and light esteeme of them, liuing out of all good order, being Drunkards and Swaggerers, and plunging into the estate of marriage without, yea contrary to their liking. The Lord provided of old, that such should be put to death: *If any man hath a disobedient son, which will not hearken to the voice of his father, nor the voice of his mother, and they have chastened him, and he will not obey them, Then shall they take him, and bring him out. And all the men of the City shall stone him with stones vnto death.*

19.

20.

2.
Honour due to
Magistrates.

Rom. 13. 1.

1 Pet. 2. 13, 14.

2
Rom. 13. 7.
Ver. 6.

3.

A&C. 23. 5.

9

1.
The honour
due to Step-
fathers and
Step-mothers.

The Superiours in authority, by the Law of Nations, are Magistrates and Gouverneurs of the Common-wealth. The honour due to him is, 1. To be subiect vnto them, according to that precept; *Let every soule be subiect to the higher powers: And againe, Submit your selves to all manner ordinance of men, for the Lords sake, whether it be vnto the King, or vnto Governours that are sent of him.* 2. To pay tribute vnto them: *Giue to all men their duty, tribute to whom you owe tribute, and custome to whom custome: and in the verse before it is sayd, For this cause you pay tribute vnto them.* They are, as it were, the belly, vpon which all the members depend, and for which, they therefore labour. 3. To giue all outward reuerence vnto them, not onely when they are courteous and kinde vnto vs, but even, when vniustly they are harsh towards vs. This *Paul* acknowledged; and excused his ill language towards the high Priest, when he had commanded him to be smitten, saying; *I knew not (brethren) that he was the high Priest.*

Superiours in authority by the Law of contract, are step-fathers, and masters, and husbands. 1. Step-fathers and step-mothers are to bee honoured, as the naturall parents, if they be as naturall parents, nourishing and bringing their step-children vp, and providing for their good, and the reason hereof is good; for a step-father is now one flesh with thine owne mother, and he is thy father, if thou liuest in his family. In this case wee see what honour *Jesus* giueth to his father in law

law

law *Ischro* comming to see him, and giuing him good counsell. He obeyed him. Thus *Ruth* obeyed *Naomi* in all things, and *Christ* himselfe was obedient to the husband of his Mother, *Ioseph*, as he was vnto her: for it is said, *that he was subiect vnto them*. But if stepfathers, and stepmothers, seeke to make a prey of their stepchildren, as it is often seene, when they are left rich, endeavouring to match them for their owne aduantage, in this case, and the like. they are not bound to obey, because the bond is now broken, by which they were first tyed, viz. naturall affection, which is turned into strange, and vnnaturall.

Masters of families are to be obeyed, as the Lord *Christ*. Thus the Apostle commandeth, *Servants, be obedient to them, that are your masters in the flesh in all things, and whatsoever ye doe, doe it as vnto the Lord Christ, of whom ye shall receiue the recompence of reward*. They are therefore to be serued. 1. Diligently at all times, not only in their presence, as is the manner of eye-pleasers. 2. Faithfully being true vnto them, and with the best endeavour, seeking to bring to passe what they command, and to prevent euill, and losses from them, and to procure their good. Such a servant had *Abraham*, that was the steward of his house, whom he sent to fetch a wife for his sonne *Isaack*, from amongst his kinred. Hee did not only endeavour to bring to passe, what he had in charge by going to the place, and obseruing his opportunity to make this motion: but also he prayed vnto the Lord for good successe, and hastened his returne home with all speed, when hee had obtained. Not as many loytering, and carelesse servants now a dayes, who, howsoeuer they goe, when their master biddeth them, yet they are without all care, and study about the dispatch of their busines, and delay their returne to the vttermost.

This stranger servant, shall rise vp in iudgement against them, and condemne them. 3. With feare, and reuerence, not daring to displease them, euen as young schollers, vnder most seuerer masters. Thus the Apostle *Peter* commandeth, *Servants, be subiect to your masters with all feare*. And the Apostle *Paul*; *Let servants count their masters worthy of all honor*.

Exod. 18. 17.
Ruth. 3.

Math. 2. 1.

2.
Honour due
to masters.
Collof. 3. 22.
Verf. 23.
Verf. 22.

Gen. 24.

1 Pet. 2. 18.
1 Tim. 6. 1.

Gen. 31. 39.

4.

1 Tim. 6. 1. 2.

1 Pet. 3. 19.

Gen. 16. 6.

1 Sam. 25.

3.

Honour due
to husbands.

1 Pet. 3. 6.

1 Cor. 11. 3.

Eph. 5. 34.

1 Cor. 14. 34.

Eph. 5. 33.

Thus *Isaac* served his vncle *Laban* in keeping his sheepe. If any were torne with beasts, hee brought it not to shew his master, but made it good; and likewise, if any were stolne by day or by night. So should seruants feare their masters, as to auoyd all occasions of offending them, though against themselves. 4. Without all exception, whether they bee wicked, or godly, if thou be vnder the yoke, but if thy master be a beleeuer, then serue him thus much rather. Whether they bee vreasonable in their correction, chastising thee wrongfully, or reasonably, correcting for iust cause: as *Hagar* was bidden to returne, and humble her selfe to her mistress, euen when shee was most seuer towards her. Whether they be wise, or foolish, as *Nabal*, whose seruants foreseeing the danger towards him, did the parts of faithfull seruants, in telling their mistress, how vnworthily he delt with *Daniels* men, when they had well deserved at his hands. Which will condemne many seruants at the last day, who contrariwise conceiue malice against their masters, and are glad of reuenge, if they be anything harsh, and seuer vnto them: and much more will it condemne such as hauing godly, and kinde masters, do hate them euen for their goodnes towards them, and refuse to be learned by their good instructions, and to be ordered as it becommeth Christians, in matters concerning the religion, and the feare of God. Which, though it bee most strange, yet dayly experience teacheth to be most true, but woe will be vnto them more than vnto other seruants, at the last, for that their meanes haue beene double to the meanes of others, but they haue hated to be reformed.

Husbands are to be obeyed by their wiues, according as it is written of *Sarah*, that shee obeyed *Abraham*, and called him *Lord*, and good reason, for by the contract of mariage, the husband is made the head of the wife, euen as *Christ* is the head of the Church. Therefore the wife must be gouerned by her husband in every thing, as the Church is by *Christ*: she must submit her selfe to be taught of her husband; if she will know anything, shee must aske her husband at home: and lastly, shee must reuerence her husband in her speeches, not brawling, or scolding with him, and in his behaviour, shewing

shewing all due obseruance towards him.

What if the husband be a *Nabal*, is the wife notwithstanding *Quest.*
ing to reuerence, and obey him?

He is yet the head, and though the head be idle, and foolish, it keepeth the place over the members of the body: so the husband must be acknowledged by the wife, and by her discreet, and loving carriage towards him, shee may provide for her owne, and the best of her family. *Ans.*

Having spoken of the superiours in authority, it followeth now, of superiours in place and calling: and these are, first, ministers of Gods word, which are ouer seuerall congregations in the Lord, as *Paul* describeth them, which labour amongst you, and are ouer you in the Lord, and admonish you. The honour due to them in briebe, is set downe to be double honour, *2. Honour due to ministers.*
The Elders, that rule well, let them be had in double honour, specially such as labour in the word, and doctrine: Contrary to the manner of the world, that giueth them none honour at all, and esteerneth of them, as most vnworthy persons, especially such, as thinke themselves better, in regard of their pelfe of the world. But to meete with such base, and degenerate persons, the holy Ghost giueth a greater charge for the honouring of faithfull, and painefull ministers, then of any other. And this double honour is first loue, which is further expressed. *1 Thel. 5. 12.*
Have them in singular loue for their workes sake. And the Prophet *Esay*, in admiration of this excellent office, cryeth out; *How beautifull are the feet of those, that bring glad tidings of peace, and glad tidings of good things:* and accordingly the *Galatians* are commended, for receiuing the Apostle of Christ, as if an Angell from heaven had come vnto them, and for such earnest loue vnto him, as that if it had bene possible, they would haue pulled out their eyes, and giuen them vnto him. *1 Tim. 5. 17.*
And from this loue ariseth obedience, and submission according to that precept; *Obeie those, vnto whom is ouersight of you, and submit your selves vnto them.* *Gal. 4. 14. 15.*
Hcb. 13. 17.

For, where singular loue is, there is weight in the doctrine, to sway him that is taught, and estimation of the person, to moue to all due reuerence, and submission, seeing this is a proper effect of speciall loue towards those that be in any place aboue vs.

1 Cor. 9. 14.

Gal. 6. 6.

Secondly, they are to bee honoured with the paiment of tithes, and duties, which by Gods ordinance belong vnto them for their maintenance: for God hath ordained, *that they which preach the gospell should liue of the gospell. But none other way then we read of;* whereby God hath ordained, that they should liue. And vnto this agreeth that precept; *Let him that is instructed, make him, that haib instructed him, partaker of all his goods;* that is, as I take it, pay him the tyth of all his goods growing, and increasing; otherwise, he must make his estate common vnto him, which is an baptistlicall and absurd. If it be heere demanded.

Quest.

What is to bee done, if the minister bee vnfaithfull, and negligent? is this double honour due vnto him?

Answ.

He must notwithstanding haue his duries, and if authority see not to his reformation, God that threatneth idle shepheards will call him to account for his infidelity. If any man for this shall neglect to pay tithes, or doe it deceirfully, God will call him to account, seeing that the minister is his Steward, and though he be bad, it will not excuse this robbing of his master.

Quest.

If it be further demanded, whether all ministers be meant in generall, and are equally to bee honoured by particular peoples?

Answ.

I answer, no doubtlesse, but that faithfull minister, which is placed ouer that particular flocke, is most worthy of this honour: for so it is written; *Obserue those that labour amongst you, and haue them in singular loue:* and good reason, seeing that, although there be other laborers also, yet hee labourereth to feed this flocke, to watch for these soules, and doth it continually and none other: if there be two in one congregation, then the honour doth equally belong vnto them.

1 Theſ. 5. 12.

Whence it appeareth, how farre they erre, that extoll strangers, and often times mote vnworthy ones, God knoweth, than their owne minister, by many degrees; that preferre readers of Lectures in their owne townes, or elsewhere, before their owne proper painefull Pastor, and euen young new vpstart Curats before the graue and learned rectours of the Church.

Superiours

Superiours in place are elders, and ancient persons, the duty towards whom, is for younger persons to rise vp vnto them, and giue them reuerence, according to that; *Thou shalt rise vp before the hoare-headed, and honour the person of the old man,* and euen of the best, and greatest, they are to be vsed with respect for their gray haire.

2.
Honour due to
ancients.
Leuit. 19. 32.

Superiours in place are married persons, whose estate is honourable, according to that saying of the Apostle. *Marriage is honourable amongst all men, and the bed undefiled.* The honour due to them, is for single persons of like quality, to giue place vnto them, as it is euery where vsuall amongst vs.

3.
Heb. 13. 4.

Superiours in place are rich and wealthy persons, which distribute, and giue of their goods vnto the poore, as hath beene already said of *Iob*: they are to bee reuerenced of the poore, towards whom they are Gods stewards, and of all inferiour vnto them in some sort, as seruants of more chiefe, and high place in the Lords household. For God, that hath not made a parity amongst men, will not haue men make it amongst themselves, but will haue euery sort distinguished one from another, as hee hath distinguished them in place, and dignity.

4.
Honour due to
the rich.

So that it is a fault, and to bee reformed in men, that are able to liue of themselves, not to giue respect to such, as are more worthy, and whom God hath made greater, but specially in the poore, that neede the helpe of almes, if they bee irreuerent towards them.

Now because much hath beene spoken of reuerence towards superiours, I haue thought it not amisse to set downe more particularly the parts of this reuerence. The first is, to rise vp vnto them, according as hath beene already said. *Thou shalt rise vp before the hoare-headed.*

parts of reue-
rence.
1:
Leuit. 19. 32.

So children are to rise vp before their parents, schollers before their masters, common people before magistrates, the poore before the rich, seruants before their masters, the common people before their ministers, and all inferiours before their superiours.

The second is to go to meet them, when they are comming towards

2.

- Gen. 18. 2. towards vs, as *Abraham* is said to haue gone to meet the men
 1 King: 3. 19. that came towards him, and *Salomon* to meete his mother
Bathsheba, when shee came vnto him, as a sutor.
3. The third is to bow the knee vnto them, as *Abraham* is also
 noted to haue done towards the same men.
4. The fourth is to stand by them, whilst they sit, as *Abraham*
 Exod. 18. also did, and all the people stood about *Moses*, whilst hee sat
 to iudge them.
5. The fifth is, to giue them the chiefe seate, and our selues to
 take the lowest, as the bretheren of *Ioseph* did sit euery one
 Gen. 43. according to his seniority, and as the Lord commandeth,
 Luc. 14. 10. when thou art bidden to a feast to take the lowest place.
6. The sixth is, to be silent before them, whilst they haue spo-
 Iob 32. 6. 7. ken: thus *Elisha* one of *Iobs* friends held his peace, because he
 was young, whilst the ancient of daies spake.
7. The seventh is, to be silent in courts, and places of iudge-
 Aa. 24. 10. ment, vntill wee be bidden to speake: thus *Paul* being before
Felix accused of the Iewes, was silent, till the gouernour bad
 him answer for himselfe, and it is want of good manners in
 those, that take more liberty before iudges and iustices, vnlesse
 apparant wrong be offered vnto them.
8. The eighth is, to giue euery one his iust title: as *Hannah*,
 1 Sam. 1. 14. when she was blamed by *Ely*, as a drunkard, *I am not drunken*
 1 Pet. 3. 7. (*my Lord*) saith she, and as *Saras* reuerenced her husband,
 and called him Lord, or by a title of reuerence:
9. The ninth is, to order all our speeches so, as that we passe
 not the bounds of reuerence, nor yet in our very thoughts:
 for what auaileth it, though thou bow the knee, and giue ti-
 tles, if thou scorne, or deride him in thy heart, or breakest out
 Gen. 9. into saucy, and vnseemely speeches, as *Ham* that cursed sonne
 against his father *Noah*.
10. The tenth is, to vncouer the head before superiours, and to
 stand vncouered, if the quality of the person doth so require,
 and to be vncouered in the congregation in praying, or pro-
 phesying, according as the Apostle teacheth; *A man praying,*
 1 Cor. 11. 4. *or prophesying, hauing any thing on his head, dishonoureth his head.*
 So that this also is a part of reuerence, and therefore hee is to
 be censured, as irreuerent, that commeth into, or goeth out
 of

of Gods house with his head couered, especially in the face of the congregation. For where doth it become vs to shew more reuerence, then in the chamber of presence, such as is the Church? and how else doe wee honour this great king before the people?

Now, as these be the parts of reuerence due to superiours, and they that wilfully offend heerein, doe not only passe good manners, but sinne against Gods law: so there be errors on the other side in reuerence giuing, which are as carefully to be auoided, as these are to be duly followed.

1. To rise vp to parents, masters, or great persons, when wee are in the act of Gods worship, this is absurd, and as much, as if wee should say, by thy leaue, Lord, a little, heere cometh a greater, than thou, for why else dost thou rise, if he be greatest, and most worthy, whom thou dost now worship? Wherefore looke not for, nay, suffer not this absurd honour to be done vnto you, yee great persons, parents, and masters, vntill ye would part stakes with God, nay, be better accounted of, whilst men rise off their knees to God, to bow vnto you.

1.

2. To strue to preferre one another comming into the Church after you; for though it be humility, and good manners at other times, now it is a distraction and disorder, seeing the kingly Prophet esteemeth so of the lowest roome in Gods house, euen to sit with the dore-keeper there.

2.

3. To come, and kneele downe to masters, and parents in the Church, when the Communion is to bee receiued, it is to make idolls of them: if they be offended, let them aske forgiveness before, if not, it is a superstitious ceremony.

Psal. 84.

3.

4. To bow to the crosse, and to giue it the right hand, which is idolatrous.

4.

5. To exceed in honour giuing, in some by respect, to such, as vnto whom it is no way fitting.

5.

What is to be thought of childrens kneeling to their parents, morning and euening, to aske their blessing?

Quest.

I take it, that this custome is lawfull, and grounded vpon this Commandement, Honour thy father, and mother, that they may prolong thy daies, that is, by their blessing, which in

Ans.

Kneeling to aske blessing.

godly parents hath ever beene accounted a sacred thing. Therefore *Isaacke* would give his blessing to his sonne *Esau*, before his death, and *Isaac* to his children, and the children of *Joseph*, which examples, though they were extraordinary, for that, speciall propheties: yet they shew it to be a very ancient custome, and of excellent vse, for children to aske, and parents to give their blessing vnto them, because, as their curse hath alwayes beene ominous to wicked children, and disobedient; that is, such as hath beene followed with Gods curse: so their blessing hath beene auspicious, that is, such, as hath beene followed with Gods blessing, vpon good children, and obedient. And the like is to be thought of the blessing of spirituall parents, that it hath vertue by Gods ordinance annexed vnto it, and therefore is not to be neglected, but reverently to be receiued, before that wee depart the congregation. For kneeling vnto parents, and vnto Princes, if it be but as vnto men, it is as lawfull as any other lowe bowing vnto them: for nothing can be pressed against the one, but it alike impugnaeth the other: if it be otherwise, as heathen Emperours haue taken vpon them the honour of Gods, it is Idolatrous.

Having hitherto spoken of such, as are to be honoured for their authority, or place: it followeth now to be spoken of all others, which are to haue any honour done vnto them, for any dignity, or worth appearing in them.

1 And these are first men worthy by learning, and knowledge, or by any other excellent quality in them. Thus King *Salomon* was honoured of all the Kings round about, so that many sent him presents, and many came from farre to see him. The honour due to such, is highly to esteeme of them, to praise them according to their worth, and to preferre their acquaintance, and friendship. After this manner did the Queene of the South honour *Salomon* for his wisdom: and *Lake Apollon* for his eloquence, and power in the Scriptures: and *Paul Titus*, and the bretheren sent to Corinth, for their holines, and integrity, calling them the glory of the Church of God.

2 There is a kinde of worth also in men, even for this, because they

1 King. 10.
A. C. 18. 24.

they are men, and wee are all members one of another: for ^{Phila. 3.} which cause, euery man is first to esteeme another better than himselfe: that is, not such, as in whom wee see the fearefull signes of reprobation, but of sound Christians, because they are members of Christ, and not so vnworthy in our knowledge, as we our selues. 2. In giuing honour, wee must goe ^{Rom. 12:10.} one before another, and not in taking, such should our humility be. 3. As wee meet one another in the way, giuing due salutations, this was often prescribed to the first Christians: as by *Peter, Greet ye one another with the kisse of loue.* And by ^{1 Pet. 5:14.} *Paul, Rom. 16. 16. &c.* provided alwayes, that if any were knowne an enemy to the truth, they should not bid him, God ^{1 Ioh. 10.} speed. Not that there is danger in saluting strangers, in a Christian Common-wealth, where all are are supposed Christians, as some haue foolishly thought, but if any be knowne to be Christs enemy.

4. There is also a kind of worth, because of Gods ordinance. ^{3.} Thus men are to giue honor to women, as to the weaker vessels, and not for their weaknes to despise them, and to thinke them vnworthy of all respect: because that, howsoeuer the woman is weaker than the man, yet she is also the childe of God, and an instrument of much good in the Church. The honor therefore due to them is the like to that, which hath been sayd towards man in the like case. And thus much of the honour commanded here. Now we are to speak of the duties of persons honoured, which, as is contained in the answer, is to walke worthy the honour due vnto them from inferiours.

And first to begin with naturall parents. Their duty towards their children, is first to giue them good education, as ^{1.} The duty of it is commanded; *Parents bring up your children in the parents towards children, information and feare of the Lord.* Season them with knowledge of the first principles, and command them to doe accordingly, as father *Abraham*, of whom the Lord saith, *I know Ephes. 6. 4. Gen: 18: 19.* *Abraham, that he will command his sons, and his household after him, that they keepe the way of the Lord: as the vessell is first seasoned, it will saue long after.*

2. Discreetly to chastize them for their faults, whilst they are young: according to that, *Wee haue had the fathers of our Heb: 12: 9.* bodies,

bodies, which corrected us. And, *Hee that sparsh the rod, saith Salomon, marreth the childe.* They are now young and tender plants, and may easily bee set to rights, deferre, till they bee growne, and then, as *Elies* children, they will be incorrigible, and accursed of God.

3. Not to exceed in giuing correction, but tempering the vinegar of sharpe correction, with the oyle of gentle exhortation, so that they be not prouoked (as the Apostle saith) vnto wrath: For, too harsh vsage is so far from amending them, as that it doth obdurate and harden them, like vnto the smiths anvil, with continuall beating vpon it.

4. To provide like good parents for them, both food, rayment, and the like, and in time conuenient fit marriages, and if ability will serue, some competency of liuing. For it disheartneth a childe much, to see his father spend all vpon vanity, and without all providence for his children; or when they doe their duty, and earne something with their labour, to haue it taken from them, and to bee left without comfort. Good parents haue beene euer more prouident, as *Abraham*, who left *Isaac* his inheritance, and gaue so much as was fit to his other children. *Ruths* very mother in law, was carefull to provide for her a good husband, and this is commended to all parents, by *S. Paul*.

5. To beare an equall affection towards their children, vnlesse there be inequality of desert: otherwise, it breedeth enuy amongst brethren, and vndutifulnesse to parents. Thus was it amongst *Iacobs* children, who sought the overthrow of *Ioseph*, for his fathers too much cockeing him: and this was a fault in old *Isaac*, as he knew afterwards, placing his affection most vpon *Esau*. Parents must take heed therefore, that they prefer not the eldest so, giuing him all, as that they leaue nothing, or very little, for the rest; nor yet the younger depriving the eldest, without iust cause, of his due: for either way, there is sin against nature. What is a iust cause of disheriting the eldest, we may see in *Iacobs* last will, where *Reuben* the eldest is put besides his right for incest, and *Simcon* and *Leui* for blood-shed: So that no outward deformity, or defect, but onely sin, which putteth out of Gods fauour, ought to put
any

any belides this right. Lastly, to be graue, sober, honest, and holy, and in all things to giue the example of a father, that is, of one in Gods stead vnto his children: for it is a vaine thing in parents, to forbid their children lying, swearing, drinking, and to be lyars, drunkards, and swearers themselves, to bid them feare God, and serue him, and to bee prophane themselves. Rather as *Iosuah*, thou must bee the first and cheefe in all goodnesse, saying, *I and my household will serue the Lord.* Otherwise that sharpe censure belongeth to thee; *Thou that sayest a man should not steale, dost thou steale, &c.*

6.

Ios: 24.

Rom: 2:17.

Masters doe also owe a duty vnto their seruants, as being fathers of their families. They must teach them also, and command them to feare the Lord, as *Abraham* his household. 2. Not bee too harsh towards them, by ouer correcting, by churlish vsage, by too sore labouring them: butto vse them, as those that remember, that they also haue a master in Heauen: according to that, *Yee masters, doe vnto your seruants that is iust and equall.* There must bee discretion therefore vsed in corrections. Sins against God, are more seuerely to be punished, than against themselves; if they be often, more; if sel-dome, lesse; if obstinately, or of purpose, more; if by infirmity, lesse. And for labour, they must remember, that the righteous man is mercifull to his beast, much more to his seruant. 3. They must duly recompence their labour with fit maintenance and wages; for there is a cry against those that keepe backe their wages, which commeth vp to Heauen for vengeance. 4. They must not despise their good counsell, if they can aduise them well at any time, but follow it, as *Naaman* did his seruants; and *Iob* acknowledgeth of himselfe, saying; *If I haue despised the iudgement of my seruant, and my mayd, when they did contend with me.* For, what auaieth it for a seruant, to bend his minde for his masters good, if his aduice be neuer heard. It had beene better for the *Leuite* in his trauell, if hee had heard his seruant counselling him, hee had escaped a great danger, which hee doing contrary fell into.

2.

The duty of Masters towards seruants
Gen: 18:19.

Col: 4:1.

Iam: 5:4.

Iob 31:13.

Iudic: 19.

Kings, Princes and all Magistrates, doe owe a duty to their subiects, and to the common people, which is to deale truly with them, to be couragious to maintaine the right, and to hate

3.

The duty of Princes to subiects.

Exod:18:21. hate couetousnesse, as *Isabro* did wisely counsell *Moses* to provide for, in setting Iudges over the people: to iudge the fatherlesse and widdow, supporting them in their iust causes; not to lift vp themselves about their brethren, or pressing them too much with charges, as the Lord commandeth to the Kings of Israel: to reward the good, and to punish the euill, which is the maine cause, why he beareth the sword, and hath the scepter committed to him.

4
The duty of Ministers to people.
2 Tim:4:3.
Ezech:3:17.
1 Pet:5:2.
Verf:3.
Ephes:1.
1 Thess:1:2.
Ephes:6:18
Ministers owe a duty to their people, which is to preach the Word vnto them: with all diligence, *in season, and out of season*, to watch over them, as *Ezechiel* is charged, to espy their danger, by reason of their sins, and to admonish them with all earnestnesse, euen as watch-men doe, when the City is in danger by the enemies comming: to care for them, studying how best to further their sanctification, as *Peter* exhorteth, *Feed the flocke of Christ, that dependeth on you, caring for it: not to domineere, or tyrannically to rule over them, as it followeth: Not as Lords ouer Gods heritage, but that yee may be ensamples to the flocke.* And lastly, in their daily prayers, to commend them to the Lord, as *Paul* professeth, that hee did for the Ephesians and Thessalonians, &c. and as the people are also bound to pray for the Minister.

5.
Ephes:5:30.
1 Cor:14:34.
1 Pet:3:7.
1 Cor:7:3.
Husbands owe a duty to their wiues, which is to loue them deerely, euen as their owne flesh, as Christ loueth his Church, to teach them, if they would know anything, to dwell with them, as men of vnderstanding, and not to liue separate; and to keepe their bodies, as proper and peculiar, by a sacred band, to them onely, and not as their owne, to abuse them with other women, or to deny them to their lawfull wife, as the wife is also bound to her husband.

6.
The duty of rich toward the poore.
1 Tim:6:17.
Verf:18.
The rich owe a duty towards the poore, and such as be meaner, which is not to carry themselves haughtily and proudly towards them: for against this the Apostle giueth warning: *Warne rich men, that they be not high-minded.* Wherefore, as meaner persons giue them reuerence, so let them be courteous to the poore: and another duty is to distribute of their goods vnto the poore, as it followeth in the same place, *That they doe good, and be rich in good works, and ready to distribute,*

distribute, and communicate: This, if they doe not, they are false stewards, and shall bee turned quire out of office, and haue their portion with hypocrites. 7. If any bee learned, or excelleth in any faculty or science, his duty is not to bee strange, and lifted vp in the sight of his gifts, but to doe the more good, and to seeke in all humiliry, to win the more glory to God. As *Apolos* is commended to haue done, mightily confuting the Iewes out of the Scriptures: and *Paul*, that did so much excell, became all things to all men, that hee might win some. AAs 18.

Quest. 87. What is here forbidden?

Answ. All irreuerence towards those, that bee in place and authority aboue vs, and churlish behauiour in such, towards those that be of a low degree.

Explan. Before that we come to speake of the sins, something is here to be premised. Wherefore is the duty of Inferiours onely exprest in this Commandement; and not of Superiours, if all be alike bound hereby? *Answ.* The Commandement indeed is herein singular, and different from the rest: but this omission doth not giue any whit the more liberty to Superiours, because parents and children, masters and seruants, &c. are relatiues, so that the duty of the one, cannot be set downe, but the duty of the other, is by the rule of relation vnderstood: nay, Superiours are more taxed hereby, if they faile of their duty, as being of more vnderstanding, & such as therefore must more readly doe, without any pressing by expresse words, seeing (which is also a more speciall motiue) they are as Gods towards others, in authority, in maiesty, in honor, in greatnesse, and in reuerend antiquity.

Oh how soule a thing is it then in them, not to carry themselves accordingly? if it be a fault in inferiours, in any thing to neglect their duty, much more are they faulty in neglecting theirs: because they doe not onely neglect a duty, which they ought to doe, but being so strongly bound, by Gods beneficence towards them, and it being presumed so far of their readinesse on Gods part, for this honour giuen vnto them, that (as though meere conscience would not suffer them

them to be (so fowly negligent) hee maketh no mention of that, which they ought to doe.

Touching the sine against this Commandment, they are of two sorts, as the duties were, 1. Of Inferiours. 2. Of Superiours. The sin of Inferiours is irreuerence, that is, to bee without that awfull regard, which ought to be towards Superiours: and it may be referred to these heads. 1. Disobedience, and refusing to doe, and to be ruled: thus stubbornne and vnruely children and seruants sinne greatly, and stubbornne people, that will not yeeld to follow the directions of Ministers: they are by Gods censure all subiect to the same most fearefull punishment: viz. to bee stoned to death. For it is the plaine Law of God, touching children. See before in their duties to parents. *Deut. 21. 18.* And for people, it is commanded, *Thou shalt doe according to all, that they, that is, the Priests and Leuites, teach thee: According to the Law, that they teach thee, thou shalt not decline neither to the right hand, nor to the left: And that man, that will doe presumptuously, not hearkning to the Priest, shall dye.* Thus people, that obey not the wholesome lawes of the Magistrates sin greatly, and if any refuse to be ordered by them. They resist the ordinance of God, and are specially threatned, that *they shall receive to themselves condemnation.*

*Deut: 17:10,
11, 12.*

Rom: 13:2.

Ques. Is it a sin then in any thing to do contrary to the Kings lawes, for examples sake, to eat flesh in Lent, or vpon Fridayes?

Ans. If the intent of this Law were, that euery one should vse this abstinence without exception, it were a sin to disobey, vnlesse necessity did compell: but the intent being, that Fisher-men might haue vnterance for their fish, and so be encouraged for the good of the Common-wealth, as the title of that Law sheweth, and that young things might in Lent bee preserved, and not spent before they come to some age and greatnesse, so that if this bee obserued, and the Law bee not purposely crossed, by feasting, and eating flesh most then, I take it, that it is no sin of disobedience against the higher powers here forbidden: and the like is to bee thought of all other statute-lawes, their intent and scope must be duly, by all good subiects obserued.

Quest.

Quest. Is it a sin for children, to disobey their parents, by devoting themselves in their youth to any religious course, or order, or without, or contrary to their liking?

Ans. No doubtlesse, for God hath taken order, that such a vow, as vnlawfull, should be counted of no force. It is therefore merely pharisaicall in the Romanists, that in this case allow, nay commend disobedience of young and ignorant children, in devoting themselves to any monasticall order, though to the great offence of parents.

2. Fraudulent and deceitfull obedience: Thus servants sin, when they obey, and vse diligence in their masters sight, but are slothfull and negligent behinde their backs, they rob and steale from them, taking meat, drinke, and wages, to doe their worke with diligence; but contrariwise neglect it, and prefer their owne ease, they can haue but cold comfort, when they looke to the great Lord of all, *Christ Iesw*, that seeth all their sloth and deceit.

Deriding, and scoffing at superiours, as *Ham* mocked at his father *Noah*, for which he was accursed in himselfe, and posterity. This is a common vice in wayward youth, when they are taught any thing, that is good, or admonished of their vanity, if not openly, which they dare not, yet in heart they mocke at the admonitions of parents, masters, and ministers. But see, what a curse of God is out against them. *The eye that mocketh his father, and despiseth the instruction of his mother, let the Ravens of the valley picke it out, and the young eagles eat it.* This irreuerent scoffing neuer escaped Gods punishing hand. The children that mocked *Elisha*, calling him Bald-pate, were suddenly torne in peeces by Beares to two and forty of them. The Ephraimites, that mocked *Ishab*, and his Gileadites, calling them runnagates of Ephraim, were slaine to two and forty thousands. *Nabuz* with his Ammonites, that mocked at the conditions of peace offered by the men of *Idibesh Gilead*, saying, that if they might put out euery mans right eye, and bring that shame vpon Israel, they should haue peace, were all shine, and scattered, so as that not two of them were left together. And what fearefull end the Iewes came to, that mocked at *Christ*, and the holy Apostles, we all know.

Fears

Numb: 30:1.

Marth: 15:4.

2.

Deceitfulness.

3.

Gen: 9.

Deriding Superiours.

Prou: 30:17.

2 King: 2.

1 Sam: 11.

Fear therefore to scold at any good man, but much more at such, as thou oughtest to reverence.

4
Cursing Superiours.
Exod: 21:17.
Exod: 22:28.

Cursing, and backbiting superiours; *Hee that curseth father, or mother, shall die the death.* And the Lord expressly commandeth; *Thou shalt not rail upon the iudge, nor speake euill of the ruler of thy people.* Thus therefore children, seruants, people, that let loose their tongues against their gouernours, to curse, and rail vpon them, take the right way to bring Gods curse vpon themselves. *Balaams* case shall bee easier, at the last day than theirs, for he durst not curse, where God forbade him.

Numb: 23.

Irreuerent gestures towards superiours in any particular mentioned before in the dutie.

Too much obedience to Superiours.

Now, as this law is broken by detracting, and taking away from the reuerence of superiours, so there is a sinne in ouer reuerencing them.

1.
Acts 4:19.

1. If obedience be absolute without respect to Gods will: forther we must say with the Apostles; *We must rather obey God, than men.* If parents, or masters bid thee lye, steale, work vpon the Sabaoth, or the like, for their gaine, thou must in all modesty deny so to doe: if Kings and Rulers command idolatry, superstition, or heresie, obey not, lest escaping their hands, thou fall into the hands of the Lord.

Quest. Whether is a Minister of Gods Word, being forbidden to preach, by the Magistrate, to forbear to execute this his office of preaching, seeing the Apostles did not, though straightly charged?

Ministers suspended may not preach.

Ans. The ordinary Ministers of these times, are bound in this case to obey the Magistrate, as touching the publique execution of their office: because, that howsoeuer they haue an inward calling from God, yet their outward, to the publique place, is from man, and may againe bee taken away by man: but it was not so with the Apostles, who, as the other Ministers of those times, were immediately and extraordinarily, set a worke by God onely. The onely preaching that they may now in this case exercise, is by way of conference and exhortation in priuate, provided alwaies, that it be not contrary, but as the Law doth allow: otherwise the power is resisted.

Where

where we may see what the Anabaptists are, that are enemies to authority, viz. even a sinagogue of damned soules, at enmity with God; and many humorous people of these times, who though in word they acknowledge the higher powers, yet in practise they do not, seeing all their opinions, and practises in matter of religion are still to disgrace authority, and government hereby established. I know that many of them are zealous persons, but they are zealous, as the Apostle saith to the Galatians, amisse. Oh that they would weigh, that next vnto zeale towards God, is zeale to Gods vicegerents, and where they are ill spoken of, and despised in the heart, (it is, where their wayes of government are impugned) there can hardly be right zeale towards God: it being a marke of such as are ordained to damnation, *to despise government, and to speake euill of those, that be in authority.*

Jud. epist.
Verf. 8.
2.

Superiours are ouer reuerenced, by ascribing too much vnto them, and extolling them too highly: as the people are noted to haue done to Herod, saying the voyce of God, and not of man, whereat the Lord was so displeased, that hee strooke him with an horrible death: and as the Popes flatterers extoll him, calling him, *alterū deū in terris*: another God vpon earth, and *Dominū Deum papam*: the Lord God Pope: with other the like no blasphemous appellations.

Act. 14.

3.

By making them absolute patternes to be followed in all things: for it is no excuse for people liuing in sinne, to say they follow their minister, or for children to follow parents, or subjects their Princes: for examples of the greatest are no further to be followed, but as they follow Christ, as Paul speaketh of himselfe, *Follow mee, as I follow Christ Iesus.* The blinde guide, and he that followeth him shall both fall into the ditch. And hitherto of the sinnes of inferiours. Superiours sin against this cōmandement by too much austeritie, strigor, or by too much remissiones. Their sin may be referred to these heads. 1. Cruelty, and threatening: for this is most vniust, and vnequall for the reuerence, and seruice, which seruants, and children doe to their parents, and maisters: wherefore it is forbidden. *For ministers doe the same things to them, putting a way threatening, knowing, that euen your master is in heauen, and*

1 Cor. 11. 1.

The sinnes of
Superiours.

Eph. 6. 9.

there

there is no respect of persons with him. Thou doest rather represent the deuill (who striketh feare into men, and terror) in thus doing, than God, whose Image thou shouldest beare.

2. Denying them things conuenient, meate, drinke, cloth, resting time, and recreation, which may be sufficient. Heere is Mammon serued indeed, whilst to get wealth, thou dealest so vnworthily with thy family, euen wringing it out of their flesh, and spirits, which thou doest thus pinch, and beate downe, that they cannot be so seruiceable to Church, or common-wealth. They shall cry against thee to heauen, and their cry shall be heard: if being weary of their liues, through thy hard vsage, they make away themselves, thou art guilty of their sinne, because thou hast driven them to it.

3. Prodiggally walling all, or most part of thy estate, without any providence for posterity: *If thou be any where provided not for his owne, and namely for them of his household, hee denyeth the faith, and is worse than an infidel.*

1 Tim. 5. 8.

4. Neglecting the good education of youth, through the want of teaching, of praying for them, and inuring them to good duties, and by letting passe grosse sinnes, and disorder without due correction. Heauy will their account be for this at the last day, when they shall see *Iosuah, Abraham, Elcana, Hannah,* and all good gouernours sitting downe in the kingdome of God, and themselves shut out of dores.

5. Lenity, and remifnes in Princes, and Magistrates sparing sinnes, that must necessarily be punished, and to the encouragement of malefactors. Thus is it sin, and a sinne defiling the land, if murder be pardoned, for it is not purged, if the murderers be knowne, but by shedding his blood, that is guilty. The King, and Queene *Aahab,* and *Iezabel* themselves might not escape this for shedding *Naboths* blood: but when none self could punish, God seeth to the execution himselfe.

Deut. 21.

2 King. 21.

6

1 Sam. 12.

Psal. 101. 1.

6. Tyranny, exercising their owne pleasure vpon their subiects, without all respect of equity, and right. Contrariwise did the good iudge *Samuel,* and *Dauid* the King, after that he was well scipoled, witnesse that, which hee professeth saying, *I will sing of mercy, and iudgements.* And so scrupulous

was

was he, that he would not take of gift, much lesse by violence, the threshing floore of *Araunab*, but would buy it, to offer sacrifice there, although the Lord had commanded him to build an Altar in that place. 2 Sam. 24. 17.

7. Sloath, and infidelity in ministers, whose calling is to labour, who haue hire to labour, and whose labour is to so excellent an end: if then they be loyterers, if they bee seedsmen of tares, woe is to them. For where these circumstances are not; *The dispensation is committed to me, saith Paul, woe is vnto me then, if I preach not the Gospell.* A threefold woe then is vnto them, that haue not only the calling, but the hire also, and that double, and treble, if they vse not diligence, as is most commonly seene to the scandall of the ministry, that they which haue most, do not: but pamper, and sat vp themselves, leauing this labour to Curats: but let them take heed, least they be sarr'd against the day of slaughter. 1 Cor. 9. 16.

8. A vicious life in all persons of note, and quality, whether they be magistrates, ministers, masters, ancient, learned, or of any excellency any way: they doe not only sinne in the breach of Gods law, but in giuing example to inferior persons, so that they pull vpon them the burthen of their sinnes also: and because many are ready to follow them, more than men of meaner condition, they make their estate by farre more fearefull, than others, the sinnes of multitudes, besides their owne, lying at the dore.

Wherefore, when a grienous fall is threatened to wicked iudges, it is said, *Thou shalt fall, as one of the Princes.* The Kings of Israel, that were wicked, are said to haue made Israel to sin, they are euen the eldest sonnes of satan, that bee such, and therefore good reason, that they should share deeply in his inheritance. Psal. 82. 7.

Quest. 88. Whence is the reason of this Commandement taken?

Ans. From the promise of long life, if God please not so prouent or with the blessing of euerall life.

Explan. The promise heere annexed may bee also read, *That they may prolong thy dayes.* Not, that parents haue any power

power so to doe, in themselves, but partly keeping them from many dangers, which they are ready to runne into, to the shortning of their dayes, but are prevented, whilst they obediently follow their graue, and godly counsell, and partly blessing them by vertue of Gods ordinance with such efficacy, as that this redoundeth to their great good, euen for the prolonging of their happy, and good citate in this world. And in this sense it is vsuall in the holy Scriptures, to ascribe that to the instrument, which is proper to God. *Paul* commending to *Timothy*, the study and teaching of the word of God, saith, *in so doing, thou shalt save both thy selfe, and others.* And to the *Corinthians* hee saith, *I haue begotten you, vnto Christ Iesus.* The force of the reason then is thus.

1 Tim. 4.16.

1. 1. That is duly of all to be done, by which they may liue long, and comfortably: but the rule to be followed for this, is, *Honour thy father, and mother.* Therefore all are to honour father, and mother.

2. 2. Thou wilt honour them gladly, by whom thy life may be prolonged, especially in weale: but such are thy father, and mother: therefore honour father, and mother.

For the first of these. Life is so sweet, that all desire it, and most, though it be ioyned with much bitterness, and sorrow: but to liue well long, all doe naturally most earnestly desire, so that they would follow any rule, though very hard, for this: but all other rules are vaine, this only effectually, the Lord the greatest Physician telleth thee so. Doe not therefore harden thy selfe against it, but bring downe thy rebellious nature, and become obedient seruants, children, and people of all sorts.

For the second. Every phisitian, whom experience teacheth to be a meanes of the health and long life of his patients, men will honour in the time of necessity, seeking to them, and carefully following their directions, and he thinkes himselfe a happy man, that can come to the best, neither will hee for any thing displease him, though he be froward, and hasty towards him, although his skill often faileth him, and he be, till that time a very stranger vnto him: but thy parents are no strangers, but such, as may challenge something at thy hands.

hands, because they haue bred, and brought thee vp with care, and paines, and God giueth them this blessing to prolong thy dayes, and not to faile, if thou honour them: Foolish then, and out of his wits is hee, and worse than a brute beaſt, (which alwayes doth that, which is naturall) whoſoeuer giueth not honour to his parents, according to the ſcope of this commandement.

But how is this promiſe verified, ſeeing as well ſuch as honour parents, and doe their duty, as the diſobedient, doe often times die in the prime of their age: and the diſobedient, and vnruely doe often liue long?

First, it is often verified to obedient children, when as they are kept thus in a temperate, and honeſt courſe of life, the diſobedient comming to their end by ſurfets, or the gallows with ſhame, in their very prime.

2. It is alwayes verified: becauſe obedient children liue well, and in the feare of God, and to liue well, is to liue long, according to the proverb, *Bene viuere, breuius eſt; To liue well is to liue twice*: and to liue ill is neuer to liue, but to bee euer dead, as *St. Paul* ſpeaketh of wanton widdowes, *Shee that liueth in pleaſure, is dead, whiſt ſhee liueth*: ſo that, though the diſobedient liue long, yet they haue not this bleſſing of long life, the obedient, and dutifull haue it, though they liue not many yeares: for one day is better, than a thouſand of the rebellious, which is the cauſe, that the wiſe man maketh no reckoning of a ſinners life, though hee liue an hundred yeares.

3. If it be not verified for long life here, yet it is more than made good by their taking hence, they receiuing for frailty, ſtrength; for baſeneſs, glory, for temporality, eternity. Who will ſay, that if the King promiſe any of his houſhold-ſeruants, by name, one of his guard, a pentioner, or Porter, that he ſhall enioy his place, and yet remove him to be the maſter of his horſe, his treaſurer, or Chamberlaine, that hee is not ſo good, as his word vnto him? and who can ſay then, that the Lord of all, if he promiſe a long life, in this miſerable world, and yet remove him to a kingdome euerlaſting, that he is not true of his promiſe?

Queſt. I.

Anſw.

How parents prolong their childrens life.

1 Tim. 5. 6.

Eccleſ. 8. 12.

1 King. 14.

Esa. 57. 1.

Quest. 2.

Answ.

Doth any man thinke *Enoch* the lesse blessed, because he was taken away some hundredhs of ycare sooner, than others? or doth he thinke it an unhappines in the good sonne of *Ieroboam*, for that he was taken away in his youth? no more are they unhappy, or lesse blessed, but so much the more, whom the Lord is pleased to take away, from the euills of this world to come, as saith the Prophet.

Why doth the Lord rather promise long life to such as honour father, and mother, than any other blessing?

First, because life is sweet, and we are apt by nature to hearken to any thing to prolong life, but this is generally, and fitte other commandments as well.

Gen. 43. 38.

2. More specially, because children, that honour parents, may be said in some sort to prolong their dayes, through that ioy, wherewith they are affected, when they doe well: for as sorrow shorteneth the dayes, according to that of father *Iacob*, *you shall bring my gray head, with sorrow, to the grave*, so ioy prolongeth them: againe, by nourishing them in their necessity, they prolong their dayes, euen as young storkes, so that it is most equall with the Lord, to giue them this recompence, in prolonging their dayes: which also is an argument of force, to moue to obedience, and to make them shye disobedience, seeing this is a death to their good parents, and they are like the viper heerein, which is the death both of sire, and dam in the breeding, and coming forth into the world.

3. Because the way to come to an estate of honour, is giuing honour, according to our proverb, *qui nescit parente nescit imperare*, He knoweth not how to rule, that knoweth not how to obey first. Wherefore it is iust with God to cut off the disobedient, that they may not liue to honour, and to prolong the life of the obedient, that they may come in their age to be obeyed, and honoured.

Quest. 89. Which is the sixth Commandment, or the second of the second Table?

Answ. *Thou shalt doe no murder.*

Quest. 90. What is heere forbidden?

Answ. *All murthering of our fathers or others, and all oppression*

probation heereof, either by command, counsell, consent, or concealment. 2. All iniurious actions tending to the prejudice of our neighbours life. 3. All railing, and reviling speeches. 4. All murderous desires, and affections of the heart, as malice, hatred, and envy. 5. All cruelty towards the creature, which sheweth a murderous minde in vs.

Explan: The Lord having provided for the vpholding of every man in his estate, and condition, to prevent a confusion amongst the orders of men, proceedeth heere to take away particular abuses, which, if they should be, this order cannot stand, and first the most horrible of all other, murder, the despoiling men of their liues. Now, because the pharisees erred, when they restrained the sinne heere, to murder only, our Saviour Christ reproving this their absurd cleaving to the words of the text, I haue more largely according to his blessed direction set downe, the sinne against this commandment. It may well be referred to these three heads.

Math. 5. 21.

First, a ctuall murder, which is either of our selues, or of other men. 1. Thou shalt not murder thy selfe, howsoever thou art pressed by temptations of poverty, disgrace, or other heavy croises, whereupon the deuill is busie about thee, and seeketh to drive thee to this desperate selfe execution. Thou shalt feare, and neuer yeeld to so horrible an act, whatsoever becommerh of thee. And that thou mayest the better be preserved, because the deuill preuaileth against many in these dayes, and against some, that haue formerly had a care to doe well, I haue set downe heere the most effectuall meanes of preservation in all assaults.

1.

Forerunners of selfe-murder.

First, take heede of all forerunners of these temptations, as of pride, and carrying a higher saile than thy estate will beare: for when a man commeth thus to be spent, and must necessarily come downe, and be laid open to the world, according to his meanes, his proud heart cannot indure to yeeld, if by any meanes he may auoyd this open debasement, whereupon satan is ready, and biddeth him murder himselfe: this is plainly to be seene in many examples in our dayes. Another forerunner of this, is some notorious sinne, or sinnes, which are committed in secret, but the conscience will not suffer to

1.

be secret, but accuseth for them, and then satan layeth hold hereupon, pressing the threatenings of the law, and neuer ceaseth, till he hath driven a man to the desperate making away of himselfe.

These notorious sinnes, are murder, adultery, stealing, and apostasy, or backsliding from the truth before imbraced, A third, is generall security, in matters of religion, from which, when the eyes come to be opened, there ariseth an horrour, and trouble in conscience, which the deuill further presseth to desperate selfe-murder. Wherefore let every man first be carefull to auoyd these wayes.

Let him put on humility, living rather in meaner fashion, than he is worth: let him watch over his hands against murdering, and stealing, and over his heart, against adultery, and vncleanenes, and over his wayes against backsliding: and let him in all his dealings keepe a good conscience. If thou shalt say, I feare not this temptation, I hope I shall keepe me without this precisenes, farre enough from it: heare what the Apostle saith; *Be not high minded, but feare*: consider that thou art a man, and if a man, subiect to the like passions, if thou take not a better way. It is no wisdom to surfer the body, and then to seeke a cure, neither is it wisdom to let the enemy into the city, and then to seeke to drive him out againe. In like manner, it is no wisdom, but great folly, to put a mans selfe into the hazard of this desperation, thinking then to be cured againe.

Rom. 9.

2. Labour for patience in all crosses, according to the example of thy master Christ, if being a seruant, thou be buffeted, pinched with hunger, and hardly intreated, or being a childe art neglected of thy parents, and discouraged, or being a subiect, thou art in danger, through thy Princes displeasure, or being a lover, thou beest requited with hatred at her hands, whom thou dearly louest. Consider not so much the greatness of thy crosse, as the reward, if thou haue patience, consider the vanitie of the most excellent things in this world, the shortnes of all crosses here, and the most worthy partners, which thou hast, both Christ, and all the holy Prophets, and Apostles, to whose society, it is ioy to be ioyned.

The

The want of this patience breedeth discontent, and discontent, with the Devils furtherance, selfe-murther.

3. Consider, if at any time, thou beest thus tempted, that to murder a mans selfe, is the head of all sins against man, and such, as that there can be no hope of remission, no age yeelding any one example of selfe-murther, that was pardoned: adultery and murder haue beene pardoned in *David*; apostasie hath beene pardoned in *Peter*; drunkennesse in *Lot*; lying, in *Abraham*; and stealing, in *Zacchary*; and persecution, in *Saul*: but this sin neuer, that we can say, or hope probably.

If it be said: All sins shall bee forgien vnto men, except blasphemy against the Holy Ghost.

I answer: It is true indeed; but not without repentance after, which how can it be in such? God indeed can worke it; but this is no probability that he will, or dorch. He that dieth thus, dieth in Satans worke, in sin, and whatsoever hee hath beene, that word of God standeth firme; *In the iniquity, where in he is found, he shall dye the death.* Is this sin then of so high a degree beyond others, gather thy strength vnto thee, say, A- uoyd Satan, if thou tell me, I may notwithstanding be saued, commending my soule to God, when I die, say thou art a lyar, and the father of lyes: for the truth saith; *If a righteous man turneth from his righteousness, and committeth iniquity, in the sinne wherein he is found, he shall surely die.* If hee telleth thee; that thou shalt thus end thy sorrowes, say, thou art heerein a lyar also, Satan, I shall passe thus rather from sorrow to greater sorrow, from temporall woe, to eternall, to bee gnawed vpon by the worme, that neuer dyeth, and to be burned with the fire that neuer goeth out.

If it be said, there are some, that die thus, to preserve ver- tue vniuolate, as *Lucretia* to preserve her chastity, and cer- taine Matrons of Rome, of whom *St. Augustine* writeth: and some, that they may be glorious martyrs, as the Donatists of old, holding, that if they could procure death to themselves, they should immediately passe to glory in heauen.

They are all in the same damnable plight notwithstanding, they perish, as guilty of their owne death. Read *Augustine*

3.

Ob.

Sol.

Ezech. 18. 26.

Obiect. 2.

Selfe-murther
to preserve
vertue inui-
olate.

Agust. de Ciuit:
dei.

Sol.

in

in the same place excellently setting forth the vice of *Lucretia*, which by the Heathen was commended for a vertue.

2.
Vniust blood-
shed.

2. Murthering of other men: This is, vniustly to shed the blood of any man, by any meanes whatsoever. First, I say, it is an vniust shedding of blood: because there is a shedding of blood that is no sin, as of the blood of creatures, which are given vnto man for meat, or which are any way noysome vnto him, contrary to the Tacian heresie, which denied it to be lawfull, to kill any thing. Againe, there is a shedding of the blood of man, which is no sin, *viz.* when it is done iustly, by such persons, as to whom it doth belong: and this is by the Magistrate, or at his appointment onely, and that by iust proceedings: for, *He beareth not the sword in vaine, but is Gods Minister, to take vengeance on those that doe euill.* And it is so necessary for them to put to death, where there is iust cause, as that if they spare, Gods curse will follow: for the Lord hath expressely taught, *that blood defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it:* And on the other side, if they put to death vniustly, through malice, or for any priuate reuenge, they are murtherers: for so far forth only may they reuenge by death, as they are Gods Ministers, set a worke by him.

Rom: 13:4.

Num: 35:33.

Whence we may see, that heathen Kings, persecuting the poore Christians to the death, were murtherers: and in like manner are such, as be in authority in the Church of Rome, that doe diuersly murther the poore people of God, by burning, by the sword, and by cutting their throtes in butcherly manner, onely for following a righter, and more holy way, then it is to be found amongst them. *Peter*, of whose succession they brag so much, durst not so to haue turned his masters charge, *Feed my sheepe, feed my lambs*, into killing them, though they had run out of the fold. He would not haue taken heart vpon so sleighty a ground, *Up Peter, kill and eat*, as the Doctors of Sorbon doe, to iustifie this killing of the poore sheepe of Christ. Lastly, there is another iust cause of shedding blood: *viz.* in lawfull and iust wars, and in defence of a mans owne life: for iust wars are called the Lords battels, as

Ioh: 11:15.

Acts 10.

1 Cron: 20:15. *Iehoshaphat* encouraging his men, saith, *The battle is not yours, but*

but Gods. It is true indeed, that of old, others, besides Magistrates, haue killed, and haue bene blamelesse, as *Phinees*, who had not this ciuill power, yet he is greatly commended, Numb. 25. for killing *Cozbi* and *Zimri*, committing abomination in *Israel*: and *Moses*, who killed an *Ægyptian* (when hee was but a priuate man) that stroue with an *Israelite*: and *Abraham*, that went about the killing of his son *Isaac*: but this was by speciall instinct of Gods Spirit, neither hath any the like warrant now adaies.

What is to be thought of putting men to death for theft and robbing, seeing the Lord hath not appointed this, but another punishment for this sin? *Quest.*
Putting to
death for theft.

That was peculiar to the Common-wealth of *Israel*, and agreeeth not in the circumstances to our Common wealth: for, if a man that had not wherewith to restore, had stolne any thing, he must be sold for a slave, which is not so amongst vs: Again, in some case, it was lawfull euen then to kill the thief, as if hee should breake in, in the night: And lastly, stealing was then but seldom, and not so common, as amongst vs; nor, I thinke, in any nation. whence the prouerbe is amongst the Dutch, to the shame of English men, *An English man will steale no more, than he can lay hold upon*; and great violence is vsed in stealing, to the endangering of mens liues, some exercising most barbarous cruelty vpon such as they rob and steale from. Wherefore it is lawfull here for the Magistrate, to aggravate the punishment, out of his discretion, and to put them to death. *Ans.*

What is to be thought of such, as sin by blasphemy, adultery, breaking the Sabaoth, contempt of Parents, and of Gods cheefe Ministers, whom the Lord by his Law hath ad- judged to death, whether is it not a sin in the Magistrate, to spare these odious sins? *Quest. 2.*
Death deter-
ued by bla-
phemy, &c.

The Law of God against these sins, is yet of force, as I take it, by vertue of the first enacting: because it is against head sins, repugnant to the morall Law, which is, and shall euer be of force in all nation to the worlds end; so that take this away, and open a gap to horrible licentiousnesse, and intolerable, in a Christian Common-wealth, as wofull experience

Math. 5. 19.

Quest. 3.
Whether Idolaters are not to be put to death.

Ans.

Deut. 17.

ence teacheth. Wherefore sharpen your swords, yee magistrates, by wholsome lawes enacting against these abuses, and goe not on to pull the guilt heereof vpon your owne head. If any shall thinke, that this agreeth not with the meeke Spirit of Christians, seeing our master Christ preacheth all gentlenes even in these cases: for he dismissed the woman taken in adultery, and preacheth forgiveness to all blasphemies, &c. I grant that he did so vpon repentance, and to bring the proud Pharisees to a sight of their owne sinnes, as great, as adultery: but doth not heereby disanull the law, seeing once for all, he saith, *I came not to dissolve the law, and the Prophets, but to fulfill them.* And which is a certaine argument, that hee had no such meaning, he speaketh nothing against these lawes, as he did against the law of diuorice, when occasion was offered, plainly disannulling it.

Whether are not Idolaters to be put to death? and if Idolaters, what is to be said of obstinate Papists amongst vs, that are Idolaters, worshipping the Pope, Images, Saints, crucifixes, and the masse?

I suppose, that it is not lawfull meereley for this Idolatry, though most grosse, and as bad as heathenish, to put them to death, but only in these cases.

1. If they refuse liuing in the Kings dominions, and being his subiects, to be sworne to be faithfull, according to the law.

2. If being commanded vpon paine of death to depart the land, (as it were to be wished, all were) they shall still presume to continue.

3. If any being a Protestant, shall turne away to this idolatry, both hee that seduceth, and that is seduced, should die the death: as *Charles the great* is reported, to his commendation, to haue dealk with the *Wellsphalians*, who when they had beene baptised, eftsomnes would turne againe to paganisme, he hanged them vp therefore. And a sure ground, I take it, we haue for all this, where the law is made against idolaters. For the Lord there beginneth thus, *If there rise among you a Prophet, &c. not giving them commission for others, that were bred Idolaters: but if any rose vp amongst them,*

them, they are charged not to spare, either him that is drawn away, or him that hath perswaded him.

To proceede now in the description of murder, I say, it is to shed blood vniustly, that is, *ad deliquium anime*, to the spilling of life, and so it is as much, as if I should say, it is to kill: for thus the Lord describeth killing every where. Againe, I say, it is a shedding of blood, that is, direct and purposed, not an act, by which blood is shed by accident, besides the intent of the doer. Gen. 9.
Exod. 21.

For, in this case it is no sin, but Gods a ct, according to the words of the Law, *If a man hath not layd wait, but God hath offered him into his hand, I will appoint thee a place, whither hee shall flye*: and a particular instance is given, *If a man be felling a tree, and his hand strike with the axe, and the head slip from the helve, and hit his neighbour, that hee dyeth*: here God offered the man to be slaine, it is no murder therefore, hee is not worthy to dye, by whose stroke this was done, there was a place of refuge, for such to saue himselfe in. But it is not so, if two men quarrell, and fight, and one killeth the other, men may mince it here, and call it Chance-medly, or man-slaughter: but indeede it is plaine murder: for this differeth much from the case put by the Lord, by which the Law, for the quitting of him, that slue his neighbour vnawares, is illustrated. Exod. 21:13.
Deut. 19:1.

For though the word, *not laying wait*, be vsed, and yet *hating his brother in times past*; looking to which words onely, his sin may be extenuated, for that he that slayeth his neighbor in a sudden quarrell, may be said, not to haue hated him before: yet consider the instance that is given, of one cutting wood, to make plaine this Law, and thus it will plaine appear, that the Lord hath no meaning, to giue any toleration, to any killing in quarrels, but onely out of all pretending before, or intending then, so as it is not with him that killeth another in heat and fury, seeing howsoever he doth it suddenly, yet he endeauoureth it, and doth it willingly.

Indeede it somethat lessneth the fault, if it shall manifestly appear, that it was against the intent of the striker, either for that the instrument, wherewith, was but some little

394

little wand, or sticke, not likely to kill, or for that the part of the body smitten, was not any principal, and not much wounded, and herein some fauour may bee shewed. Because that otherwise, a master giuing his seruant correction, by the striking of one blow vnawares, and death following, should become a murtherer, whereas oftentimes death hath followed vpon a small cause.

Lastly, I adde, by any meanes whatsoever, and thus all accessaries to murther, are murtherers. First, and chiefly he that commandeth, or counselleth, as *Dania* made himselfe guilty of the murther of *Uriah*, *Achitophel* of *Dauid*, if it had beene proceeded according to his counsell, and the high Priests of the murther of *Christ*.

2 Sam: 11.

2. Hee that consenteth, as *Pilate* did vnto the Iewes, about the killing of *Christ*, though he washed his hands, and *Saul* vnto the killing of *Steen*.

Acts 8:1.

3. He that concealeth, as is set downe in the case of a man found slain, whose murtherer is vnknown, the Elders of the city nearest shall purge themselves of the guilt of this blood by washing their hands, and saying, our hands haue not shed this blood, neither haue our eyes seene it: so that if any had seene it, and not reuealed the murther, he had made himselfe guilty of murther.

Deut: 31:7.

Now, this murther is so odious before God, as that he which doth it, must die without any fauor, yea, if he flieth to the Sanctuary, he shall be pulled away from thence; for, *shew shall take him from mine altar*, saith the Lord, *and put him to death*. Whence we may see, how great the Popes presumption is, in giuing pardon for grosse murthers, to such as fly to any popish sanctuary.

Exod: 31:14.

But insly hath the Lord appointed this seuerer punishment, without mercy. First, because murther is the destruction of a little world, as man is rightly called, wherein the wonderfull wisdom, power, and mercy of God doth as much appeare.

1.
Murther, a
most greuous
sin.

2. Because it is the defacing of Gods image, which is in every man, betwix which, and the clipping of the Kings coyne, hauing his image, there is no comparison. 3. Because it is an inreaching vpon Gods office, to whom alone it belongeth, to call

shall

call

call men, when it pleaseth him, out of this world. 4. Because it is the greatest breach of loue and peace, and so the greatest sin against man. 395

Whence it is, that Christ entitleth the Deuill a murtherer, as by his proper name: and how secretly soeuer murther bee committed, it is noted aboue all other, to be a crying sin. *Cains* Gen: 4. murther cried to Heauen against him. The *Egyptians* murther made amongst the Iewes children, cried against them. Gen: 19: The *Sodomites* sin, that cried to Heauen, was a murtherous sin: for that contrary to nature, in worse than brutish manner, they spent their seed of generation vpon males, and so spilt that, like *Onan*, which God giueth for the begetting of man. The sin of the rich, denying the hire of the poore, cried to Heauen, and this is a kinde of murther also: and in these places only doe we read of sins that are crying for vengeance, to shew, that murther of all sins is the crying sin, so that the murtherer shall not rest, but if man reuengeth not, God will, if man cannot know it, God will make it knowne, sometime making the dead body to bewray the murtherer, sometime the birds, and sometime the murtherers owne conscience: And hitherto of the head sin against this Law.

A second sin here, is the next degree vnto murther, all iniury done vnto our neighbour, tending to the preiudice of his life. 1. By striking and fighting in priuate, vniust quarrelling, whereby it commeth to passe, that an eye, or tooth is lost, the head, the face, or the arme is bruized, or broken, or some other part of the body hurt. This is so neere murther in the highest degree, that next vnto it, the Lord provideth for the punishment hereof; *Eye for eye, tooth for tooth, hand for hand*, and to pay the charges of the party stricken, during the time of the healing. 2. By grinding the faces of the poore, in selling, and letting without all conscience, in diminishing their hire, or in taking their meanes away from them, this is also called oppression, by which rich mens hands are filled with blood, and such an oppressing bloody sin, as that it shall escape no more than a quall murther, when the poore cry out vnder this burthen: the Lord threatneth, that his wrath shall be kindled, and he will kill them that vse it. 3. By vsing any other

2.

Against quarrelling.

Exod: 21: 24.

Esa: 1: 15.

Exod: 2: 24.

other outward meanes of impaying our neighbours life, or health, as if the Physician shall deale falsly with his patient, giuing him rather things against, than for his health, that he may be the longer vnder his hands, or hauing no skill, or but little, shall pretend skill sufficient, and so keepe him to the indangering of his health from such, as be more skilfull: and likewise if the Apothecarie, through a greedy desire of gaine, or by neglect shall giue one thing for another, things of no force, for strong, and vertuous, here is not only a wicked deceit, but a high degree of murther. Thus also Cookes, that sluttishly and filthily dresse meate, putting in they care not what vnwholsome stufte, are guilty of murther. And as it is, in regard of others, so also is it in regard of a mans owne selfe, if he shall by any meanes willingly impaire his owne health, rather choosung to indanger his life in time of sicknesse, than that he will be at charge, for the meanes of recoverie, in the time of health, rather staruing through idlenesse, than working: or on the contrary side, following drunkenesse, surfeiting, and whoring, to the breeding of noysome diseases in his bodie, thus, and whatsoeuer way else he taketh, to the prejudice of his owne life, besides his sinne against other Commandements, he is guilty of selfe-murther.

3.

The third sinne is to raile, and reuile in speeches, although no stroake is giuen: for this is also a degree of murther, Christ himselfe being Iudge, where speaking of murther, he saith, *Whoſeuer ſhall ſay vnto his brother, Raca, ſhall be worthy to be puniſhed by a Conſell; and whoſeuer ſhall ſay, Thou fool, ſhall be in danger of bell fire:* For rayling, and bitter words, are like the pricking of swords, and therefore are not onely forbidden, but all appearance hereof by crying out aloud, where the Apostle biddeth to put away anger, euill speaking, and crying. And good reason, that this should be forbidden here, as a degree of murther, seeing experience teacheth, that of words, blowes do commonly arise.

Matth. 5. 22.

Prou. 12. 18.

Ephes. 4. 31.

4.

Against malice, hatred, and enuie.
Matth. 5. 22.

The fourth sinne is to haue murderuous affections of malice, hatred, and enuie against our brother, or but the first degree hereof, vnauised anger: for to prevent the height of these euill affections, the Lord threatneth such, as be vnauisedly

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uisedly angry, as, *culpable of iudgement*, and *St. Iames* saith, *Math. 5. 22.*
 that, *the anger of man doth not worke the righteines of God.* *Iam. 1. 10.*

This vnadvised anger is heere arising in vs, vpon some priuate iniury done vnto vs, or to our friend, pricking vs forward to reuenge, and this may well be said, not to worke the righte-ousnes of God, because it setteth not a man the right way, but contrary to that, which the Lord hath appointed vs, saying, *Vengeance is mine, and I will repay it.* There is a kinde of anger, *Rom. 12. 19.*
 which is commanded; *Be angry, but sinne not,* but this is not an *Eph. 4. 26.*
 humane, but holy anger, and hath these properties.

First, it is only against sinne, and not against that, which is a priuate *displeasura done vnto vs.* Such was the anger of *Moses*, *Exod. 13. 19.*
 when as comming from the Lord with the tables of the law in his hands, seeing the idolatry of the people, he threw them downe, not being able to hold, when he saw God thus highly dishonoured.

2. It is only, because God is offended: for the same sinne may be to the offending of God, and of our selues also, because it is some iniury vnto vs: as when a seruant neglecteth his masters busines behinde his backe, or spendeth his money at the Ale-house; or when a people walketh stubbornly against their minister, or ruler. In these, and the like cases our anger must not be for our selues, but for our God: heere mecke *Moses* himselfe erred at the waters of Meribah, when the people murmured for water, so that he could not enter in to the land of Canaan.

3. It is not sudden, but open deliberation, according to that precept; *Be swift to heare, slow to speake, slow to wrath:* *Iam. 1. 19.*
 Thus *Ambrose* Bishop of Millaine obtained at the hands of *Theodor. 5.*
Theodosius the Emperour, after that he had greatly offended, *cap. 17.*
 by sudden anger, that he should not suffer any decree made in his anger to be executed till thirty dayes after.

4. It doth not continue long, but is soone ouer againe, where there is repentance, according to the example of our Lord, who is slow to anger, and ready to forgieue: wherefore *Psal. 103. 8. 9.*
 it is said; *Let not the Sunne goe downe vpon thy wrath.* *Eph. 4. 26.*

5. It ariseth from loue, & is guided by loue, the loue of God, & the loue of our neighbor, that hath sinned: for whatsoeuer is

1 Cor. 13.
Gal 6. 1.

without this, is sinne: and, if any be fallen by infirmity, saith the Apostle, restore such an one with the Spirit of meeknes. When anger is thus ordered, it is so farre from being a sinne, as that it is necessary in all men, it is zeale for Gods glory, and out of this anger, the disgracefull words of foole, witches children, sonnes of a whore, &c. haue rightly. and without sinne beene vsed, as by the Prophets, our Sauour Christ, and by the Apostles But out of these cases, anger is fleshly, and deuilish, if it bee more violent, it is hatred, if it dwellerh in a man to make him watch his opportunity to be reuenged, it is malice, if it causerh ioy, when it falleth out ill vnto our neighbour, and grieve, when it is well with him, it is enuy, if it bee a barre to reconciliation, it is a reprobate affection, as of such as cannot be appeased. Now as the very act of murder hath beene shewed to be a most odious sinne, so are these degrees of railing, anger, &c.

Rom. 1. 30.

Iam. 3.

Iud Epist.
Vers. 9.

1 Ioh. 3. 15.

Rom. 3. 13 14.

1. First the heart, and tongue is heere set on fire, of the fire of hell, neither good men, nor good Angels durst euer doe thus, no, not Michael, the Archangell, when he stroue with the deuill, about the body of Moses, hee durst not blame him with cursed speaking, but said, the Lord rebuke thee.

2. To sinne thus, is to be a murderer before God, euen as Cain was, for, he that hateth his brother is a manslayer.

3. It is a proper brand of the wicked; His throat is an open Sepulcher, the payson of Aspes is vnder his lips: his mouth is full of cursing, and bitternes.

5.

Against cruelty
Prou. 12. 10.

Gen. 4.

Gen. 31. 2.

The fift sinne against this Commandement is all cruelty towards man or beast: for the righteous man is noted to bee mercifull, euen to his beast. Cruelty is sometime in the very looke, and countenance, when it is cast downe towards any man, thus was Cains towards Abel, before his murder, and Labans countenance, exprest his malice against Iacob, before his departure: and this downeward looke is a sinne in any, when an ill minde is heereby set forth, as it is for the most part.

2. In the behauiour there is cruelty, when it is harsh, and churlish, as Nabals is said to haue beene towards his seruants, so as that they could not tell; how to speake to him:

of

of him therefore it is said, *Hee was churlish, and ill conationed*, 1 Sam. 23.
and this is an ill condition indeed, and vnworthy a Christian, Verſ 3.
seeing our leſſon is, *Learn of me, that I am meeke, and gentle*, Math 11.

3. When any way too much ſeueryty is vſed, by the rich
towards the poore, as though, they were Lords ouer them,
by officers towards malefactors, dealing with them in all ex-
treamity, by gouernours, towards ſuch as be vnder them, vn-
reaſonably correcting, or otherwiſe expreſſing an hatefull
minde againſt them. This was a ſinne in the Pharifees, that Ioh. 8.
brought the adulterous woman to Chriſt, breaching out cru-
ely againſt her, and all they ſhall haue iudgement mercileſſe,
that are thus without mercy.

4. Cruelty is in the vnmercifull vſage of the dumbe crea-
ture, working them without reaſon, pinching them in things
neceſſary, beating, or killing them without mercy, or other-
wiſe abuſing them, ſo as that they ſurſet, or grow diſeaſed
heereby, all theſe are wicked acts, and ſhew wicked men,
whoſe mercies are cruelty, Prou. 12. 10.

For howſoeuer the Apoſtle ſaith: doth God take care for 1 Cor. 9.
Oxen; it is certaine, that God doth take care for Oxen, and
Horfes, and for the very fowles of the ayre: ſeeing that hee Deut. 22. 6.
hath made a law, forbidding, when a man findeth a birds
neſt, to take the old together with the young.

It is therefore to be vnderſtood, that he doth not take care for
Oxen principally, and chiefly, but ſubordinateſy, as his care
is towards all the creatures. And hitherto of the ſins againſt
the bodily life. Now there be ſinnes alſo againſt the ſpirituall
life, and ſoule, according to the teaching of St. Paul, who
ſheweth a caſe, wherein a man deſtroyeth the ſoule of ano-
ther, viz. when he is an occaſion of his ſtumbling, and falling
into ſinne. Thus miniſters murther, or at the leaſt make
themſelues guilty of murdering the ſoules of the people,
committed to their charge, when as through their default a-
ny of them periſh. This is plainly taught in *Ezechiel*, whom
the Lord told, that he made him a watchman ouer the people,
and if the enemy, which is ſin ſhould come, & deſtroy any, he
not giuing them warning, their blood hee threateneth to re-
quire at his hands.

The murther
of ſoules.

1 Cor. 8. 11.

Ezech. 3.

If any minister therefore, either by neglecting to teach, and watch over the people, and much more if by false doctrine, or a wicked life, he be an occasion, that any die in their sinnes: he shall vndoubted answer for this soule murder: if he endeauoureth being furnished with gifts necessary, to saue them, whosoever shall perish, he is acquitted, and shall haue his reward.

Againe, parents, and masters, and all priuate governours are murderers, if by their neglect, or bad example, their children, seruants, or pupills perish, by ignorance, prophanenes, or any other sinfull course of life, which they might haue amended in them, by teaching, charging, reproofing, and requiring better things at their hands, and leading them on by a good example. For this, as hath bene shewed, is their duty, as it is to furnish them, with things necessary for the bodily life, and therefore, as in the denying of these, they which are vnder their government perishing, their blood shall be layd to their charge: so is it, when they deny them meanes necessary for their soules, and much more, if they giue them the poyson of bad counsell, or bad example, this murdering offoules shall be charged vpon them.

And lastly, every neighbour, that giueth his neighbour drinke to make him drunken, that stirreth vp one against another to fighting, and quarrelling, and generally, if hee enticeth to any sinne, or doth countenance, and fauour, and defend it, to the heartening of a man on therein, euery of these wayes, he is the cause of the destruction of his neighbour, & shall answer, as a soule-murderer. For this is taxed in Gods word, as an high offence; *Woe be to him that giueth his neighbour drinke*, that is, to make him drunken: and it is set downe, as an heigh of sinne; *Which not only doe such things, but fauour such as doe them*. And good reason, seeing euery man is bound to keepe his neighbour, as much, as in him lieth, from sinne, otherwise he is censured, as hating his brother. For, *Thou shalt not hate thy brother in thy heart*, saith the Lord, *but rebuke him plainly, and not suffer him to sinne*. Oh then, how shall he answer it, that prouoketh his brother to sinne? without doubt hee shall be iudged, as an hater, yea, a murderer of his brother at the last day.

Quest. 91.

Quest. 91. What is heere commanded?

Ans. Out of the love, that we beare to our neighbour, as much as in vs lyeth, to preserve his life, and health, and specially the life of his soule, by good counsell, exhortations, admonitions, and the like.

Explan. The duty here commanded, ariseth from the consideration of the sin forbidden for if it be forbidden to murder, then it is commanded to save life, because he that sauerh not life, when it is in his power, is guilty of murder. Now, as murder is either of a mans own self, or of another man, so the duty, that we may be free, from the guilt of any murder, is to endeavour to save both a mans owne life, and the life of another man.

First then, thou art heere bound to preserve thine owne life, by the use of all lawfull meanes. 1. In the time of danger, flying from one place to another, whether the danger be by persecution, as *David* was endangered by *Saul*, and therefore fled from him, and as *Athanasius* an holy father of the Church, hid himselfe a long time, when he was sought for to the death, by the *Arrians*, and as *Elijah* long before fled from *Iezabel*: or if the danger be by famine, as *Abraham*, *Isaacke*, *Iacob*, *Naomi*, and other holy persons have commonly done: or if there be danger by the plague, the chiefe cure of which devouring euill, next to repentance, is to change the aire, and that speedily, not in an opinion to be safe from Gods stroke, but in obedience to his will, who would haue vs to preserve our liues by all lawfull meanes, in the time of danger. And a principall ground of all this, is that commandement of our Sauiour, *If they persecute you in one City, flye into another*, and the speciall command vnto *Elijah* in the time of famine, and the Lords manifest approbation of *Abrahams* flying then, comforting him, and taking his part against Kings.

If it be demanded, but may Ministers flye in the plague-time, and leaue their people.

Without doubt they may, if it be Gods will, to preserve themselves for the greater good of the Church, whereas, if they should harden themselves, and stay amongst the infect-

1.
To save our
selues by flying
in time of dan-
ger.

1 King. 19.

Math. 10. 23.

1 King. 17.

Gen. 12.

Gen. 20.

Quest.

Ans.

ed, there were apparant danger of being cut off, and so to bee prevented of doing further good in the Church.

2. In the time of sicknes, keeping thy selfe warme, and taking such things, as whereby thou mayest be freed from the matter of thy diseafe, and by Gods blessing bee restored. Thus *Hezekiah*, that was sicke vnto the death, is bidden to take a lump of drie figs, and lay it vpon the biole.

Esa. 38. 21.

3. Being set vpon by wicked men, or by the enemy, defending our selues, with our best forces.

4. By vsing lawfull recreation, at lawfull times, by some extraordinary motion of the body, or otherwise chearing our mindes, and spirits, with the vse of pleasant pastimes, that are in themselves indifferent. Such is shooting, of which mention is made in the holy Scriptures; *He had them teach the children of Israel to shote, as it is written in the booke of Iasher*: And

2 Sam. 1. 18.

Nehem. 7. 67.
Iudg. 14. 9.

Musicke, vnto which, many were brought vp, and propounding of riddles and the like. But heere is no tolleration for gaming for gaine, which in stead of recreating distempereth the minde, and body, and is commonly accompanied with many foule sinnes.

To preserue
another mans
life.
Iob. 3. 9.

For the life of another man. This is preserued. 1. By almes deedes, where necessity doth require: for thus *Iob* saith, that hee had not seene any perish for want of cloathing, &c. and some there are in this danger continually, vnlesse they be relieved, and he, that seeth it, and hath, wherewithall to help them, but doth not, if they perish, is guilty of their death.

1 King. 18. 13.

2. By rescuing, and helping a man in any danger, as *Obadiab* hid the Prophets of the Lord in caues, to saue them from *Abab*, and *Iezabel*, in time of persecution.

Prou. 15. 1.

3. By patience and meekenes, preventing quarrels, and bloodshed, that doth otherwise often times follow. The parts of this gentlenes, and meekenes, are: 1. Soft answers, when any meanes be vsed to prouoke vs: for, *a soft answer putteth away strife*, *Dauids* fury was calmed, when *Abigaile* came vnto him with gentle, and pleasing words: and without doubt, seruants, and children might escape many cruell blowes, if they would frame their tongues to this soft answering.

2. A stayed temper of affections, whereby wee are not sudden-

suddenly moued, and for trifling matters, neither doe wee keepe our anger, as hath beene shewed already; *Be slow to anger, and let not the sunne goe downe vpon thy wrath*: for thus is this dangerous sinne preuented, which for want of this stayd temper, many doe commonly runne into.

3. A disposition alwayes to interpret such things, as are done against vs, in the best sense, that wee can: as it is noted to be the property of loue; *It thinketh not euill*: for by a mis- 1 Cor. 13. 5. construction, men are often prouoked causelessly to sinne against their owne soules, or when small matters are aggrauated, and accounted greater.

4. A loue of peace, and seeking it, with all men, as much, as may be: according to the precept; *As much as in you lyeth, haue peace with all men*: And againe; *Dost thou desire to liue long, and to see good dayes, refraine thy tongue from euill, and thy lips, that they speake no guile, cease to doe euill, learne to doe well, seeke peace, and enſue it.* Rom. 12. 18. Psal. 34. 12.

Lastly, a minde content, for the loue of peace, sometimes to depart with a mans right, as *Abram* the vncle, gaue *Lot* his nephew, his choise, being content to take that part, which he left, and *Christ*, when he had proued, that hee was not to pay tribute, or poll money, did notwithstanding pay it being demanded. Gen. 13. Math. 17.

By interring, and timely bringing to the buriall, dead bodies of christian people, or others, which being vnburied would be noysome, and preiudiciall to the liues of the liuing, Wherefore *Abraham* prouideth a place to bury *Sarain*. But this taxeth not the hanging vp of paricides, or other notorious murderers in chaines, without buriall, who are vnworthy of the honour of Christian buriall. And this duty doth more properly belong to the fift Commandement.

Now, as there is a spirituall murthering, as well, as a corporall, so there are duties to bee done to preferue the spirituall life: and first to preferue thine owne, thou art bound to desire the sincere milke of the word, as *St. Peter* saith, that *thou mayst grow thereby*, attend the preaching heereof, whereby 1 Pet. 2. 2. Rom. 10. 14. faith may be wrought, and confirmed, and that not now and then, but with all diligence, as it is to bee preached in season,

PGl. 119. 11.
Col. 3. 16.

Iam. 1. 22.

2.
To preferue
the life of the
soule.

and out of season : thou must hide the word in thy heart by serious meditation, as *David* did, and let it dwell plentifully in thee, pray continually for grace, and reuerently receive the Sacraments, and vnto all these ioyne obedience, be doers of the word, and not hearers only, deceiuing your selues. If any of these things be neglected, thy soule cannot liue, thou destroyest thy selfe euerlastingly.

To preferue thy neighbours spirituall life. 1. If thou be a minister, teach, exhort, rebuke, vse all meeknes, discretion, and diligence in doctrine, and life to keepe in the right way, to bring in such as are out, to strengthen the weak, to comfort the faint hearted, to curbe the vnruly, to informe the ignorant, and erroneous, and to further the sanctification, and saluation of all.

2. If thou beest a iudge, a ruler, or a magistrate, in executing iustice, seeke not only in regard of temporall punishments, to make men afraid of sinning, but much more, because they shall thus damne, and destroy their owne soules, commend an honest, and deuout course of life, both by word, and example : so, as *St. Paul* saith to *Timothy*, thou mayst saue both thy selfe, and many others.

3. If thou be father or mother, master, or priuate gouer-nour, teach, and season youth in good things betimes, command them with *Abraham* to walke in the way of the Lord, instruct them in the grounds of religion, out of the holy Scriptures, euen in their childhood, with *Timothies* grand-mother, chastize them duly, when they sinne against God, as *Ely* did not, and in all things be an example of holines vnto them, bringing them to the publike place of Gods worship, and praying earnestly for them, with *Elehana*, and *Hannab*, and thus thou shalt dedicate them with *Samuel* to the LORD, and well provide for the saluation of their soules.

4.
Heb. 3. 13:
Leuit 19. 17.
Gal. 6. 1.

4. If thou bee a priuate person, exhort such, as are backward, and prouoke vnto loue, and good workes, reprove such, as offend, and suffer them not to sinne, such as haue sinned, and fallen, restore with the Spirit of meekenes, such as are forward in goodnes, incourage with the Kingly Prophet,

Prophet, who saith, *I was glad, when they said, let us goe up to the house of the Lord*, and by no meanes lay any stumbling-block, before thy brother, by which he should fall, and perish, and thus many private persons to their great ioy saue the soules of others, whilest others carelesse of these duties, like Cain haue murderious mindes, and say: *am I my brothers keeper?*

Psal. 122.
1 Cor. 10.

Quest. 92. Which is the seventh Commandement?

Ans. *Thou shalt not commit adultery.*

Quest. What is here forbidden?

Ans. First, all outward vncleane actions of Adultery, Fornication, Buggery, Sodometry, and spilling of seed. Secondly, all filthy and vncleane speeches, singing of wanton lute-songs, and reading of bookes and ballads of this sort. Thirdly, all incontinent thoughts, and lusts of the heart. Fourthly, whatsoever is an occasion of vncleanness, as being present at filthy stage-plays, putting on apparell of another sexe, wixt dancing, surfetting, drunkenness, and idleness, &c.

Explanation. The sinne heere forbidden is not onely the act of Adulterie, but whatsoever is any way against chastitie or soberneite, eyther in deed, in word, or in thought, directly or indirectly, as a meanes of sinning heere against: For thus large our Sauour sheweth the extent of this Commandement to be; where hee saith; *Who soeuer looketh vpon a woman to lust after her, hath committed adultery already with her in his heart*; stretching this commandement to the very thoughts, and the meanes of such wicked thoughts, a wandering eye.

Math. 5. 28.

First therefore this Commandement is broken by vncleane actions of euery kinde. Eyther with the Deuill, as witches haue confessed, that the Deuill assuming a body, hath abused them; for which they are called *Inubi*. Or secondly, with a beast, when a man lieth with it, or a woman standeth before it, to lye downe vnto it, according as are the words of the Lord, this is an abomination. Or thirdly, when the naturall vse of the woman is turned to that,

Leuit. 18. 23.

which

Rom: 1. 27. which is against nature, man committing filchinesse with man, as are the words of the Apostle, or woman with wo- man: which was the height of the Sodomites sin, whence it hath the name Sodomitry, and so foule an euill is this, as that the Lord hath done more against it, euen in the view of the world, than against any other sin, sweeping away euen whole Kingdomes with fire and brimstone from Heauen, not sparing any of that impure people, and continuing the memor- all of his iudgement vnto this day, by the dead sea which is there, by the apples outwardly faire, hauing nothing within them, but smoke, and by the generall desolation of the coun- trey, void of euery living creature.

4 Or fourthly, the act of vncleannesse is committed with a man, or woman married, or betrothed; and this is adulterie, which is also so foule, as that the punishment appointed is death. *If any man be found lying with a woman married to a man, then they shall dye, euen both twaine, to wit, the man that lay with the wife, and the wife. If a maide be betrothed to an husband, and a man lye with her: then shall yee bring them both out to the gates of the Citie, and shall stone them with stones to death.* And good reason, that as well adulterie, as buggerie with man or with beast, should be punished with death; because it is an abomi- nable sinne diuers wayes.

1. 2. It is a breach of a most sacred couenant made before God, and the congregation of his people, in most solemne manner: yea, it is a breach of couenant made with God, for the strange, that is, the whorish woman is said to forget the couenant of her God.

2. 3. It is the greatest disgrace to a familie that may be, the mother being a whore, the children bastards, and through the curse of God, following herevpon, the father being likewise an whoremaster, according to that which *Iob* calleth for, as iust against himselfe. *If my heart hath bene deceived by a woman &c, let my wife grinde vnto other men, and let another bow downe vpon her.* For this is commonly scene, where the hus- band is naught, the wife is giuen over to be such also. And the children begotten of such, beside that the Lord esteemeth them as base, excluding them from bearing office in the con- gregation,

Deut 23. 1.

gregation, to the tenth generation, doe commonly follow the steps of their adulterous parents, as *Amnon* in deflowring *Deut. 23: 18.* *Thamar*, and *Abalom* in going in to his fathers concubines, did both follow the steps of their adulterous father; and thus a familie is made of a chaste household, and a Church of God, as it ought to be, a very brothell-house and stewes, loathsome to God, and to all good men.

3. It is an intollerable wrong to the husband, to be thus abused; in that he nourisheth, bringeth vp, and provideth for as for his owne, the bastard brood of lewd knaves, such as are vnworthy to liue in a Common-wealth: and thus adulterie is greater than any theft, because a man is hereby robbed of his whole estate, defrauded of his chiefest worldly treasure, and preuented of his greatest comfort here, through the want of genuine, true-begotten children, these bastards being suggested in their stead. And therefore, as murder hath beene, and is daily miraculously discouered, that it may bee accordingly punished, so did the Lord appoint a miraculous way, for the detection of adultery, that it might not escape unpunished: viz, and holy water, which the woman suspected should drinke, that should cause her thigh to rot, and her belly to swell: and there is a certaine precious stone, as some report, at this day, which being laid vpon a woman sleeping, maketh knowne, whether she hath beene false to her husband. *Numb. 5: 12.*

How odious this sin is, appeareth by the punishments appointed by men led onely by the light of nature: some appointing the Adulteresse to be punished, with the cutting off of her nose, and the adulterer, with a thousand stripes, as the Egyptians: some allowing to kill such, as were taken in adultery instantly, as *Solon*: some adiudging that the adulteresse should cut the throte of the adulterer, and the next kinsman to him, should cut her throte, as a people dwelling southward from the Indians: and some stoning them both to death, as the *Turkes*. *Nebuchadnezzar* hearing, that one *Acab* and *Zedechiab*, Iewes, had committed this wickednesse with two married women, broiled them to death vpon a grid-iron. *Zalencus*, a Law-giuer of the *Lorsi*, appoynted both their eyes to be put out, and when his owne son was taken in adultery, *Hackluit p. 361.* *Munß. Cosmog.* *Pet. Mart. in 2 Sam p. 241.*

adultery, rather than the Law should bee broken, hee spared one of his sons eyes, and caused one of his owne to bee put out. And yet more, to shew how abominable it is to naturall reason, when *Cabades* King of the Persians made a law to tolerate it, his subiects tooke it so hainously, that they would not suffer him any longer to raigne ouer them.

5. Not only men, but other creatures, led by the instinct of nature, without reason, do in their kinde hate adultery. The Elephant will not endure it in his female, and it is reported, that a certaine Elephant, seeing another man lying with his mistresse, in the absence of his master, slew them both: and the like is said to haue been done at Rome, whom also being slaine, the Elephant couered vp, and shewed them both to his master, at his comming home: and another time, when a man had murdered his wife, and married another, his Elephant leading her vpon a time to the place, where she was buried, opened the ground with his trunk, and shewed her the dead body. Wherefore, whosoever thou art, that bearest the name of Christian, abhor to commit this wickednesse so foule, and so much detested, euen by heathen men, and by the very brute beast: assure thy selfe, that how secret soeuer it be, God beholdeth it, and if not here, yet hereafter he will open it, to thine eternall confusion.

5. Or 5, the act of vncleannesse is committed with a single woman, by a single man; for if one be married, it is adultery, but this is fornication: the punishment of this sin, of olde, was to bee enforced to marry her that was deflowered, and to pay her father fifty shekels of siluer: and if her father refused to giue her to wife vnto him, he was to pay money, according to the dowry of virgins. And straightly hath the Lord charged, saying; *There shall not bee an whore of the daughters of Israel, nor a whore-keeper of the sons of Israel.* And in the verse following, a whore is compared vnto a dog; for, *Thou shalt not bring, saith the Lord, the hire of an whore, nor the price of a dog, into the house of the Lord.* This sin is next vnto adultery, & so placed euery where in the Scriptures, both because it is next vnto it in foulness before God, & such, as that whosoever falleth into the one, neuer maketh conscience of the other.

Many

*Topfel Histor.
of beasts, p. 208*

Against forni-
cation.

Deut: 22:19.

Exod: 22:17.

Deut: 23:17.

Verf. 18.

Many waies is this a most detestable sin. 1. Because indignity is hereby offered vnto Christ, the member of Christ being thus made the member of an harlot: for, *Know ye not, saith the Apostle, that your bodies are the members of Christ? shall I then take the member of Christ, and make it the member of an harlot? God forbid. Know ye not, that he which completh himselfe to an harlot, is one body.* 1 Cor: 6: 14: 15

2. Because, that by no sin is the body so much wronged, as by this vncleannesse, wherefore the same Apostle proceedeth, and saith; *Euery sin that a man committeth, is without the body, but he that committeth fornication, sinneth against his owne body.* That is, actually cutting off himselfe from Christ: hereby, and dissoluing the covenant with his God. For the Lord hath vouchsafed to ioyne vs, that beleewe, vnto himselfe in marriage; now by other sins, wee offend greatly this our dearest loue, and are blemished, and made loathsome vnto him, so as that he is at the point of cutting vs off: but by fornication, either spirituall, which is with Idols; or corporall, a man cutteth himselfe off from God, euen as a woman playing the whore, cutteth herselfe off from her husband, though shee passeth still through the secrecie of the fact, or through coniuency, for his wife, as before. Ver: 18.

3. Because, that by fornication, the Spirit of God, the Spirit of all comfort, is wronged, and that extremely, being thrust out of his owne house and temple: for, *your body*, as it fol- Ver: 19.
loweth in the same chapter, *is the Temple of the Holy Ghost, bought for a price, and is not your owne.* All which being put together, or any one of which, sheweth this sin to bee abominable to all Christians; that are not of feared consciences, and altogether without feeling of Gods grace towards them.

And it is to be noted, that whatsoever difference hath been put, betwixt the punishment of this and adultery, yet it appeareth, that euen before *Moses* his Law, this sin was death: for when *Thamar*, *Judahs* daughter in law, had played the harlot, *Judah* hearing of it, commanded that shee should be Gen: 38.
brought forth, and be burnt to death.

And amongst the Turkes, they are punished with eighty stripes:

stripes: and how slightly soever these sinnes of fornication and adultery be passed over amongst men in these miserable times, there is a greater punishment than a thousand bodily deaths exprestly threatened heere-against, *viz.* eternall death: *for he that doth these things, saith S. Paul, shall neuer enter into the Kingdom of Heauen.* And howsoever the fault bee somewhat extenuated by marriage after it, yet the sinne is the same, barring the persons, that come thus together from the common honour of married persons; for *Marriage is honorable amongst all men, and the bed undefiled*: so that, if it be defiled, it is dishonorable and shamefull.

Secondly, this ranketh them with the men of the old world, who are said to have taken wives, of all that they liked; that is, by brutish and inordinate comming together with them, before they tooke them, and with vncircumcized *Shochem*, who first deflowered *Dinah*, and then would have married her, but he smarted for it, hee and all the men of the City being slaine therefore: and with wanton widdowes, who, when they have waxed wanton against Christ, would marry, but they are iudged therefore to haue denied their faith, and to haue damnation.

Thirdly, this is a continuall heart-smart, and griefe vnto them, even when they behold that, which otherwise would be one of their greatest worldly comforts, *viz.* their first-born; whom, when they behold, they behold their sin: and if contrariwise it be a joy, as it is to many, woe is vnto them, the guilt of their sinne is yet vpon them.

6. Or sixthly, the act of vncleanness is committed with a neere kinswoman, *viz.* the Mother, the Aunt, the Sister, or the Wives sister, &c. and this is incest, whether it be in marriage, Against Incest. or out of marriage, and so heinous is this, that death is appointed for a punishment hereof. When *S. Paul* heard, that one among the Corinthians had taken his Fathers wife, hee detested it, as abhominable, and so abhominable, as that the like was not heard of amongst the Gentiles, and ceased not, till he had caused him to be excommunicated and cast out of the Church of Gods people.

7. Or seventhly, the act of vncleanness is with a second wife, in

in the time of the first: for, howsoever it may seeme, that there is no direct law against this, and because the most holy fathers had many wives, that it is no sin, to haue more wiues together: yet now certainly it is no lesse sin, than adultery in continuall practice, to take a second wife, during the life of the first. For first, there is a direct law against it, made by God himselfe; *Thou shalt not take vnto a wife her sister, during her life*; which may also be read, one wife vnto another, that is, a second, whilst the first is liuing: Otherwise, it might bee lawfull, the wife being dead, to marry her sister, which is against all equiry of these lawes. Leuit: 18: 18.

For, whatsoeuer woman become with any way thy sister, thou mayst not marry, if shee bee but the daughter of thy fathers wife, begotten by thy father, or thy brothers wife; and the reason is, because she is thy sister; onely such an one as is called sister, but is not, viz the daughter of thy fathers wife, begotten by another husband, mayst thou marry. But thy wifes sister is thy sister, and therefore it is vnlawfull to marry her, though thy wife be dead; whence it followeth, that this law must be vnderstood, as being against bygamy, which is, hauing two wiues together, though they bee not sisters, but strangers one to the other. 2. The first institution is against it, God making but one man, and one woman; and why did he make but one, saith *Malachy*, because hee sought a godly feed. 3. There is no toleration throughout all the Booke of God, for hauing more wiues together, than one, but much to the contrary, *They twaine*, saith Christ, *shall be one flesh*, not three, or more: And, *To auoyd fornication*, saith *Paul*, *let every man haue his owne wife, and every woman her owne husband*, not wiues, or husbands. And *Lamech* is noted to be the first that had two wiues. Verf: 11.
Verf: 16.
Malac: 2: 15.
Matth 19: 5.
1 Cor: 7: 1.

Is it not a toleration, when *Abraham* doth hearken to *Sarabs* voice, willing him to goe in, to his mayd *Hagar*, and when shee being with childe by him, hath an Angell sent to comfort her, in regard of that shee went withall? And when *Nathan* telleth *Dauid*, that the Lord had giuen him *Sauls* wiues and concubines: And when *Isaac* obtained so much fauour, in the midst of his wiues and concubines?

It

Obuult.

Sol.

It seemeth to haue beene a toleration to them in particular, and so for others of thosetimes: but what is that to vs vnder the new Testament? The Lord, who made the Law, can dispense with his Law, as it pleaseth him, for ends best knowne to himselfe. Though it were no sin in *Abraham*, taking *Hagar* vpon his wiues motion; yet it was a sin in the Emperour *Valentinian*, to take *Iuliana*, vpon the commendations of his wife *Seneca*, and to make a law, to tolerate it in others. Though it were no sin in *Isaac*, to take foure wiues and concubines, yet it was a sin in the Emperour *Charles* the Great, howsoeuer the Fathers of those times were not against it; but, through want of due consideration, did like well enough of it, as *Ierom*, *Chrysostom*, *Augustine*, &c.

Socrat: lib: 4:
cap: 16.

8.

Vncleanness
with a mans
owne wife.
Leuit: 10: 18.

Or eighthly, the act of vncleanness is with a mans owne wife, if he shall lye with her in the time, that her diseale is vpon her; *The man, that lyeth with a woman, having her diseale, and vncouereth her shame, and openeth her fountaine, and shee open the fountaine of her blond, they shall be euen both cut off from among their people.* And these be all head sins against this Commandement: wherefore, if any shall goe about to extenuate, or lessen them, they take from Gods Word, and God shall take their names out of the booke of life.

Whence it appeareth, how grosse the impudency of the Pope is, who hath taken vpon him to dispense with these sins, as with incest, in *Emanuel* King of Portugall, who married two sisters; and *Katherine* Queene of England, had two brethren; and *Ferdinand*, King of Naples, married his aunt, by the dispensation of Pope *Alexander* the sixth; and Pope *Martin* the fifth, gaue leaue for a man to marry with his owne sister.

The same may be sayd of fornication and whoredome, the Popes of Rome doe generally tolerate it, taking tribute of the stewes, and in one of their counsels, fornication is plainly dispensed withall: For, if any man (saith the Canon) hath not a wife, but instead of a wife, a concubine, let him not bee put from the Communion, so that hee content himselfe with the company of one woman onely, wife or concubine, as he shall thinke best.

Council: Tolet:
can: 17.

Ninthly,

Ninthly, the act of vncleaneenes is by a mans owne selfe, if hee doth willingly spill his seed of generation: this was such a wickednes in *Onan*, as that the Lord slew him immediately therefore: and if by chance, euen in the night any such thing had happened to any man, it was an vncleaneenes, for the purging of which, he must wash himselfe, and be seperate from the congregation vnto the eueniing. Wherefore let all flye this, as adultery it selfe.

9.
Onans sinne.
Gen. 38. 9.

Deut. 23. 10.

Because *Onans* sinne happened vpon the taking of his brothers wife, for which there was a generall law, how is it a sinne of incest, in a man to marry his brothers wife, how shall these two lawes be reconciled; or may not this bee a good coulour for the Popes tollerating the foresayd marriages?

Quest.

The law against incest is generall, binding all people of all countryes, and perpetuall for euer: the law of the brothers taking the brothers wife wanting issue, was a speciall exception to this law, peculiar to the Israelites, and to last, but for a time, whilst there was a speciall reckoning made of the first borne, and of his seed, still continuing him, as it were aliue, thus typifying the first borne amongst many brethren, who without hauing any seed further raised vp vnto him, doth himselfe remaine aliue for euer. Wherefore in no case may the like now bee tollerated, for it is a foule sinne.

Answer

Secondly, this commandement is broken by vncleane, and filthy speeches: *Euill speeches corrupt good manners.* Corrupt talke is a signe of a filthy and corrupt minde, which is within. And good reason is there, that if poysonous drugs bee forbidden to bee kept in the house, that the signe should be forbidden to be hanged vp also: if stewes, and whordome be forbidden, that the signes and allurements should bee forbidden also. Yea, filthy words are expressely forbidden, *Let not fornication, or vncleaneenes bee once named amongst you, as it becometh Saints: and it is a shame to speake of the things, that are done of them in secret.* If thou wilt bee merry therefore, make not mirth by filthy talking, or reading: for this is atheisticall, and sensuall, becoming men giuen ouer

2.
Eph. 5. 34.

Eph. 5. 31.
Vers 13.

to brutish vncleanenes, without all commemoration of the accounts to be made at the resurrection.

3.

Thirdly, this Commandement is broken by vchaste thoughts; and desires of the heart: for he, *that looketh vpon a woman to lust after her, hath committed adultery already with her in his heart.*

Math. 5. 28.

These desires, and lusts doe sometime exceed, for that they are not motions vanishing away againe, but continuing to the trouble, and disquiet of the minde, and this is called a burning in lust; *It is better to marry, than to burne.* Lust, and fleshly desires in any measure, are members vpon earth, that must be mortified, even as fornication, and adultery it selfe: according to that precept; *Mortifie your members, which are vpon earth, fornication, vncleanenes, inordinate affections, and euill concupiscence.*

1 Cor. 7. 9.

Col. 3. 5.

4.

Fourthly, this Commandement is broken by entring vpon any degree of vncleanenes, or vnecessary occasions and prouocations heereunto. For as every linke of a chaine is a part of the chaine, and every steale of the ladder, a part of the ladder; so every step to adultery, and every linke to this chaine, is a part heereof, and so is it for the meanes inducing, and drawing vnto it.

Heere then are first to bee censured wantonnes either in men or women: it is one of the fruites of the flesh reckoned vp with others against which it is threatened; *that they, which doe such things, shall not inherite the kingdome of heauen.*

Gal. 5. 19.

Now, this is partly in the eye, when it wandreth heere and there in light manner, being vsed as a window to let in vanity, such were the eyes of the daughters of Ierusalem, who are said to haue *wandering eyes*; and these are called by Saint Peter, *Eyes full of adultery*: it is partly also in the apparrell, when the haire is ouer curiously broyded, or curled, when the attyre is ouer costly, or the apparrell light, and vaine, as is intimated by Saint Paul to Timothy; and partly in the gesture, and carryage, which indeed is the principall wantonnes, when as thus there shall be any allurements to adulterous acts: these gestures are to bee seene in the whorish woman,

Esa. 3. 16.

1 Pet. 3. 14.

1 Tim. 2. 9.

in the booke of Proverbs, shee is light footed, now heere, now there, familiarly kissing, and full of smooth, and flattering speeches.

Wherefore let all, that hate adultery, abstaine from every Prou. 7. 13. 19. of these degrees, and not by any otherwise considering of ^{14.} them, labour in their iudgement to make them tollerable, but weighing them, as accidents of adukery, let them flye them, as adultery it selfe, for where the accidents are, there must the subiect needs bee also: and where the wandring eye, the wanton dresse, and the lasciuious gesture is, there must needs be adultery also, in some measure.

Secondly, to liue in ease, and idlenes, is heere to bee repro- ^{2.} ued: for it is a true saying, *Otia sitollas, periere Cupidinis arcus*; Against idle- arcus; Take away idlenes, and prevent wantonnes. David may ^{nes.} bee an example, who payd dearely for the experience, which hee bought of the mischief comming by idlenes: and the ^{2 Sam. 11.} Israelites, who being idle in Shittim fell to adultery with the daughters of Moab: and the young widdowes, that waxe ^{Num. 25. 1.} wanton against Christ, are noted to be idle goers about, from ^{1 Tim. 5. 13.} house to house.

Thirdly, surfetting, and drunkennes, are to bee repro- ^{3.} ued, as degrees, and occasions of vncleanenes, Amongst the Drunkennes. Sodomites there was fulnes of bread, and abundance of idlen- Ezech. 16. 49. nes, and from hence it followed, that they committed the ab- homination of vncleanenes. Experience sheweth this dayly, that vncleanenes is the visuall companion of drunkenness.

It is very true, *Sine Cerere & Baccho friget Venus*; *We want,* and drinks temperately, and there will bee no such heat of ve- nery.

Being present at obscene, and filthy stageplayes: for here ^{4.} the way, and manner of vncleanenes is commonly acted, Stage-playes and so taught to the spectators.

Two things there bee in them especially abhominable.

1. The disguising of sexes, boyes being apparrelled like wo- men; against which it is commanded; *The woman shall not put on that, which pertaineth to the man, nor the man, the appa- ^{Deut. 22. 4.} rel of the woman, for they, that doe so are abhomination to the Lord.*

Eph. 5. 3. 4.

5.
Obscene
pictures.
1 Thes. 5. 22.

6.

2. The acting of mens, and womens sinnes, to the delighting of such as bee present, against which, there is also an expresse precept: *Let not adultery, or fornication, be once named amongst you, neither filthines, nor foolish talking.* And as these things doe make the players, and playes abhominable, so they make all accessory to abominations, that resort vnto them, as maintainers of them.

Fifely, to haue obscene, and filthy pictures, and much more to make such, whereby filthines, or wantonnes is represented: contrary to which it is commanded, *Absteyne from all appearance of euil.*

Sixely, to dance mixtly lasciuious, and wanton dances, men, and women together. Some dancing indeed hath been approued among Saints, viz. mens dancing by themselves, and women by themselves. as when *Goliath* was overcome, the daughters of Ierusalem danced, and played vpon instruments by themselves in praising God, and so did *Miriam*, and the women long before, and *David* danced before the Arke.

But to dance, as the manner is of these times, men and women together in amorous sort, kissing, and dallying, and v. sing wanton gestures towards one another, cannot be without sinne, for heere is plainly the wantonnes before censured, as a fruit of the flesh, and an offering of themselves to further temptations.

Exod. 32. 19.

See how odious this is vnto God in some examples. The Iewes falling to idolatry are noted to sing, and dance, but the wrath of the Lord, was exceedingly kindled against them, euen to haue destroyed them all suddenly. The daughter of *Herodias* danced before *Herod*, and others being moued by her mother, proiecing thus the taking of the King so, as that shee might haue at his hands, for the loue towards her, what shee would, which fell out accordingly, so that *John Baptists* head was cut off.

Marc. 6. 22.

One *Ludonicius* an Archbishop, of whom you may read *Mansers Cosmographie*: in *Mansers Cosmographie*, whilst he was together with others present at this vanity, they were. all destroyed by the house falling downe vpon them.

Mansers Cosmographie
lib. 3. pag. 739

And

And all holy, and sober minded men of best vnderstanding haue condemned it. *Chrysostome* shall speake for all, *Chorus*, saith he, *est circulus, cuius centrum est demon*; A dance of men, and women together is a circle, of which the deuill is the center, and God, saith he, hath not giuen vs feete to leape about like Camells, and againe, when they dance thus, the deuills reioyce, the ministers of the deuill exult.

Seauenthly, for women to be babling, and lowd, it is noted as a property of an harlot, and doth no way stand with the modesty of a sober minded woman. 7.
Prou. 7.11.

Eighthly, for women to Gad, and wander ouer much abroad, especially to meetings of vaine, and light persons, to faires, and in the twilight: for this is a great shew of leuitie, and of an vnstayed minde: the harlot is also set forth by this, that shee walked in the twilight, in the evening, when she might be-
gan to grow blacke, and darke: and to be such, as whose feet cannot abide in the house. 8.
Prou. 7.9.
Vers. 11.

Let *Dinah* the daughter of *Iacob* bee an example to take warning by, who going abroad to see the countrey, was taken by *Shechem*, and deflowred: and the daughters of *Shiloh*, who going out to dance, were taken by the men of *Beniamin*. Gen. 34.
Iudg. 21. 32.

These vanities are, and haue been euer delightfull to Saran, in so much, as that *Augustine* writing against such, as were vsed in playes, produceth an example of one *Titus Lasius* a countrey man, who was admonished in the night, that hee should tell the Senate of Rome, that the playes, which then were decaying, should be renewed, for the Gods were recreated heereby, and when hee did neglect to speake heereof, hee was admonished the second time, and the third time stricken with a grievous disease, and his sonne dyeth, wherupon he sendeth to the Senate, and signifieth his vision, and was immediately restored to health. August. de Ciuil.
dei lib. 4. cap. 26.

Whence it appeareth, that where obscenity, and wantonnes is any way sikkily acted, it is delightfull to the deuills, and they are grieved, if men, and women be restrained heerefrom. If thou wouldest not then delight the deuill, flye as whordome, and adultery, so whatsoeuer is whorish, and con-

trary to that modesty, which makes thee comly before God, and is delightfull to the heauens.

Quest. 93. What is heere commanded?

Ans. *To lue intemperance, chastity, and sobernes, and so to labour to keepe my body holy, and pure, as a temple of the holy Ghost.*

Explan. Having shewed the sinne, the vertue to be imbraced followeth, which is to keepe as the soule, and minde, so the body, and members pure, and holy, without any adulterous spot, and staine of vncleanenes; and the reason is yeelded by the Apostle; *Your bodies are not your owne, yee are bought with a price, and your bodies are the temples of the holy Ghost.* If a man hath an house of his owne, he may vse it, as hee thinkes good, but if the pallace of some noble person, or Prince be committed to his keeping, to which that great person doth vsually resort, hee dareth not let it lye slouely, or vncleane: no more will a Christian man, or woman, his body, but keepe it pure for the great person of Gods Spirit, who doth daily come to him, as to his pallace, and temple.

Wherefore, when the Apostle would in short-deliver, what the will of God is, he saith; *This is the will of God, euen your sanctification, and that yee should absteyne from fornication.* And distinguishing men into some married, and some vnmarried, hee willet them to be all alike minded for this, seeking by purity to please the Lord. Now that wee may the better bee preserued thus pure, and holy, consider first the parts, and then the meanes. The parts are modesty, and sobriety. Modesty is a decent, and comly carryage of our selues in all things.

First, in the eyes, when they are stayed, and not wandering, as the adulterous eyes spoken of before, but as *Iob*, tyed by couenant, and stedfast purpose of not sinning heere-with.

Secondly, in the countenance, when it is bashfull, and not impudent, to expresse which, maids were vailed in olde time.

Thirdly, in speech, when it is sparing, for the harlot is a babler, when it is submisse and low; for the harlot also is lowd

1 Cor. 6. 19.
Vers. 10.

1 Thel. 4. 3.

1 Cor. 7. 39.

1.
Modesty where-
in it standeth.
Iob. 31. 1.

2.

3.

loud, and when it with the best words, and becomming a modest spirit in speaking of things shamefull in themselves, as is the phrase of the Scripture. *Adam* knew his wife *Eua*, and she conceived, &c. and in the title of the fifty first Psalm.

Fourthly, in apparell, when it is such as becommeth men and women fearing God, not strange to the disguising of the person, as the courtiers at Ierusalem, whose strange apparell the Lord threatneth, saying: *I will visit the Princes and the Kings children, and all such as cloath themselves with strange apparell: not exceeding a mans degree and calling, not light and vaine, nor ouer curious, as the apparell of the daughters of Ierusalem, against which it is threatned therfore, That instead of a sweet sauer, there shall be stinke; instead of a girdle, a reue; instead of dressing of the haire, baldnesse; and instead of a stomacher, a girding with sackcloth, and burning instead of beauty.* 1 Tim. 2. 9.
Zeph. 1. 8.
Esa. 3. 24.

3. Sobriety is christianly and temperately to carry our selves in the vse of meates and drinckes. First, by auoyding excessie, *Take heed, least at any time your hearts be oppressed with surfeiting and drunkenness,* saith the Lord, and *when thou sittest downe to eat with a ruler,* saith Salomon, *if thou be a man giuen to the appetite, put thy knife to thy throat.* Secondly, by honest mirth, seasoned with some holy & good speeches, as the feasts were vnto which Christ was called, and the eating and drinking together of the first Christians. Thirdly, by eating and drinking at fit times, and not still euer, as wee are inuited by company, or disorderly appetite, for necessity, and not for fashion; for *was he to thee O land* (saith the wise man) *when thy Princes eat in the morning: Blessed art thou (O land) when thy King eateth in season, for strength, and not vnto drunkenness.* Fourthly, by a sanctified vse of meates and drinckes, which is, when prayer and thanksgiuing are vsed before and after them. *Meates God hath created to be receiued with thanksgiuing; for every creature of God is good, and nothing is to be refused, if it be receiued with thanksgiuing; for it is sanctified by the word, and prayer.* If these rules of modesty and sobriety bee obserued out of a conscience of purity, then all acts repugnant vnto these will much more be auoyded, as being too grosse, not onely for such as are Christianly, but euen ciuilly modest and sober. Sobriety, wherein it standeth. Luc. 11. 34.
Prou. 23. 1.
Luc. 14.
Acts 3. 46.
Eccle. 10. 16.
Vers. 17.
Tim. 4. 3.
Vers. 5.
Vers. 5.

The meanes to be preferred thus pure and holy, are either generall belonging to all, or speciall; some for married persons, some for the vnmarried.

The generall preferuatues are:

Ephes: 30.

1. To consider the neere vnion betwixt God and vs, so great is his loue, as that hee hath married vs to himselfe, inso-much as that he is our husband, and wee are his spouse, and as there is good reason, he is most ielous ouer vs, and cannot indure any impurity in vs, if there be, hee doth in the very instant of vncleannesse cast vs off, as the members of an harlot.

2. To consider that God is holy and pure, and the Deuill an vncleane spirit, vnto whom he is ioyned in fellowship, that sinneth by vncleannesse.

Iob 31. 1.

1 Cor: 7. 10.

Thirdly, to tie and binde our selues by couenant and voves from the occasions, which as sparkles of fire doe light vpon the tinder of our corrupt nature, as Iob, *I haue made a couenant with mine eyes, why then should I thinke on a maid? O therwife, where is that Christian care of not sinning, of which Paul speaketh? What care?*

1 Cor. 9. 27.

2 Cor: 12.

Gen. 39.

1 Cor: 7. 1.

1. The speciall preferuatues of single persons are: First, to beat downe the body, and bring it into subiection, as the Apostle did: to be abstenious, especially from such meates and drinkes as inflate and lift vp the body, and prouoke to fleshinesse, and in case of fleshly motions to pray heartily for grace against them, as also did the same Apostle. Secondly, to abstaine from the company of a woman in private, and alone, &c in the darke, as Ioseph with al speed went out from the presence of his mistresse, who in this case tempted him. Thirdly, if notwithstanding these means, thou canst not containe, but art troubled with fleshly motions, then flie to Gods ordinance, which is the last remedy for single persons, according to the doctrine of S. Paul's *To auoid fornication, let every man haue his owne wife, and every woman her owne husband.* This is the rule of Gods spirit, therefore, whereas in some sinister respect, many young gallants in these times, very incontinent, yet will not marry, but rather bpine in lust, or wallow in the mire of vncleannesse with harlots, because they are younger brethren, or their parents be liuing, and the inheritance is

not yet come vnto them, so that they cannot marry so richly, or because they will not be tied to a wife, and the cares attending marriage: These, I say, doe plainly shew, that they are not schollers of the Lords schoole, but of the Deuils, the master of vncleannesse. And whereas the Romanists doe seeke to preuent men of this meanes, by orders of Priesthood and Monkerie, binding them by vowes here-from, how incontinent soeuer their mindes be: it sheweth plainly that they are not like Catholike Christians, *Quod dicitur, Taught of God*, but of the Deuill, to whom it is proper to teach the doctrine of forbidding to marry, as *S. Paul* sheweth: and if there be any Protestant inclining yet to this opinion also, that Priests ought not in any case to marry, hee is yet bewitched with popish enchantments, he beleueth their lyes, as giuen ouer of God, the Apostle himselfe being iudge, who vseth these very words of such, *2 Tbes. 2. 11.*

The speciall preseruatiues for married persons are,

1. To dwell together, and not separate, as some doe; *The husband must dwell with his wife, as a man of understanding.* *1 Pet. 3. 7.* Sometime it falleth out, that they must necessarily be separated for a time, as when the necessity of warres doth call heere-vnto: Now there is danger, as we may see in the wife of *Uriah*, but the Lord calling then to this separate liuing, we must take it as a calling in speciall manner to continency, for that time: in cases vnecessary, it is an aduantage giuing against our chastity to the common aduersary.
2. To follow that rule of the Apostle, *Let the husband giue vnto the wife due beneuolence, and likewise the wife vnto the husband,* and as he further expresseth, to carry themselves so towards one another, as those whose bodies are not in their own power, but mutually in one anothers power. *1 Cor. 17. 3.*
3. To conaine at times of extraordinary deuotion, by mutuall consent, according as *Paul* also teacheth; *Defraud not one another, except it be by consent for a time, that yee may giue your selues to fasting and prayer:* and at times of womens dilcates vpon them, as hath beene taught before. *1 Cor. 7. 5.*
4. When women loue to be at home, and their delight is in their huswifry, as the vertuous wife is described in the Proverbs,

Prov: 30.

1 Tim: 5: 14.

50.

verbs; and S. Paul chargeth, saying, *Let younger women marry, and beare children, and governe the house.*

9. When the man esteemeth best of his owne wife, above all other women, couering her infirmities by loue, and the wife doth likewise of her husband, and therefore they delight most in the company of one another.

Quest. Which is the eighth Commandment?

Ans. *Thou shalt not steale.*

Quest. 94. What is here forbidden?

Ans. *All stealing: which is first by violent, or secret taking away that, which is our neighbours. 2. By oppression and tyranny, in the rich towards the poore. 3. By deceit, in buying and selling. 4. By using any unlawfull trade, or way of gaine, as gaming, fortunes-selling, or selling drinke unto drunkenness. 5. By prodigality, for thus doe men rob their children and posterity.*

Explan. The sin against this, I say, is all stealing, that is, vnjust going about to diminish the goods, or estate of another man, any manner of way. Vniust, I say, because sometime men do enter vpon, and take away the goods and estates of other men without theft, viz. when they doe it iustly, either being specially commanded by God, as the Israelites spoiled the Egyptians, and tooke away the inheritances of the Canaanites: or, when men being deputed by God, vpon due consideration, doe take away mens goods and lands, as forfeited by the law, or any part of them, as a mulct, or punishment, for some offence iustly layd vpon them: the Lord himselfe is the Authour hereof, where he appoynteth, as a punishment to the fornicatour, the payment of fifty shekels of silver, and to the theefe, of making restitution foure-fold: and it seemeth, that the punishment of blasphemy, besides death, was also the forfeiture of a mans estate, for that *Naboth*, against whom it was pretended, was thus punished.

To steale then, is vniustly to take away any thing from our neighbour. First, by robbery, or theft, either with violence, or in secret, bee the thing taken away neuer so small, it is the highest, and first degree of sinning against this Law. The punishment

Deut. 22: 29.

Exod: 22: 1.

1 King: 21.

1.

Robbery and theft.

punishment of this sin, was appointed to be a foure-fold restitution, if he had stolne a sheep, and had killed them, a five-fold, if he had stolne an ox, and killed it, and double, if the beast stolne were yet alive: not, that the sin was thus expiated, and done away, but for that, without this restitution, it could not be done away, according to the maxim in Divinity; *Non remittitur peccatum, nisi restituatur ablatum*; The sin is not forgiven, unlesse the thing taken away be restored: Which *Zaccheus* being converted, knew well enough, and therefore saith, *If I have taken from any man by forged caustion, I restore it foure-fold*. I say yet, that the sin is not thus done away, because as a common punishment of sin, it is threatened, that neither *thieves*, nor *concoits*, nor *drunkards*, shall inherit the Kingdoms of Heauen. Whereas *thieves* and robbers are Felons amongst vs, and punished with death, it is done vpon good reason, as hath beene already shewed, in the Treatise of iust killing.

What is to be thought of taking the spoile of the enemy, and of going against a nation, to conquer and subdue it, whether is not this a great robbery?

Quest.

To take spoyle of the enemy.

If it be vpon iust cause, that wars are made, and spoyles be taken, it is no robbery, but a iust reuenge of God, viz. if the nation thus spoyled, hath in former times notoriously wronged, and infested them, without restitution, if it hath broken covenants solemnly made, &c: for in the like cases, the Egyptians were iustly spoyled, and the Amalekites, by *David* and his men.

Ans.

But if warres be made out of malice, or through vaine glorie, out of an vnvariable desire of reigning farre and wide, and getting together a boundance of riches, it is a great practice of robbery. As one *Diomedes* an Arch-pyrate answered vnto great *Alexander*, being challenged for robbing and infesting the Seas: What is that to thee who infested the whole world, but because I doe it with a little Nauy, and thou with a great one, I am called a thiefe, but thou an Emperour?

Numl: gen: 37.

What if a poore man, driuen through necessity, stealeth to warme, to cloath, or to feed himselfe, hauing none other means of releefe?

Quest.

A poore mans stealing.

Howsoever

Answ.

Prov. 6.30.

Verf. 31.

Howsoever he be driven, this is stealing, and a head sinne heere, although these circumstances doe somewhat extenuate and lessen it: whence it is said, *Aden doe not despise a thiefe when he stealeth to satisfy his soule, because hee is hungry*: but it is added, *If hee be found, he shall restore seven fold, or give all the substance of his house*, that is manifold, according to the first Law, or bee sold for a servant. Wherefore take heed of the least theft, thou that art poore & needy, if thou canst, then worke and take paines honestly for thy living; if thou beest not able, with *Lazarus* rather lye and dye at the gates of the rich, than steale, and so maist thou be recompenced with him in heaven, otherwise, thou takest the way to hell. And for yong dissolute persons that will rob to maintain their riot, they shall assuredly pay deare therefore with shamefull ends, being hanged like dogs, & which is worst of all, with eternal most horrible pains, for a litle pleasure in riot, mixt also with dread and feare.

Oppression of many sorts.

1 King. 12. 11.

2. The second kinde of theft, is oppression, and wronging without recompence making, and this is a farre stretching sin, a monster with many heads. 1. In Kings and Princes, when as tyrannically they exact vpon their poore subiects, taking vnrasonably of them for their owne pleasure. The Lord made this an occasion of the peoples reuolt from *Reboboam*, when without all mercy he threatned, saying: *My least part shall be bigger than my fathers soyne; whereas my Father did burthen you with a grievous yoke, I will make your burthen more heauie*. 2. In the officers of Kings and Princes which extort from the people more than they are by their Lords commanded, even to the private enriching of themselves. This was the Publicans sinne, who were the Officers of the Romans, the Lords of the world, and therefore were odious amongst all people, and noted aboue others, and therefore called Publicans and sinners. When they came to *Iohn Baptisme*, desirous to know what they should doe, this was commanded them as their maine duety; *Require no more than that which is appointed vnto you*, as if failing in this, they were guilty of so notorious a sinne, as that whatsoeuer else they did, they could not escape Gods wrath to come.

Luke 3. 13.

3. In noble men and great persons, which take away the lands

lands or commons of meaner persons, or inforce them to sell, for feare of their displeasure, at an vnder reckoning. This was *Abahs* sin against *Naboth*, and so felonious a robbery, as that *King 11.* God arraigned him, and condemned him to lose his bloud, as *Naboth* had done. If any now adaies doe the like, as God knowes, there be many, though he murther not directly, that he may possesse, yet if he abuse his power, to the wronging of the poore, or meaner persons, he is a robber by oppression, and may looke for his punishment threatned in this case. *The Princes of Iudah are like those that remove the bounds, therefore Holis: 10.* will I poure out mine anger vpon them like water, that is, without a stay, or let.

4. In rich men, that take aduantage of the poore mans necessity, through which hee is constrained to sell lands, or goods, not giuing to the worth for them. Against this, as a fore oppression, the God of Israel gave a law to his people, saying, *If thou sellest ought vnto thy neighbour, or buyest of him, thou shalt not oppresse, but according to the number of the yeeres from the Iubilee, thou shalt buy of thy neighbour, if there bee many yeeres increasing the price, &c.* But this law, or the equiry hereof, is little regarded now a dayes, euen amongst such, as take themselues to bee Gods people, every man being onely for himselfe.

In Iudges and Iusticers, or any other Ministers of Iustice, or Subordinates vnder them, which haue their hands open to receiue bribes, and then they are ready to worke on any side, otherwise they are cold in cases, that come into their hands, *Their Princes are rebellious, saith the Lord, and the companions of theeeues, euery one loveth gifts, and followeth after rewards, Efa: 1:23.* Therefore I will ease me of mine aduersaries, and auenge mee of mine enemies. *Verf: 24.* I would to God, that this were euer before the eyes of euery corrupt Iudge and Iusticer, and of euery gripping Lawyer, and pilling officer in euery Court, that such are companions of theeeues, and Gods greuous enemies.

In such as boord vp their corne, and the like, in Fore-stallers of markets, Regrattours, and Ingrossers, which are so set vpon their owne private gaine, as that they endeauour by all these meanes, to inhanche the price, to the viter vndoing of the

Prov. 11. 26.

the poore. These are the eues of the Common-wealth also they are accursed; *Hee that withdraweth the corne, the people will curse him, but blessing shall be upon the head of him that selleth corne.* Many bitter cryes be daily sent vp against such Cormorants, by the Lords poore people, and curses vttered, which shall not be in vaine.

7.

Exod. 22. 26.

Deut. 24. 6.

Ezech. 18. 7.

7. In such as take pledges of the poore, which they cannot spare, but to their great hinderance and hurt, and such as restore not the pledge. For the Lord hath forbidden to take thy neighbors garment to pledge, when he hath no more, or at the least, to restore it, yer the euening, when it serueth to couer him: also, *No man shall take the vpper, or the netter mill-stone to pledge.* And for restoring any pledge taken, it is a property of him, that shall liue, and not dye; *He hath restored the pledge to his debtor,* whereas hee that hath not restored, shall dye. A fearefull doome against many misers in these times, that without all conscience, take advantage against poore men, when lands being laid to pledge by morgage, are forfeited, or any other pledge, the poore man not being able to redeeme it: for in this case, thou must giue the full price, as it is worth; otherwise, looke how many pledges thou keepest, so many witnesses dost thou keepe, to testifie thy oppression against thee, at the latter day.

8.

Oppression in letting lands.

Deut. 23. 19.

8. In such, as let lands and monies, setting them vpon the racke, and not so as the hirer, by Gods ordinary blessing, may be saued harmelesse, doing his best endeauour, this is called a biting, and deuouring of our neighbour. For these lettings are both so alike, as I take it, as that they may well bee ioyned together, according to that law, which, if it bee rightly applyed, belongeth equally to them both; *Thou shalt not giue to biting to thy brother, either money, meate, or any thing, that is put to vsury, or byting:* so that, if there be any way, that the wicked heart of man hath deuised to oppresse by, in letting any thing, it is a breach of this law, and a deuouring oppression. Wherefore let both the caterpillarlike vsurer, and the vnconscionable landlord apply the threatenings of the law, wherefoever they finde them, as well to the one as to the other, being both deepe plunged alike into the same damnation.

It

It is the sinne of this nation to oppresse both these wayes, and no doubt but the Lord hath some great iudgment to punish it, & yet such is the blindnesse of the Vsurer, Oppressing with his money, as that he crieth out vpon the Land-lord, and of the rent-racker oppressing with his land, as that hee crieth out vpon the vsurer, and neither of them see into their owne sinne, to turne there-from. It is the practice of the whole nation to oppresse this way, no conscience being vsed, but as a man can by most cunning deuises procure his owne greatest gaine. Wherefore repent, and let neighbourly loue beare rule, which is the fulfilling of the Law. Let nothing to the hinderance, but to the benefit of the hirer: be content with a moderate gaine, so shalt thou shew loue, and haue loue, which through the vnconscionablenesse of Letters, is waxen cold all ouer this our world.

9. In such as sell vpon trust, come or ware, the buyer wanting ready money, which take more than a iust price therefore, without all reason. Is this the loue wherewith thou louest thy neighbour as thy selfe? Is this an helping hand reacht out vnto him in his need? It is a reaching of him a knife to cut his throat, when hee asketh thee bread; a treading him downe into the water with thy feet, when he craueth thy hand to helpe him out. Wherefore eyther sell not vpon trust at all, and so denie altogether to doe the office of loue, or else sell for an indifferent gaine, euen when thou trustest.

10. In such as faine themselves bankrupt, to deceiue their creditors, bringing them thus to compound for their debts, sometime at one shilling, sometime at fiue shillings in the pound; he is a wicked man that borroweth and payeth not againe. Their credit is rupt that is broken both before God and man. Vnder the colour of pouertie, and so being vnder Gods speciall patronage, they enrich themselves with other mens good, and robbe the poore indeed.

11. In such as hire labourers to doe their worke, but eyther deferre to pay their hire, or deny some part of it. Against this the Lord hath commanded, saying, *Thou shalt not oppresse an hired seruant; Thou shalt giue him his hire for the day, neither shalt the Sunne goe downe vpon it, lest hee cry against thee vnto the Lord* Deut. 24. 14.

Lord, and it bee siue unto thee. So that this is an oppression, and a crying oppression, to put off the poore labourer by delays, who hath present need of his wages, but much more, if any part bewith-held from him. This is a sinne making so lowd a cry, as that it ascendeth into the eares of the Lord of hostes for reuenge, as St. *James* sheweth. The greatest men, are most guilty of this, who abound heere, but if they had none other sinnes, they shall be stript even for this, of all comfort, and euery penny deteyned from the poore, shall bee a fearefull testimony against them at the day of iudgement.

1am. 5.4.

12. In such, as hauing wronged his neighbour any way, though vnwittingly, yet if comming to the knowledge of the wrong done, bee shall refuse to make any recompence, the fault being only his: as when cartell breake into a mans corne, being sufficiently fenced on his part, that oweth the corne, if he shall demand recompence, and shew his losse, it is oppression, not to make recompence in some reasonable manner, but much more, if in his owne knowledge he could not, but conceiue before of this losse like to cometo his neighbour.

3.

1 Thef. 4.6.

The third kinde of theft is fraud, and deceit in buying, and selling, and this is alike threatened, as oppression; *Let no man oppress, or defraud his brother in any matter, for God is the auenger of all such things.* Deceit is practised diuers wayes.

1.

Deut. 25.13.14

Verse 16.

First, by false weights, and measures, or by some deuise giuing lesse than measure, this is an abomination to the Lord. *For, Then shalt not haue, saith God, in thy bag two manner of weights, a great, and small, neither shalt thou haue in thy house diuers measures, a great, and a small. For all, that doe such things, and all that doe vnrightheously, are abomination to the Lord thy God.* Let them looke to it therefore, that haue two kindes of weights and measures, one to buy, and another to sell by, their practise is abominable.

2.

Amos 8.4.

Secondly, by mixtures of base things, and such as bee naught or little worth, with things of price, and so selling altogether, as if all were the best. This was the sinne of the *Israelites* commorants, against whom 'the Prophet inueigheth, saying; *Hear ye this O ye, that swallow up the poore, that ye may make the needy of the land to faile, saying, when will the new mo-
nth*

not be *gane*, that we may sell *corne*, &c. and sell the refuse of the wheate? And this is the sinne of many trades-men, corn-masters, and hop-masters, and of such, as deale in every com-
modity in these dayes, strange are their deuises to make things, that are sold by weight heauier, and to stretch such things, as are sold by measure, and to make the greatest gaine of base corne, or other necessaries, wines, and the like, which are too many to be named. I thinke that no age did ever come neare this our age for this deceit, wherein almost all are a company of *Zaccheuses* vnconverted, taking away from one another by forged euillation, God grant, that they may speedily repent as he did, for their owne comfort and saluation.

Thirdly, by setting a faire glosse vpon things to bee sold, that the buyer may thinke it farre more pretious, than indeed it is, and pay for it accordingly. Thus they sinne by theft, that guild copper, or tinne, or such like, and sell it for gold, that in selling any commodity deceiue the buyer by a better appearance than, then the thing is, outwardly placing that, which is goodly, and hiding the base, and little worth. This is a colourable deceit, to circumuent the simple, but they that vse it, shall be taken in their owne craft.

Fourthly, by setting forth the thing to bee sold with most excellent speeches, though it be vnworthy, and by debasing it, when it is worthy, on the buyers part: It is a fault, that the wise man findeth in the Proverbs; *It is naught, it is naught, saith the buyer, but when he is gone, hee boasteth.* So when in selling, it shall be commended for excellent good, and without fault, but when he hath sold, and is gone, hee boasteth of the price received, for his commodity, which was not neare so much worth. This is so common, as that many, that are otherwise accounted honest men, doe fall into this dissimulation also, and proue thieves, and stealers.

Fifthly, by factions, when as two, or three compact together, that when one is selling, the other shall come, and bid him such a price, to deceiue him, that intendeth to buy indeed. By this, and the like deuises fetcht from hell, whilst they thinke, that they deceiue others, and aduantage themselves, they doe greatly deceiue their owne soules, losing eternall life,

Luc. 9. 25.

life, for the best gaines appertaining to this life; For what shall it profit a man to winne the whole world, and to loose his owne soule?

4.

The fourth kinde of theft is the practise of vnlawfull acts, and meanes to get riches: as iudiciary astrology, whereby it shal be vnder taken to iudge of particular euents, the blacke art, whereby figures are cast, and the deuill is consulted with, to finde out things lost, and Palmistry, whereby it is pretended to tell fortunes by beholding the hand: Howloeuers it may, and doth oftentimes fall out to bee true, which is thus forerold, yet these arts are to be condemned, as for the open, or secret compact betwix the practizers, & the deuill, and the presumption, entring vpon the search of Gods secrets, and so climbing, as it were, into his chaire of omniscience: so for that they are altogether vaine, and vaprofitable to such, as make vse heereof, no danger being the more prevented: and if things lost be recouered, the losse being no whit the lesse notwithstanding, but farre greater, because God is lost for the deuill, who thus discouereth things lost, and getteth soules.

Again, to make a trade of gaming to game heereby, to make playes, and to set them, to liue heereupon, is a wicked practise, and a vory theft: because men are hindered heereby, and many vndone in their outward estate. A little pleasure, which is naught worth, is thus sold for much money, whereas it is not lawfull to take money, but for that which is a commodity to the buyer, for which he is the better.

Moreouer, to make paintings for womens faces, disguising types of the hate of others, and many other things, which serueth merely to set forth pride and vanity, and to sell these things, it is an vnjust gaine for the treason of Sinne. And all this to keepe shewes, or whoredoms gaine heereby, or to tollerate this wickednes, as the Pope doth, as it is an insupportable buffe against the seventh Commandment, for it is the most odious theft against this Commandment, of all others.

5.

Against prodigality.

The fifth kinde of theft is by prodigality, and wasteful spending, which God hath feared vnto a man, to provide hard ship for wife, and children, and to pay euery mans due. For

our goods in this world are not our owne, but committed to our dispensation; that wee should honestly, and soberly vse them to such ends, as God hath appointed: as a seruant therefore hauing receiued money of his master, to be laid out to such, and such vses, if he shall spend it vpon his owne pleasure, is a theefe to his master, so he, that hauing the goods of this world, more, or lesse, at the hands of the Lord, to the end, that hee may liue comfortably hereupon, owe nothing to any man, and prouide for his owne, if God permitt, if contrariwise hee shall waste, and consume them amongst harlots, and drunken companions, and gamesters, hee is a theefe to the great Lord of all, and a worse theefe, as St. Paul calleth him, 1 Tim. 5. 8. than many an infidell. Hee robbeth and depriueth his owne bowels, his children, his owne flesh, his wife, (ô sauage, and inhumane) of all meanes of maintenance, and leaueth them stript, and naked, to hunger and cold, to beggery, and poverty, which the brute beast abhorreth to doe.

Quest. 95. Is not this Commandement broken any other way?

Ans. Yes, *couetousnes in heart, is also a great sin against it, and vnnmercifulnes, and lastly robbing of God in things dedicate, in tythes, and offerings.*

Expou. These sinnes are not put off to the last place, because the least, for they are most heynous, but because they deserue a distinct consideration by themselves, as being rather against God, than against man. Couetousnes is an vnstable most eager desire of hauing more, carrying a man on, to the obtaining of worldly gaine, through any meanes, though vnconscionable, and wicked.

For, first it is called *φιλονεικία*, a desire of hauing more, and *μαρτυρία*, a love of money, that is, *φιλοκαμία*, in a superlatiue manner, so as that the minde is taken vp night and day, with worldly cares, and deuises to get the things of the world, there being an ouer great distracting feare of wanting these things, according to the word vsed by Christ, *μη μελειτε τω κερματι*, Be Math. 6. 35. *not carefull*. This very desire of the world is couetousnes, and 1 Tim. 6. 10. *the root of all euill, this is the seruing of mammon, so as that*

Math. 6. 24.
1 Ioh. 2. 15.

the man, that hath it, cannot serue God; for he that thus loveth the world, *the love of the father is not in him.*

1 Iam. 1. 14. 15.
1 Tim. 6. 9.
Luc. 12. 34.

Secondly, I adde, carrying a man on to the obtaining of worldly gaine, through any meanes, because heereby couetousnes doth expresse it selfe before men, and when any man is cometo this, without conscience of right and wrong, to get, what he can, his sinne is perfected, nothing remaineth now for him, but as a iust reward, death, and damnation, the drowning of his soule in perdition, for this foolish lust, and that that day should come vpon him vnawares, wherein hee shall be sent into the torments of Gods enemies. If any mans heart therefore be oppressed with worldly cares, choaking the seed of Gods word, hindering from heavenly meditations, and deuout prayer, though there bee no meanes of wicked gaine outwardly vsed, yet it is a couetous heart, a seruer of Mammon, and an hater of God, but this is only betwixt God, and a mans owne conscience.

1 Cor. 4. 5.

Againe, if any man seeketh gaine by oppression, by deceit, by vnreasonable sparing, when he ought to spend, he vttereth himselfe for couetous, before men also. And this is the right vnderstanding of couetousnes, whence it appeareth, how fouly they erre, that account him couetous, who is only frugall, and desirous to keepe within the compasse of his estate in his expences. There may bee a couetous heart in the sight of God indeed, but that is not seene to thee, and therefore if thou iudgeth, thou shalt taxe him for couetous, tison sinnest by taking vpon thee Gods office. Contrary to which is that precept of the Apostle, *Iudge nothing before the time, till the Lord come, who will lighten things, that are hid in darkness, and make the counsells of the heart manifest.* Wee is to them, that condemne the righteous, and a double wee then is to them, that delighting in ryot themselves, doe passe their sentence vpon men: of more sober, and stayed-minders, taxing them as couetous, because they will not drinke, and spend superfluously at the alehouse, nor entertaine good-fellowes, as they call them, in their houses.

2.

Vnmercifulnes is a benumbednes of Christian love hardening him, that is affected heerewith, so, as that hee will not bestowe

bestow any thing. where apparrant necessity doth require. And this is a kinde of false dealing against God, for a mans owne private commodity, which hee taketh so heynously, as that he maketh such hardhearted misers examples of his vengeance, euen for this adiudging them to hell fire with the deuil, and his angels. Math. 25.

For the Lord commeth in the person of the poore, which are poore indeed, that is impotent of body, and vnable to helpe themselves, or necessarily by Gods hand cast into povertie, and want, and what thou deniest vnto such, thou deniest vnto the Lord, from whom thou receivest all, and vnto whom thou owest all, who will also require at the last day, saying; *I was hungry, and thou didst not feed mee, naked, and thou didst not cloath mee, sicke, and in prison, and thou visitedst me not.*

Lastly, robbing of God, which is called sacriledge, is in things dedicate, when they are taken away, and in tithes, and offerings, when they are vniuallly payd, and without conscience of the right. 3.
Against sacriledge.

For as the Lord hath forbidden stealing from men, so, and much more strictly hath hee forbidden stealing from God, and appointed more precisely the duties to be paid to his ministers, in his stead. Now that we may say something of this sinne to moue the consciences of all such, as make conscience of any stealing, it shall first be shewed, that tithes are due by Gods law vnder the new Testament: secondly, wherein it is offended about the payment of tithes: and thirdly, how God is robbed in things dedicate. Tithes due by
by Gods law.

1. That tithes are due euen in these dayes, appeareth, from direct Scripture; *All the tithes of the seed of the ground, and of the fruit of the trees are the Lords, they are wholly to the Lord:* he saith not, shall be, or let them be, as Origen hath well obserued of other ceremonial laws, which were to last but for a time, as of the Passouer; *This shall be a law, or an ordinance vnto thee:* & so of other ceremonies. But as it is said of the seventh day, *it is the Lords sabbath,* so of tithes, *they are the Lords.* Whence cometh this sound reason. That, which is the Lords peculiarity, & not by any new ordination for a time, that is the Lords,

and so to be paid alwayes, without all difference of times of the old, and new testament : but such are tithes, they are the Lord's, and not made so by any such ordination, for they are to be paid even vnder the new Testament also.

Arg. 2.
1 Cor. 9. 14.

2. This appeareth further by Scripture, concluding the same by consequence ; *It is ordeyned*, saith the Apostle, *that they should live of the Gospel, that preach the Gospel* : even as they did live of the Altar, *that did wait at the Altar*.

Whence I reason thus, That is due now, and to bee paid vnder the Gospell, without the payment of which, the preachers cannot be maintained, according to Gods ordinance : but such are tithes, God having ordained them only, and not other meanes : for if none other meanes can be shewed to haue beene ordained by God, to maintaine preachers, then tythes only are of his ordinance. Therefore tythes are due now in these dayes of the Gospell.

Arg. 3.

Hcb. 7. 8.

3. This appeareth further, because that, as vnto *Aaron*, and vnto men after his order, tythes were to bee payed, so they were payed vnto *Melchisedecks*, after whose order is Christ, in whose name, and representing whose person, are the ministers of the Gospell : according to the apostles reasoning to the Hebrewes ; *Heere men receiue tythes, that die, and there he is said to haue receiued tythes, that liueth for euer, &c.* Hence I reason thus : That, which is Christs due, as hee is a meanes of Gods blessing vnto the people, that is the due of his ministers seruing in the same office : but tythes are Christs due, seeing they were *Melchisedecks*, even as they were due to the Priests after *Aaron*, because due to *Aaron*, and they are Christs, and *Melchisedecks*, as they were a meanes of blessing ; for, *Ex nomine*, in this respect *Abraham* is noted to haue paid tythes to *Melchisedecks*, when he met him, and blessed him. Therefore they are due to the ministers of the Gospell. And to such as will vnderstand, the Apostle *Paul* is most plaine, for tithes : *Let him, that is instructed, make him, that hath instructed him, partaker of all his goods.*

Gal. 6. 6.

What, must he make his goods common vnto him, that hee may vse any of them as himselfe ? none will grant this, I assure. Must hee only giue him some small matter, as an almes

almes at his discretion? ah forced construction, to make part of all, some gratuity only, out of the money. Thus, there remaineth no way else to make him partaker of all thy goods, but by the due paying of thy tithes, which arise from thy corne, from thy fruit, from thy castell, &c. which are called all thy goods.

A fourth argument may be taken, from the custome of the Church of God in all ages. *Abel*, and *Cain* acknowledge something due to the Lord, when they bring vnto him part of their increase. *Abraham* more particularly payeth the tith of all. *Isaac* voweth to giue the tenth to the Lord. Vnder the new Testament, there was a community of things amongst Chriilians for 200. yeeres, according to *Tertullian*, which being disolued by *Urban* byshop of Rome, tithes came againe into vse, according to *Origen*, *Ciprian*, and *Gregory*, long before the Laterane counsell, by which the Popes of Rome, making them ceremoniall, tooke aduantage of impropriations for their owne gaine.

Arg. 4.
Gen. 14.
Gen. 28. 22.

Who so will, may read further heereof in *Carlens* booke of tithing, how not only the Church of God, but euen the heathen vsed to pay tithes. It is to bee renounced therefore, as an error, to hold, that tithes are not now due by Gods law, and the ministry should liue vpon the beneuolence of people, as *Wickliffe*, being deceiued in his iudgement, did. It is not enough to say, it was a ceremony, and so belonged only to the time of the law: for though a figure might be found heerein, as *Athanasius* hath obserued, ⁊ an Hebrew letter expressing ten, setting forth the first letter of Iesus; yet it was not meereley ceremoniall, as other things, that had no further vse, but to prefigure Iesus, this being a maintenance for Gods ministers, such, as hee hath ordeined alwayes to bee in his Church, though not after the same order, yet after such, as hath beene shewed, as vnto which tithes are also paid.

It followeth now therefore, that I shew the manner of paying tithes rightly, in all such, as would liue by rule, and keepe a good conscience.

2.
The right paying of tithes.

First, they are to be paid without diminution, either when they are paid in kinde, or a price is giuen for them: for if any

Leuit. 27. 31.

Leuit. 27. 10.

man will buy his riches, hee must adde a fifth part to the price, if hee payeth it in kinde, it must not bee changed, giuing a worse for a better, for if it be changed, then both it, and that, for which it is changed, shall bee holy, hee shall forfeit both. Contrary to which, is the corrupt manner now a dayes, wherein either the worst, or least, is paid for tithe, or lesse money than the tith is worth, it being a common reckoning of worldlings, that the tithe is not so much worth, as one of the nine parts.

And yet this is one of the least abuses, if wee consider the customes, by which, instead of giuing a fifth part more, onely a fifth, or fourth part is paid, six pence, for a tithe worth two shillings and six pence; or a peny, or three halfe-pence, for that which is worth a shilling, or more: and he thinketh, that he dealeth honestly with God, that doth thus. But let any man indifferently consider this Law, and hee shall finde, that no such custome ought to bee amongst men fearing God, although Gods Minister, for quiet sake, be content to accept of it, and no more hath bene paid a long time; for the thing, and not the custome is to be regarded, if thou wilt goe by the rule of Gods Law, which can onely order thy going aright.

2.

Leuit. 27. 30.

Deut. 14. 22.

Numb. 18. 21.

Secondly, tithes are to be payd yeerely euerie yeere, of the increase of corne, of cattle, of fruit, &c: for, *All the tithes of the land, both of the seed of the ground, and of the fruit of the trees, is the Lords, and euery tith of bullocke, and sheepe, &c. Thou shalt giue the tithes of all, yeere by yeere. For I haue giuen, saith the Lord, all the tenths of Israel, vnto the children of Levi, for an inheritance, and the reason is added, for their seruice about the tabernacle.*

Deut. 14. 24.

Deut. 14. 28.

Now, whereas it seemeth to bee put in the mans power, so that hee duly pay his tithes, to impart hereof vnto the poore, and to eat, & drinke, & be merry herewith, he & his family: because the Lord saith; *If the way bee too long for thee, thou shalt put it into money, & carry it, & when thou comest at the place, which the Lord shall chuse, thou shalt bestow the money, for whatsoever thine heart desireth, &c.* And againe, whereas it may seeme that it was sufficient to doe thus once in the three yeeres, because it is said; *At the end of the three yeeres, thou shalt bring forth*

forth the tithes of all thing increase the same yeere, &c. Wee must for the right vnderstanding hereof, haue recourse to the original law, by which, as hath beene shewed, the tithes are appointed for an inheritance to the sons of *Leui*, they dedicating the tenth of them vnto God: now, if they were their inheritance, then no priuate man could haue any power, in the disposing of them, more than the *Leuite* had power ouer the land giuen to anie other tribe for inheritance. I take it therefore, that the man thus appointed, to bring his tithes in money, had not any part of the worth of it in his power, to dispose, but putting more hereunto, as was provided, a fifth part, or more, according to Gods blessing vpon him, hee had power in this, to make prouision, and to eat and drinke hereof, and reioyce before the Lord, and to impart of it to the needy.

For, thrice in a yeere did the Lord appoint feasts, & willed them, not to come to his house empty, but to bring *euery man according to Gods blessing vpon him, a gift of his hand*, to feast therewithall. Deut. 16. 16. And for the tithe of the third yeere, I take it, that the Law hath none other meaning, then hath beene said, *viz.* that out of the abundance of Gods blessing, as some thing should be taken to feast withall at the Lords house, so priuately the *Leuite* and poore should be refreshed herewith at home.

Thirdly, touching things dedicate to an holy vse, if any man shall presume to take them, and turne them to a priuate vse, hee stealeth from, and robbeth God, according to that challenge made by the Prophet, saying; *Yee haue robbed mee*. Mal. 3. 8. and yet yee say, *Wherein haue we robbed thee? In tithes, and offerings.* And the same Law maketh things dedicate sacred also, and such, as it is a robbing of God, to take them from the Church. For, *Euery thing*, saith the Lord, *separate from common use, whether it be man, or beast, or land, is most holy to the Lord, it may not be sold, nor redeemed.* Leuit. 27. 28. And it is destruction to a man, saith *Salomon*, to deuoure that, which is sanctified, and after the vowes to enquire.

What is to be thought then of Impropriations, whereby both glebe, and tithes of many townes, are taken into the hands

Quest.

hands of other men, some small Vicaridge or pension, being allotted to the Minister?

Ans.

It is not onely to be thought, but boldly to bee affirmed, that this is plaine sacriledge, or robbing of God and therefore many thrise thereafter, that haue them. True it is, that the first authours hereof, shall haue the heauiest answer to make, as being directly guilty of this sin, but this is no excuse, even for such, as haue purchased impropriations, knowing the lands to be glebe, and holy, and the riches holy, which if they were vnkowne, the ease were otherwise. They therefore, that sin least this way, offend first by consent vnto their predecessors, Church-robbers; for, if thou didst not thinke it lawfull to buy and sell these things, and to alienate them from holy vses, wouldst thou meddle with buing them in the same manner? Secondly, they offend, by impouerishing the Ministers of Gods Word, to their great discouragement, taking their things, vnto whom they ought to communicate their own things. Thirdly, by vsurping the Ministers duty, vnto whom, as it properly belongeth to minister about the holy things, so to possesse things hallowed and dedicate, for which it may be sayd vnto them, as the spirits said vnto the Coniurers; *Iesus I know, and Paul, but who are ye?* Fourthly, they offend by oppression, taking the riches of the people for nothing, hiring for some small pension, some simple *St. Iohn*, vnder whom the people perish; for want of knowledge.

Acts 19. 13.

Quest.

What is to be done then by such as haue these things left them for inheritance by their parents, and want all other meanes of living?

Ans.

They ought in conscience eyther to dedicate themselves vnto God, if they can by studious endeavour attaine to any sufficiencie, that they may be worthy of a Ministers living, and for hereafter leaue it to the Church: or if they be vnapt to learning, sell it at some indifferent rate to some sufficient Minister, that may either himselfe, or sonne, if he hath one fit, performe the dutie belonging hereunto; or if hee hath a sonne likewise qualified, to bestow it vpon him, or to sell it to some other that hath a sonne fitted, that afterwards it may remaine vnto the Church. Here will be some losse, I geome,

of

of worldly wealth, but it will turne to great gaine, viz. of a good Conscience, which will feast thee every day, whereas thou canst not but lose this, still cleauing to that vniust gaine, offense to many waies, as hath beene shewed. Oh that God would giue power to these words, that they might enter into mens hearts, and neuer cease speaking there, vntill they dispose themselves, to cease from robbing God, and make some restitution of these holy things, meaner persons doing as hath beene sayd, and the greater which haue thousands besides, extending their bounty, restoring freely to the Church, and sparing from many superfluities.

What is to be thought of religious houses and lands which in times past hath beene given to Fryers and Nunnes, &c. and of pensions giuen out of some lands to maintaine Masse-Priests, which might say Masse for the soules of the dead? *Quest.*

All these haue beene well and rightly dissolued, because they were not dedicate vnto God, but vnto Deuils, to maintaine idle belligods and idolaters: wherefore it were good that their very memorial were abolished, and not preserved by not paying tithes as it is. But of all in this kinde, most laudable is their worke, that haue conuerthed any such lands and houses to the maintenance of students in good learning, which may grow vp, as profitable plants in the Church of God. *Ans.* Of Religious houses

Quest. 96. What is here commanded?

Ans. To doe to all men as I would they should doe to me, and by diligent paines-taking to get mine owne liuing, in that estate of life to which it pleaseth God to call me.

Explan. Having beene so large already in shewing the sinne, it doth more easily appear what the duty according to this law is. And this in briebe is set downe by Christ; To doe to all men as ye would that they should doe to you: and that is in the executing of any office, in buying and selling, in lending and borrowing, and in giuing and taking. *Math. 7. 12*

In executing any office, as of a King, or a Iudge, or of a Iusticer, &c. without respecting the person of the rich, or fauouring the person of the poore, doing iustice betwixt a man and his neighbour, even as thou wouldest haue it done vnto thee, if thou

thou wert to be iudged, and therefore shutting the eyes against kintred in the flesh, acquaintance and gearneise, and thy hands against bribes. In doing the office of a steward, or collector of any duties, taking no more than the due. In doing the duty of a master, to allow seruants things conuenient, of a seruant to bee faithfull in doing seruice, and euery other office, dealing iustly, though power be in thy hands to aduantage thy selfe in doing otherwise.

2. In buying and selling, thou must doe as thou wouldest be done so, not seeking to liew out of other mens losses, but selling according to the worth of the thing, and no more, and in buying, giuing accordingly, as the Lord hath by Law provided, *Leuit. 25.*

To lend
freely:

Luk. 6. 35.

3. In borrowing, and lending to the needy, lending freely, as thou wouldest gladly borrow, if thou wert poore and needy, and as is commanded; *Lend freely, looking for nothing againe*: no, not for the thing lent, being but some small summe, which thou canst well spare: And if thou canst gratifie any neighbour without thine owne hinderance by lending, to doe this freely also for loue.

Againe, if any thing be lent for gaine, which wee call letting, not to exact vpon any man, but to cleaue to this rule: and if thou borrowest, be carefull to pay againe, not onely at the time appointed, but by continuall providence against that time, and if thou hast not otherwise wherewithall, sell such things as thou

1 Kings 4.

hast, to satisfie thy creditour, as the poore widdow of the Prophet sold her oyle. If thou findest ought of thy neighbours, if the owner may be knowne, thou must restore it, as is by law provided. *Thou shalt not see thy brothers Oxe, nor his Ass goe astray, and withdraw thy selfe from them, but shalt bring them againe to thy brother, and if thou know him not, thou shalt bring them to thy house, until thy brother seeketh after it, and so shalt thou doe with all lost things of thy brother.* If any thing be committed to thy trust, not by any deceit to beguile thy brother of it, but to deliver it againe, when it shall be required. If thou hast hired any thing and it perish, or be hurt vnder thy hand, thou must make it good. If thou beest any way wronged, not to goe to law, if by any other meanes thou maist be restored, and not for trifles; for we must rather de-

Deut. 22.

1. 2.

Verse 3.

Exod. 22.

7. 8.

Ver. 14. 15

part

part from our right in something, according to the Apostle: *Why rather suffer ye not wrong? why rather sustain ye not harme?* 1 Cor. 6. 7.
And as we read of *Abraham*, that to auoyd contention, yeelded vnto *Lot* being his Nephew from his right. And if we be constrained to goeto law, then not to prosecute matters in malice, seeking the hinderance, but the reformation of our aduersary, and recalling him from his error.

4. In giuing and taking, doe as thou wouldest be done to, in mercy releueing the poore, with cloathing, meate, and drinke, and other comforts, according to his necessity. *The pure religion, and undefiled before God, is to visite the fatherlesse and widowes in their aduersitie:* So that hee which performeth not this duty, hauing this worlds goods, hath no true religion in him: yea, he hath no loue of God; for, *If any man hath this worlds good, & seeing his brother in want, shutteth up his compassion towards him, how dwelleth the loue of God in him?* yea, he hath 1 Iohn 3. 17.
no faith; for, *faith without workes is dead:* yea, hee hath no sure foundation; for, the rich are warned to be rich in good workes, *to be ready to distribute and communicate, laying up in store for themselves, a good foundation:* yea, hee hath no conformance with God, as the childe of God hath: for, *doe good, saith the Lord, to them that hate you, that ye may be the children of your father which is in heauen.* 1 Tim. 6. 17. 18. Now that this duty may be rightlie performed, it must be done liberally, according to a mans ability; for, *he that soweth liberally, shall reape liberally,* and with all cherefulness, and not grudgingly; for, *God loneth a cheerefull giuer.* Math. 5. 45. And for-taking, there must bee no more taken than is giuen, neither must they aske, and receive almes, that are not pressed hereunto by necessity: labour must not be neglected, and an idle, loytering, vagrant life entred vpon, for this is to breed a confusion, and to hinder the poore indeed, and to rob the spittle. And thus much of following the rule, which hath bene embraced, euen amongst shewheathen, *Quod sibi non vis fieri, alterius feceris:* Inomuch, as that *Alexander Severus*, an heathen Emperour of the Romans, caused it to bee written in all open places, and market-places, that it might be continually before the eyes of all people; *That which thou wouldest not haue done to thee, doe not to another man.* 1 Cor. 9. 6. Verse 7.

Now,

Rules of obedience to this Commandment.

Now, there is further added, as a speciall meanes to inable vnto this duty: *by diligent paines taking, so get mine owne lining, in that estate of life, so which is pleasing God to call me.*

For that we may doe the duty of this Law: wee must first be in a lawfull estate and calling, according to the precept; *Let every man abide in the same vocation, wherein he was called:* and as a remedy against stealing, and as a meanes to inable vs to giue to the needy, it is said, *Let him worke with his hands, the thing that is good:* so that thy calling must be good and honest, otherwise what thou gainest hereby is stollen, and if thou giuest, it is not accepted: it must be profitable to Church, or Common-wealth.

Gen. 3. 17.

Secondly, thou must be diligent herein: for, *In the sweat of thy brow (saith the Lord) thou shalt eat of thy bread, untill thou returns to the earth.* Diligence was at the first enioyned Adam, when hee was set to dreffe the garden. The Lord himselfe is in continuall action, ruling all things; the Angels haue wings, to expresse their diligence and celerity; the Sun, Moone, and Stars, with all the heavenly orbes, are alwaies in motion; and the smallest creatures, the very Bee, and little Pismire, are diligent in their kinde, all which teach man diligence in his calling.

1 Tim. 6. 6.

Thirdly, thou must be content with thy present estate; for, *godliness is great gain with contentation.* Discontent, besides that it is ingratitude against God, is a ground of all vnlawfull practices, to gaine more, and coolerth, and kills the spirits, from the workes of our callings: but contentation stayeth from that, which is vnlawfull, and putteth life into our honest labors and endeuour.

Prou. 11. 5.

Fourthly, thou must bee frugal and thrifty, to saue that wherewith the Lord hath blessed thee, not spending it vane-cessarily vpon vanity, nor losing it through neglect; *The thoughtes of the diligent doe surely bring abundance:* so that a man by thrift, hauing enough of his owne, shall not need to gape after other mens goods, but may haue wherewithall to giue to others.

Psal. 15. 4.

Lastly, thou must be constant, to performe all thy lawfull promises: for, *Who shall dwell in the Tabernacle of the most High?*

be that sweareth to his owne hinderance, and changeth not: or, if he makerh any speech, or promise, of doing any thing, to the benefit of another: For, be that boasteth of false liberality, is like clouds, and winde without raine. He bringeth poore men into a vaine hope of some benefit to be receiued, but doth nothing, or he makerh a shew before others, as is the manner of many, seeming good and beneficiall, and making faire promises; but in deeds least of all, they shall haue reward accordingly.

Prou 25. 14.

Quest. Which is the ninth Commandment?

Answ. Thou shalt not beare false witnesse against thy neighbor.

Quest. 97. What is here forbidden?

Answ. All false witnesse bearing, which is first falsely accusing, and witnesssing against our neighbour before a Iudge. 2. By slander and back-biting, and by all readinesse to bearken to such false reports. 3. By flustering and soothing any for advantage, against the truth. 4. By lying, or telling any vnt ruth against our conscience.

Explan. In this Commandment, the maine intent and scope is, to preserve the good name of our neighbour, and our owne credit, and good name: for, by false witnesssing and lying, as our neighbours disparagement is sought, so a mans owne is procured. The maine sin therfore here, is vniustly, or out of malice, to detract from the good name of our neighbour.

First, I say, vniustly, because sometime a man is so bad and notorious, as that hee which should goe about to maintaine his credit, should endanger himselfe of the woe to such, as iustifie the wicked. Of such like it is iust and right for a man, according to their deserts, to complaine, either before God, as *Dauid* did of *Achishbol* and *Doreg*, who had most notoriously expressed their malice, and as *Elijah* did against the *Israelites*, who had killed the Prophets, and broken down the altars: Or before men, as *Paul* doth of false teachers to the *Galatians*, and so doth *Peter* and *Iude* against them most disgracefull and opprobrious names, that others might take heed

1 King. 19.

Gal. 3. 1.

Leuit. 19. 17.

Matth. 18. 17.

Ioh. 8.

Dent. 19. 17.

1 King. 22.

Vniust. accusa-
tions.

Dent. 17. 6.

Slandering.

3.
Leuit. 19. 16.
Rom. 1. 30.

head of their company, and being infected by them: or be-
fore themselves in publique, as Paul calleth the Galatians foo-
lish, and bewitched. And *Esay* the Israelites, Princes of So-
dome, and people of Gomorrah. Or lastly, in private repro-
uing offenders; for, *Thou shalt rebuke thy neighbor for his fault,*
and not suffer him to sin: And if he heareth not thee, tell it to the
Church, saith Christ, complaine to the Governours of the
Church, from whom hee may receiue due censure. But it is
offended in making such complaints vpon any, either if it be
but vpon coniecture, and not apparant certainty, or in doubt-
full actions, that may haue a better construction, or out of
malice, or vaine glory, seeking by the disgrace of our neigh-
bour, to bring our selues into credit: or lastly, being in as
great, or greater fault our selues: for, *Hee that is without sin*
accuseth you, saith Christ, *cast the first stone at her.* And hypocrite,
cast first out the beam, which is in thine owne eye, and then shalt
thou see more clearly, to cast the mote out of thy brothers eye.

The sin against this Commandment therefore, is vniustly
to detract from the good name of our neighbour, by any
meanes.

First, by vniust and false accusations, and witnessing before
any Iudge: If any doth thus, the Lord provided, *That he*
should by the Iudge bee done vnto, as hee had thought to haue done
unto his brother: and where it is concealed from men, God
will beuenge, as in *Nabobs* case, against *Abab* and *Iezabel*.
This is a double most heinous sin, a most high degree of ta-
king Gods name in vaine, when in his presence, before his
Vice-gerent, the false is witnessed; and the height of sin a-
gainst this Commandment.

Secondly, by accepting of slightry witness against a man,
and the Iudges proceeding hereupon in sentence of con-
demnation: for, there must be sufficient witness of two, or three,
and when *Pilates* proceeded to iudgement against Christ in
this case; he made himselfe as guilty, as the lowes that falsely
accused him.

Thirdly, by slandering and back-biting: for, *Thou shalt not*
walk about with rash, saith the Lord. It is noted, as one of the
properties of such, as are given ouer to a repro-
bation, to be
back-biters,

backbiters, and much in complaining against this, is the book of the Proverbs. Such are worse, than devouring beasts; and foules, making a prey of men, even whilst they live, whereas others devour only dead things. A bad name, wee say, is as bad, as an hanging. the backbiter therefore is an hangman to his neighbour, poysoning, as with dead Cantharides, with his venomous tongue, the boxe of pretious ointment, of his neighbour, which is his chiefe treasure, and with the sharpe Ralor of his tongue, cutteth his throate, and pierceth his sides, ~~and~~ were, with swords, and speares.

And yet this is a common practise in these miserable dayes, out of the same fountaine, as to lend forth, the sweet water of blessing God, so the brackish water of malediction, or speaking euill of our neighbours. But so much, as thou falsely detractest from thy brothers good name before men, is detracted from thine before God in heaven, to the razing of it out of the booke of life, which he hath written.

Fourthly, to haue a mans eares open to receive false rumours, and tales against a neighbour: For, *Thou shalt not receive a false tale*, saith the Lord. The slanderer is, as the theefe, hee that hearkens to him, as the receiver: for if there were not some, which delighted to heare, and so did giue encouragement, there would be no carryer of tales. Exod. 23. 1.

Fifthly, to be long tongued, and be ready to blaze abroad the infirmities, and steps of others: for he that is not carnall, like *Ismael*, after the flesh, but spirituall, doth *rester* Gal. 6. 1. such by the spirit of meeknes: the man of understanding will keepe Prou. 11. 9. silence, hee is a foole, that seeketh thus to disgrace his neighbour; He that is of a faithfull heart, concealeth a secret; he is a slanderer, that discovereth a secret.

Sixthly, in the heart to thinke, and iudge ill of our neighbour, without apparant cause, or for some infirmities to passe Hard surmises. sentence of iudgement against any man: for, *Iudge nothing*, saith the Apostle, *before the time, when the Lord will lighten* 1 Cor. 4. 4. things that are hid in darkness. He is made subiect heereby to Rom. 2. Gods iudgement, that iudgeth another man.

Seventhly, to be possessed with vaine glory, and selfeloue, 7. Vaine glory. which is the fountaine of all disgrace doing vnto our brothers

1 Tim. 6. 4.
Prou. 27. 2.

as *Eliab* *Dauids* elder brother, out of an high conceit of himselfe, and of his owne valour, made base account of his younger brother *Dauid*, and extenuated his worth, When a man is puffed vp, saith *Saint Paul*, hence commeth strife, envy, raylings, enill surmisinges. Wherefore, *Let another man praise thee*, saith *Salomon*, and not thine owne mouth. Such is the balennes of a proud minde, as that it will build vp the own credit, with the ruines of another mans: and varnish it selfe ouerwith oile pressed from anothers credit, euen to the vtter spoyling, and tearing of it in peeces. As hee, that without conscience, seeketh to enrich him out of another mans goods, so is hee, whose tongue runneth over the world, to rob his neighbours of their good name, and to make all other men no body, that himselfe only may be some body, it was a spec'iall marke, wherewith the false teachers amongst the *Galatians* were branded.

8.
Against flattery.

Eightly, to flatter, and sooth men contrary to the truth for aduantage, praising him, that is, or may be beneficiall vnto thee, or into whom, thou desirest to insinuate thy selfe for thine owne benefit, when he is not worthy any such praise, or when the contrary is true of him. As if a man should praise him for liberall, which is vainely prodigall, or couetous, for wise, and vnderstanding, in such things, as wherein hee hath little, or no skill, for deuout, and holy, when hee is negligent of holy duties, and prophane, for discreet, when he is Machiuaellike politique, for humble, and familiar, when he is base, and degenerate, for ordering himselfe well in all things, when hee doth palpably amisse in many things, and like *Gnatho* in the Comedy, swearing it to bee true, that *Thraso* saith, how false soeuer. Flattery is called in hebrew *Chalac*, signifying either *blandus*, smooth, and *molli* soft, because the flatterer vseth smooth, and oft speeches; or *diuidere*, to deuide, because in flatterers, the tongue is deuided, from the heart. So that flattery is the framing of the tongue to smooth speeches against the conscience, to curry fauour with a man, in some worldly respect, or as *Augustine* hath defined it, *Est fallaci laude seductio: A seducing by a deceitfull praise*. In the new Testament it is called *anuphrosia*, sycophantie, from a decree made

made amongst the Attickes, that they should be punished, that carried figs out of the countrey, and if any man could detect them, hee was appointed a reward, whence it came to passe, that many promooter-like persons accused many, and sometime falsely, pretending to be best common wealths men, and louers of the countrey but in tending their owne gaine. Now of flatterers there are foure sorts.

1. Some flatter to circumuent others, that they may the more easily effect their malicious proiects, as *Isab* dealt with *Abner*, asking him, how hee did, or vsing some such kinde speeches vnto him, but, with his hand smote him, that he dyed: as *Sauls* seruants flattered *Dauid*, commending it, as an high fauour to be the Kings sonne-inlaw, that he might be intrapped, and indangered. 2 Sam. 3. 27.

2. Some flatter, by commending beyond all measure, for their owne priuate benefit: of such it is said, *He that praiseth his friend with a loud voyce, rising early in the morning, it shall bee counted for a curse vnto him.* Prou. 27. 14.

3. Some flatter so, as that for the pleasing of some, they care not, how they detract from and disgrace others, with whom they are at enmity, or whose discredit, they account their own credit. These are talebearing flatterers, whose words, as the wise man hath it, *go down into the bowells of the belly.* Prou. 16. 22.

4. Some flatter by speaking things pleasing, when their duty is to rouse vp the sleepey spirits of men, by crying aloud against their sinnes, thundering out Gods iudgements due therefore. These sowe pillows vnder mens elbowes, and daube with vntempered mortar, and a storme of Gods iudgements is threatned, both against it and them. Ezech. 13. 10.

Ninthly, and lastly, this law is broken by lying, which is the speaking of any thing contrary to the truth, against a mans knowledge, with an intent to deceiue. 9

First, against a mans knowledge, because if vnitwittingly an vntruth be told, it is no lye, and if a truth be told, the person telling it, thinking it false, it is a lie in him, for, *mentiri, to lye, is contra mentem ire, to goe against a mans minde, and knowledge.* Otherwise a man receiuing a report from another, and telling it forth, without any fault on his part should bee a lyer.

Whereas *mendacium*, a lie, is *mendax*, a fault, it is *quodot*, in Greeke, *quasiens*, as a flying, because all men naturally fly, and hate lyers. *Aristotle* deriueth it of *quies*, *visuperandus*, to be dispraised, and *Plato*, of *idos*, sleeping, because he is a sleepe in sinne, that trades in lying. In Hebrew it is, *YIN* iniquity.

Againe, if a truth be told against the knowledge of the teller, it is a lie, for it is not that, which a man speaketh, but the manner how he speaketh, that maketh it a lie, according to the description of the Psalmist; *They speake deceitfully every man with his neighbour, and speake with a double heart.*

Psal. 12.2.

Lyes amongst the ancient haue beene distinguished into three sorts; *Officiosum*, *perniciosum*, *iocosum*. An officious, a pernicious and a ieailling lye. The officious is the telling of an vnruth, meerely to saue a mans owne life, or his neighbours, or their goods, or their freedome, and peace without intending any hurt vnto another. This kinde of lye hath found fauourers amongst the ancient. *Origen* defended it, and *Gregory* held it to be lawfull vnder the old testament, wherefore hee saith, that the midwives lying vnto *Pharaoh* to saue the children of the Hebrewes were rewarded, *God made them houses*. The *Priscillianists* held this to bee lawfull, and so continued vndiscovered in their heresie a long time, wherefore *Consentius* feigned himselfe a priscillianist to discover them, but is reproved by *Augustine*, especially vpon this reason, if it were lawfull to pursue a lye, with a lye, then robbery might be pursued with robbery, adultery with adultery, and one sin with another. This officious lye, was the common refuge of holy men in their dangers, of *Abraham*, of *Isaac*, of *Rebecca*, of *Isaac*, of *Rahab*, and of *Iohn*, in the hottest of his zeale for God. This hath euer yet beene held a sinne amongst soundest diuines, who haue excused *Abraham*, and *Isaac*, &c. from being guilty hereof. *Abraham*, for that she was his sister, *Isaac*, for that he said prophetically, I am thy first born, *Esaue*, & *Paul*, for that he also said prophetically, I know him not to be the high Priest, seeing the priesthood after *Aarons* order was at an end in Christ. It is extenuated, & lessened indeed, the lesse it breaketh the rule of loue for this is the main reason, why lying is sinfull, & vnbecoming a Christian, because we are members,

Eph. 4.25.

one of another, and by lying wee deceiue and beguile one another, like strangers, yea like enemies. Hence it is that the lies before mentioned, though they be recorded in the Scriptures, yet they are not taxed in those persons, because it was to saue life, nor to destroy, to fulfill things pleasing vnto God, and not against his will.

2. The pernicious lye is the telling of an vntruth to deceiue, & to hurt a mans neighbour, eyther for some base gaine, or out of malice. This is a common practice amongst tradesmen, and buyers and sellers of all sorts, and amongst sycophants before spoken of. But it is an essentiall property of the Deuill, & makes them the children of the Deuill, at which all should quake and tremble: *Hee is a lyer from the beginning, and the Father of lyes.* Hee deceiued *Adam* and *Enab*, to the woe of vs all, hee was a lying spirit in the mouth of the false Prophets of *Abab*, and is in the mouth of all such as speake lyes. Ioh. 8. 44.

3. The iesting or sporting lye is the telling of things not true, for the recreation of the hearer, hauing none other end of morality, or it is to tell vntruths to make a gull of the hearer, or to sport and please a mans selfe and his owne glorious humour. Thus Iesters make a practice of lying, and sinning, whilest they exercise their scurrillous wits, in telling strange inuentions of their owne, which bee most false, and such as write whole volumes of the Knight of the Sunne, of King *Arthur*, &c. to please the Reader, and to the mispending of much precious time. And the ouer-witty rakehels of these times which account it the best sport to deceiue the credulous and simpler, they are all lyars, and set a worke of the Deuill: and to be ranked with them are vaine travellers and praters, which meerely out of vanity, because they would say some thing, set such things as they haue seene or heard, vpon the tainters, stretching them most palpably beyond all credit, or coyning incredible things out of their owne mynt, that neuer before saw any light, it is not so with fables hauing good and vscfull morralls; for they are none other but paraboles, the more plainely and effectually to set forth good things.

2 King. 5.
Afr. 5.

And vnto these may be added another kinde of lye, which may be called *facium*, a varnishing, or colouring lye, to hide, and cover ouer some sinne, after that it hath been committed, as *Gebari* sought to colour ouer the matter to *Elishek* his master, saying, *thy servant went no whither*, and *Ananias*, and *Saphira* sought thus to colour ouer their sacriledge, but it turned to their greater sinne. This is to lay a plaister ierikine vpon a corrupt sore, making it the worse, and the couering of bad seed with earth, making it to grow the rather. The sin, which was but single before, is thus made double, because the party sinning hauing thus salued it, hath no further care of being purged by repentance, and amendment, and deludeth iustice, so that all meanes of reformation are taken away.

Quest. 1.

Ought a man therefore being examined of a fault worthy of death, or imprisonment, or other punishment to confesse it, if he be guilty?

Ans.
Iof. 7.

Yes doubtlesse, for out of a necessary ground *Iosias* exhorteth *Achan* to confesse his theft; *My soueraine giue glory vnto God, and tell the truth*: so that, as thou makest conscience of giuing God glory, thou must not in this case deny, but confesse the truth, whatsoever thou suffer, seeing thou art worthy.

Quest. 2.

What if a man bee called in question for his conscience, and religion, the acknowledgement whereof will bring him into danger vnworthily, may hee not deny it, for his owne safety, keeping his heart right before God, seeing he is inquired into, not for the edification of any, but for his owne destruction?

Ans.

Math. 10. 33.
1 Pet. 3. 15.

No, he may not deny it, as hee would not bee denied by Christ before the Father: for, *he that denieth mee before men, saith the Lord, I will denie before my father, which is in heauen*. Heerein *Peter* fell grievously, and therefore being conuicted, hee indauoureth to strengthen others against the like falls, willing them to be, *ready alwayes to giue an answer to euery man, that asketh you a reason of that hope, that is in you*. So that a man must not only not deny with the *Priscillianists*, his religion, but when like cause is offered, in the midst of greatest dangers, with *Paul*, to confesse the maine of his beleefe: as nature bindeth

bindeth him still notwithstanding in circumstances, and other quiddities he may be silent for his owne safety.

May not a man by equivocations, or mentall referuations blindefold the truth, to saue himselfe from danger?

Quest. 3.

Against equi-
vocations.

Ans^r.

These are deuises fetcht from hell, and therefore to be auoyded by all such, as looke for heauen. Equiuocating is speaking in words of a double sence, but yet so, as that wee would haue it taken contrary to the truth of that, concerning which it is questioned. The deuill is the first author heereof, he deceiued our first parents, by his equivocations, for which Christ calleth him a lyer, as hath beene shewed: for both *Dij Gods* had a double sence, there being *superi*, and *inferi*, such as be called gods in hell beneath, as in heauen above, and *scientes*, knowing, which is as well by experience, as by theory, or contemplatiue vnderstanding. And euer since the deuill hath made equiuocating his ordinary phrase of answering such as seekc vnto him.

When *Iulian* consulted with his oracle at Deles, Delphos, and Dodona, being to fight against the Persians: it was answered, *Omnes dij decreuimus trophaos, & spolia Thera, iuxta flumiñ ducere*: All wee Gods haue decreed to carry the trophies, and spoiles by *Thera* besides, or nigh to the riuers, *Thera* being the name of a place in *Iulians* Empire, and the name of a river, that runneth through *Assyria* in the Persicke boosome, so that the victory being gotten by the enemyes, the prophesie was verified, and he deceiued by equiuocation. In the dayes of *Iustitiam*, it was foretold by the deuill, *Mundum cū prole periturū*, that *Mundus*, or the world, with the off-spring should perish, inso-much, as all expected an end of the world, but one *Mundus* with his sonnes went to the warres, and were slaine, thus the prophesie was fulfilled. In the dayes of *Valens*, hee foretold, that one whose name began with these foure Greeke letters, *Ϡ. α. α. δ.* should reigne next, of which sort there were many, which was the occasion of *Valens* his tyranny against many. And many such like instances more might be giuen. When *Arrius* presumed thus by equiuocation to deceive, hee was punished with a miserable death, voyding out his very bowels vpon the stool. And yet this is an ordinary practise

Theodor.

Socrat.

amongst Iesuites, and Seminaries of Rome, defending it also from the best examples of Christ, and the Apostles. Whereas they doe heerein most fowly blaspheme. For though Christ were misunderstood of the woman of Samaria, touching the water, that he spake of; and by his Disciples, touching the meate, which he said, that he had, and of the Iewes, touching the temple, that he could destroy, and raise vp againe in three dayes, yet he had no meaning to deceiue by thus speaking, but to remoue their mindes from carnall to spirituall conceits, betwixt which, and the Iesuits equiuocating there is no more proportion, than betwixt heauen, or hell.

And the same is to be said of the Apostles speaking words, that might be taken two wayes, or in two diuers senses. Mentall reseruations, are such answers, as wherein some clause is reserued in the minde of the answerer, making the answer true, how contrary soeuer, the words are to the truth.

For example, it being demanded, Did you not come lately from beyond the seas? he answers, no, though he did, with this mentall reseruatiō, to passe into Scotland, Poland, &c. Did you say, or heare masse since you came into England? he answers, no, when he did, with this mentall reseruatiō, I did it not to tell you. O strange deuise, to mocke men, and God, this is a degree beyond *Belzebubs* inuention, neuer the like heard of before in any age. If this may passe for current dealing, truth, and falshood, light, and darkenes, God and *Belial* are all one. Be ashamed therefore heereof, euen yee first born of satan, yee Priests, and Iesuits, vnlesse yee will take vpon you to be tutors to your owne father.

Quest. 98. What is heere commanded?

Ans. As much as in vs lieth, to preserve the good name of our neighbour, and our own good name, stopping our eares against false reports, and suppressing them, and alwayes, whatsoeuer comes of it, speaking the truth.

Explan. First, we must by all lawfull meanes maintaine our owne credit, and good name: for, *proximus quasi sibi*, every man is next to himselfe, and he that will vse that care which hee ought, to the preserving of his neighbours good name, doth
begin

begin with looking to his owne. Yet, I say, that wee must doe it by lawfull meanes, because there beesome, that doe, *ambire famam*, too earnestly seeke after credit, and offend hereby.

It is vnlawfully therefore sought.

First, by hypocrisie, as the *Pharises* sought the praise of *Math. 6.* men, by pretending exceeding great godlinesse, for which they are censured by the Lord, to haue their reward: so that if any seeke fame, by making a most excellent shew, that hee may becene, he way indeed get a name before men, but hee shall lose it before God.

Secondly, by flattery, as *Abshalom* is noted to haue flattered the people, vsing all courtesie towards them, that so he might make a way to the Kingdom, such are Courtiers, now adaies, that vse all courtesie towards others, hauing most proud harts, and making most lowly shewes, these and the like, get the names of most kinde Gentlemen, and lowly, when they are proud, and insinuate themselves into men for aduantage, by thus setting vp their names amongst them.

Thirdly, by the neglect of a mans duty, when he ought to oppose himselfe against mens sins, winking at them; and forbearing to censure them, when his office doth require it, that he may thus haue the report of an honest quiet man. After this manner, to seeke and to obtaine a good name, and to be well spoken of, is to be infamous and vile before GOD, who hath threatned such, saying, *Woe is vnto you, Luc. 6. 16. when all men speake well of you, for so did they to the false Prophets.*

The lawfull meanes of getting and maintaining a good name, are,

1. To liue well & righteously: for *the memory of the iust shall Prou. 10. 7. be blessed: but the memoriall of the wicked shall rot.* Whatsoever good parts a man hath, yet if there be any thing scandalous in him, it is as a flye in a box of precious oyntment, corrupting *Eccles. 10. 1. it all.*

2. In all things thou must endeauiour to glorifie God: for, *Such as honour me, saith the Lord, I will honour them: seeke to 1 Sam. 2. 30. maintaine and aduance Gods fame, and thou shalt be sure of a good*

good name, though thou seemest to be vile before some *Mischel*, as *Dauid* in dancing before the *Arke*.

3. Thou must speake well, as much as thou canst of other men : for, it is iust with God, as thou measurest vnto others, so that it should be measured to thee againe.

4. If there bee any other thing, which is honest, which is iust, which is pure, which is worthy of loue, which is of good report, *If there be any vertue, if there be any praise, thinke on these things.*

Now, for the credit and good name of our neighbour, that we may doe our duty aright, towards the maintaining hereof.

1. Wee must congratulate with him, for the good report, that goeth of him : as *S. Paul* professeth his ioy, for the faith of the *Romans*, which was published throughout the whole world, and likewise towards other Churches, and particular persons. And if we be not likewise affected to the good report that goeth of our neighbour, but doe contrariwise repine at it, as though something were hereby detracted from vs, as is the manner of many, we are far from maintaining his good name, as our duty requireth.

2. Wee must speake of the good things in our neighbours, to their praise and commendation : as the Christians at *Lystra* and *Iconium*, are sayd to haue reported well of *Timothy*, as *Paul* commendeth the charity and forwardnesse of those of *Macedonia*.

3. Wee must conceale and hide the infirmities of our neighbor, sparing to speake of them to his disgrace : for, *loue concealeth all trespasses* : and beare one anothers burthen, saith the *Apostle*, and so fulfill the Law of Christ. Little care of the neighbours good name is in him, that is ready to set abroad his weaknesses.

4. If any thing be by our neighbour, that may haue a tolerable construction, wee must so construe it, and not in the worst sense. This was the charity of the rest of *Israel* towards the *Reubenites* and *Gadites*, on the other side *Iordan*, which had set vp an altar, for a testimoniall, they sent first vnto them, to vnderstand the thing, before that they began to war vpon them : and *Joseph* willing to make the best construction that he

Matth. 7. 3.

Phil 4. 8.

Our duty towards our neighbours good name.

Rom 1. 8.

Acts 16. 3.
2 Cor. 3.

Provl. 10. 12.
Gal. 6. 2.

Ios. 23.

he could, of *Maris* being with childe, determined secretly to send her away.

5. Against all slanderous tales and reports against our neighbours credit, to stop our eares, it is commended as a necessary property in such, as bee inhabitants of Gods holy mountaine, not onely not to slander, but not to receive a false tale against his neighbour. And what love is there in such, as be ready to hearken to back-biters, vnlesse it may notoriously, or evidently appeare to be no slander. Wherefore thou must not onely not hearken to such, but reprove them, bee angry with them, and make them knowne, as most odious persons, going about to rob thy neighbor of his principall iewell, more worth than all his substance.

Whether may a man, to preserve his owne credit, and to get him a good name, speake of such things, as are praise-worthy in himselfe, seeing it is forbidden; *Let another man praise thee, and not thine owne lips*; and yet *S. Paul* in many places praiseth himselfe, and so did *Samuel*.

Quest.
Whether a man may speak of things praise-worthy of himselfe.

Ans.

This is to be iudged of, according to the fountaine from whence it proceedeth, if it commeth from pride and selfeloue out of a desire to be famous, and highly thought of, as it is in most, it is to be condemned as pride it selfe, which maketh a man hateful to God and man: but if it commeth from necessity, because otherwise a man shall bee vnjustly in disgrace, through slanderous tongues, heere is a time to seeke to maintaine his owne good name: Thus did *Paul* iustifie himselfe, and extoll his owne gifts and labours; or else because otherwise some aspersion shall be cast vpon Gods glory, something slanderous laid vpon his seruant, being imputed to him, as if *Samuel* had not stood forth to iustifie himselfe, and to publish his vpright dealing in his Iudges office: or lastly, because otherwise sometime even such as are of excellent deserts might remaine vnknowne, and be vsed as enemies, when there is none elsse to make them knowne. Thus *Obadiah* telleth *Elijah* to his owne praise, that hee hid an hundred Prophets of the Lord, fifty in a Cave, and fedde them with bread and water: And *Nehemiah* speaketh much of his goodnesse towards the Iewes, desiring the Lord to remember him in mercie.

1 Sam. 12.

1 King. 18.

Lastly,

Ios 7.

Reuel. 22.

Lastly the duty heere is, in all things to speake the truth, whatsoeuer cometh of it, not be afraid of the faces of the greatest, standing for the truth of the Gospell: not to feare any enmity of man in witnessing the truth for the meaneſt: not for feare of death or other punishment, to denie the truth of any fact, making vs liable hereunto. For thus, as *Iosuah* said vnto *Achan*, thou givest glory to God, whatsoeuer cometh of thee, otherwise thou aduanceſt the deuill, the father of lies. Thou art a follower of God, as one of his deare children; and though thou lose something here, yet thou shalt be rewarded an hundred fold: otherwise as a bastard, and gote of the deuill, thou shalt with him be adiudged to hell fire, as is the censure of lyars.

Quest. Which is the tenth and last Commandment.

Ans. *Thou shalt not conet thy neighbours house, thou conet thy neighbours wife, nor his seruant, nor his mayd nor his Asse, nor anything that is his.*

Quest. 99. What is here forbidden

Ans. *All first motions in the minde vnto sin, originall sin, though no consent be yeelded vnto them.*

Explan. This Commandment, as hath beene is diuided by the Romanist into two, that the two might be reckoned but one: But this, as hath beene is their sophistry, and against all reason, there being two distinctly deliuered, of two arguments, the inward and outward worship of God, here one and the same argument, euill motions and lusts of the minde, and no full distinction in the Hebrew copy. *Thou shalt not conet*, that is, thou shalt not haue any first motions in thy minde, against that loue, which thou owest vnto thy neighbour, whereby the way may bee opened to sin against him any way, either through the desire of pleasure, or profit, whether the profit be inheritance, his house, or goods, man, mayd, cattle, which were alike bought, and sold in those times: all beginnings of sin must bee resisted, that the soule may be pure, and fit for Gods Spirit, to ioyne it selfe

selfe vnto. Now, the Lord passeth on here, in reckoning vp particular euill motions against our neighbour, and saith nothing of motions against his owne Maiesty, not that men are not as apt herein to sin against God, neither for that these motions are more excusable, but because, as more hainous, in any common vnderstanding, they are to be avoided rather, being against him, from whom euery good thing, and onely good commeth, if they be sins, when they begin to enter the minde against man, who by his ill-dealing, oftentimes prouoketh to ill wishes and desires against him.

The sin against this Law, I say, is, when ill motions of any kinde are first in the minde, whether against God, or against man, though no consent bee yeelded, by the mindes and liking well of, and thinking to put these motions in execution; for, as grosse affections, and desires make the soule impure in the sight, so his piercing, eye-sight beholdeth it, if there be sinnings a farre off, and cannot abide them, according to Psal. 139.

Therefore commeth to be censured originall sin in vs, as in Adams sin, viz. the leprosie of our corrupt nature, is called lust, and concupiscence, the flesh, &c. Rom. 7. Gal. 5. 17. Want of originall righteousness and holinesse, and to all sin and wickednesse.

It is dashed vp with vntempered mortar, by those of the Church, denying it to bee any sin, but a disease onely, as the hereditary stone, or gout, whereas the Apostle plainly reacheth, even this to be sin, saying, *I had not knowne sinne, but by the Law, for I had not knowne lust, except the Law had sayd, Thou shalt not lust, or court,* by which words it is euident, that it is truly a sin, and against this precept: to let passe that, of *Dauid*; *In sinne was I nourished.* And whereas they are made lyable vnto death, that sinned not, as *Adam*, that is, hauing no sin, but this originall; for, of this argument, bee that pleaseth, may see a large tractate in my foure-fold resolution. Rom. 7. 7. Psal. 51. Rom. 4.

Again, I say, further, motions vnto sin; springing from originall sin; that is, from the flesh, are against this Commandment,

Iof 7.

Reuel. 22.

Lastly the duty heere is, in all thing: to speake the truth, whatsoeuer cometh of it, not be afraid of the faces of the greatest, standing for the truth of the Gospell: not to feare any enmity of man in witnessing the truth for the meanest: not for feare of death or other punishment, to denie the truth of any fact, making vs liable hereunto. For thus, as *Iosuah* said vnto *Achan*, thou giuest glory to God, whatsoeuer becometh of thee, otherwisethou aduancest the deuill, the father of lies. Thou art a follower of God, as one of his deare children, and though thou lose something here, yet thou shalt be rewarded an hundred fold: other wise as a bastard, and gote of the deuill, thou shalt with him be adiudged to hell fire, as is the censure of lyars.

Quest. Which is the tenth and last Commandment.

Ans. *Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his Oxe, nor his Ass, nor anything that is his.*

Quest. 99. What is here forbidden?

Ans. *All first motions in the minde vnto sin, springing from originall sin, though no consent be yeelded vnto them.*

Explan. This Commandment, as hath been already said, is diuided by the Romanist into two, that the two foremost might be reckoned but one: But this, as hath been shewed, is their sophistry, and against all reason, there being two so distinctly deliuered, of two arguments, the inward and outward worship of God, here one and the same argument, euill motions and lusts of the minde, and no full distinction in the Hebrew copy. *Thou shalt not couet*, that is, thou shalt not haue any first motions in thy minde, against that loue, which thou owest vnto thy neighbour, whereby the way may be opened to sin against him any way, either through the desire of pleasure, or profit, whether the profit be inheritance, his house, or goods, man, mayd, cattle, which were alike bought, and sold in those times: all beginnings of sin must be resisted, that the soule may be pure, and fit for Gods Spirit, to ioyne it
selfe

selfe vnto. Now, the Lord passeth on here, in reckoning vp particular euill motions against our neighbour, and saith nothing of motions against his owne Maicsty, not that men are not as apt herein to sin against God, neither for that these motions are more excusable, but because, as more hainous, in any common vnderstanding, they are to be avoided rather, being against him, from whom every good thing, and onely good commeth, if they be sins, when they begin to enter the minde against man, who by his ill-dealing, oftentimes prouoketh to ill wishes and desires against him.

The sin against this Law, I say, is, when ill motions of any kinde are first in the minde, whether against God, or against man, though no consent bee yeelded, by the mindes and liking well of, and thinking to put these motions in execution; for, as grosse affections, and desires make the soule impure in Gods sight, so his piercing, eye-sight beholdeth it, if there be any beginnings a farre off, and cannot abide them, according to the Psalmist. Psal. 139.

Here therefore commeth to be censured originall sin in vs, deriued from Adams sin, viz. the leprosie of our corrupt nature, which is called lust, and concupiscence, the flesh, &c. Rom. 7. Gal. 5. 17. which is a want of originall righteousness and holinesse, and a pronesse to all sin and wickednesse.

This is dashed vp with vntempered mortar, by those of Romane Church, denying it to bee any sin, but a disease onely in nature, as the hereditary stone, or gout, whereas the Apostle plainly teacheth, even this to be sin, saying, *I had not knowne sinne, but by the Law, for I had not knowne lust, except the Law had sayd, Thou shalt not lust, or couise,* by which words it is euident, that it is truly a sin, and against this precept: to let passe that, of *Dauid*, *In sinne was I conceived.* And whereas they are made lyable vnto death, that sinned not, as *Adam*, that is, hauing no sin, but this originall; for, of this argument, bee that pleaseth, may see a large tractate in my foure-fold resolution. Rom. 7. 7. Psal. 51. Rom. 4.

Againe, I say, further, motions vnto sin; springing from originall sin, that is, from the flesh, are against this Commandment,

Job 14.3.

Matth. 4.

Motions from
Satan knowne,
how.

3 Cor. 12.7.

dement, though no consent bee yeilded, because if the root be naught, the branches must needs be naught also; *Who can draw a cleane thing (saith Iob) out of that, which is vncleane? there is not one.* Springing from originall sin, or the flesh in vs, I say, because some euill motions are suggested by the Deuill, which are our sins, vnlesse by consenting wee make them to. Such motions had our Lord, when he was tempted, but wee must learne of him, to resist constantly, that they bee not our sins. These are commonly knowne: either, because they are sudden, and come into the minde without any obiect leading hereunto: or, because they are often, yea, hundreths of times iterated, without intermission, like Ordnance, platted to batter downe a wall, to the infecting of the body, and weakening of the senses: 3. Or, because they are motions to things horrible to nature, as to mothers, or killing of a mans selfe: Or, because they moue to things vnpleasing, tedious and irksome: Or lastly, because they are violent, and inforce almost to the doing of that, vnto which it is moued. If at any time a man be tempted hereby, to things pleasing to the flesh, as *Paul* was tempted, when hee had that pricke in the flesh, the messenger of Satan, to buffet him: And *Dauid*, when hee was stirred vp to number the people, or if some outward obiect be vsed, as a mean to allure, as *Enab* was allured, by the sight of the goodly fruit, they are not so easie to be distinguished from fleshly motions, which alwayes defile where they come, how lightly soeuer they passe away againe, though this be also denied by the Romanists, calling them, *Lusula viriola, quæ reuocari sunt animari nequit*, Little petty faults, wherewith the regenerate cannot be defiled.

Lastly, I say, all first motions, to include not onely originall corruption, and first motions hence arising, without ioyning in them, but much more, if there bee joy and delight, though there bee no consent in the heart, to put them in practice, it is a sin also here forbidden, such motions onely, as are ioyned with consent, being against other Commandments: So that he, which is pleased in motions arising in the minde, to haue such house and goods of another man, or such a woman, being another mans wife, and therefore break-
eth

erh out in vaine wishes, *I would that I had such and such things*, although he doth not plot and devise in his minde, how to attaine them, hee is a sinner in the highest degree against this Commandement.

If his thoughts, wherein he is delighted, be adulterous, he is guilty of adultery; if murtherous, of murther, and is defiled hereby, according to that saying of Christ; *From within*, Marke 7. 21. *even out of the heart of man, proceed euill thoughts, adulteries, fornications, murders, thefts, covetousnesse, wickednesse, &c.* All these euill things come from within, and defile a man. All which serueth to helpe vs to a sight of our owne spirituall deformity, whosoever is best amongst vs, so that if the Lord should enter into iudgement with vs, the holiest man were neuer able to abide it, seeing he hath about him the flesh, the root of bitterness, and often euill motions, though hee striueth against them, and some taking vp the heart with delight, by their pleasing insinuation. And thus the Law doth the office rightly, to conclude all vnder sin, that wee might all depend onely vpon Gods mercy, for pardon and saluation.

Quest. 100. What is here commanded?

Ans. To keepe our very hearts and mindes free from all euill motions and thoughts, contrary to any of the Lawes and Commandements of God.

Explan. The duty commanded here, is our through sanctification, not onely in deeds, but euén in heart and thought also, as the Apostle prayeth for the Thessalonians; *The very* 1 Thes. 5. 23. *God of peace sanctifie you throughout, and I pray God, that your spirit, and soule and body, may be kept blamelesse, unto the coming of the Lord Iesus Christ.* The parts of this are mortification, putting off the old man, which is corrupt through deccivable lusts: Ephes. 4. 24. and viuification, which is, the putting on of the new man, which after God is created in righteousness, and true holinesse. It is otherwise called Regeneration, or a New birth, without a man shall neuer see the Kingdome of Heauen.

Now, of this new birth, there be foure degrees, or parts.

1. The birth of a pure and holy minde, hating sin, and louing the Law, this was in David; *Lord, how doe I loue thy Law,*
and

Rom. 7. 16.
Verse 22.
Verse 15.

and all false waies I utterly abhorre: and in Paul, I confesse to the Law, that it is good: and, I delight in the Law of God concerning the inner man, and I hate the thing that I doe,

Pfal. 34. 12.

2. Stirring and moving in holy duties, as a dying man doth the actions of the living, which a dead carcasie cannot doe. This stirring of the regenerate, is ceasing to doe euill, and learning to doe well, doing the duties of piety towards God, and of loue towards man.

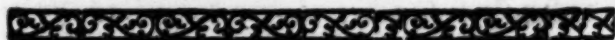
1 Pet. 2. 2.

3. An earnest desire of food, whereby this new life may be maintained: *As new borne babes, desire the sweet milke of the word, that ye may grow thereby.*

2 Pet. 3. 18.

4. A growing vp towards mans estate, in knowledge and holinesse, according to S. Peter; *Finally brethren grow in grace, and in the knowledge of Iesus Christ.*

Now the Law sheweth all this to be done, but helpeth not to the doing, and so leaueth a man destitute of all comfort, that all conceit of righteousness in man might be taken away, his frailty and weaknesse might be acknowledged, he might despair of his owne power and ability, that hee might be set a worke to seeke out of the Law, meanes of fulfilling the law, and to become righteous before God. And hitherto of the ten Commandments.



Of keeping the Law.

Quest. 101. I Sany man able to keepe all these Commandements?

Ans. No man upon earth hath or can ever be able to keepe them perfectly, Adam onely excepted in the state of innocency, and Christ, who was both God and man.

Explan. Having set down what the Law requireth, it is necessary to be considered, what strength man hath or can haue to doe accordingly, not that wee finding our insufficiency, should be discouraged, and cease to indouour after our task here

beere set vs, but for such ends, as shall afterwards appeare. Heerethen consider these *Theses*, or positions; Man by his first creation, was able to keepe the whole law without sinning: for he was made after Gods image, which, as is expressed by the Apostle, is *righteousness, and true holiness*: and God, saith *Salomon*, made man *righteous*, his heart was full of diuine vnderstanding, his will was altogether right, his affections holy, his power absolute to persist, and continue such alwayes.

Thes. 1.

Man at the first able to keepe the Law.

Rph. 4. 24.
Eccles. 7. 29

Man, as his nature now is, cannot keepe the law of God in part, or in whole, but is altogether corrupt, his vnderstanding darkened, his will crooked, his affections impure, and his bell strength, weakenes towards the running the race of Gods Commandements.

Thes. 2.

Man vnable to keepe the law.

And when the best meanes are offered of being brought into the right way, hee is apt to turne them into his owne corruption to the increasing thereof, even as the spider turneth all into poyson. This corruption of nature is well set forth by *Iob*, *What can bring a cleane thing out of filthines?* so that mans nature now is filthines it selfe: and so farrs gone is it heerein, as *Paul* sheweth, that speaking heereof in his owne person, he saith, *In me, that is in my flesh, dwelleth no good thing.* The vnderstanding is so darke, as that, even like as a blinde man, borne blinde, doth not see any light, neither can he, so, the natural man perceiveth not the things of God, neither can hee.

Iob. 1. 4.

Rom. 7. 18.

1 Cor 2. 14.

The will is so crooked, as that in all things it is contrary to Gods will, according to that saying; *Per vositum uisatimum, cupimusq, negata, we rush through forbidden wickednes, and will the things forbidden*: see an example in the corrupt Iewes, vnto whom the Lord sending *Ezechiell* saith, *but they will not heare, neither will they cease.*

Ezech. 3. 11.

The affections are so impure, as nothing is so good, but hee is apt to hate, and impeach it, nothing so vile, but hee loveth it, and is wedded vnto it: as is shewed in the Iewes saying; *The way of the Lord is not equall, but of their own waies,* they thought most highly.

Ezech. 18. 29.

The weakenesse of the whole man is such, as that he is not able to thinke a good thought, and as a dead carcase corrupt.

1 Cor. 3. 5.

Rom. 1.

eth of it selfe, and sinketh more, and more : so a naturall man increaseth in corruption, till that hee becommeth most vile, and to doe things euē against nature.

And lastly, so apt is hee to turne the best meanes into corruption, as that Christ himselfe is made a stumbling block, hee that was giuen to raise vs vp to heauen, is made an occasion of stumbling, and falling, by the grace of God, which appeareth for our saluation, is turned into wantonnes.

T^h 3.

Man cannot
perfectly keepe
the law.

1 Ioh. 3. 9.

Man assisted by Gods grace, and regenerate cannot perfectly fulfill the law, but faileth still in many things. For, though a man be now spirituall, and guided by Gods Spirit, not to sinne, as men naturall, according to St. Iohn : yet the flesh, the old man, corrupt nature is not altogether expelled, but remaining for their humiliation, and the exercise of grace in their spirituall combate, hindreth them from doing perfectly the thing they would, and swayeth them often times to the thing they would not.

Euē as a very dull scholler, being excellently taught, and much laboured vpon by a most skilfull Schoole-master, yet through defects of his nature, is imperfect in his learning, and erreth in exercises of learning, sometime in false orthography, sometime in false latine, and sometime in frigid inuention, misplacing of words, and vsing vnproper words vntill that, in continuance of time, all these faults come to bee amended, through his industry, and the good helpe of the teacher.

So the scholler taught by Gods spirit, shall at the last come to perfection, and bee without all error and sinne : but through the vntowardnes of his nature, cannot heere doe any exercise, if it be any thing long, but there be faults escaping him.

1 Ioh. 1. 8.

1 Iam. 3. 2.

Rom. 7. 21.

Hence it is, that Saint Iohn saith, *If we say, that we haue no sinne, we deceiue our selues, and there is no truth in vs ; and Saint Iames ; In many things we sinne all : And Paul acknowledgeth it in himselfe, When I would doe good, euill is present with me.*

So that both Pelagianisme is to be reiected, that teacheth man to bee able, out of the strength of nature, to keepe the

the law, and semipelagianisme, that is popery, teaching, that the regenerate are able perfectly to keepe it, yea to doe more, than it requireth, which they call workes of supererogation.

Quest. Can no man attaine to perfection of righteousness according to the law? how then is it, that some are said to bee perfect, according to that speech of the Apostle; *So many as are perfect, let us be thus minded?*

Perfection is two wayes to be vnderstood, either, as it is opposed to imperfections, and wants, and this is perfection of degrees, whereby the law is kept without failing in any thing; or, as it is opposed to hypocrisie, and this is perfection of parts, whereby what is outwardly professed, is inwardly embraced, so that, as the outward part maketh a good shew, the inward part is also right, and sincere. And thus *David, Iosiah*, and others are said to be perfect, and not otherwise: and thus every regenerate man can and doth approue himselfe for perfect.

Ans.
Perfection
twofold.

Quest. 102. What is the breach of the law, and the punishment heereof?

Ans. It is sinne, which is but once committed only, and that but in thought, it makes the person committing it, subiect to Gods eternall curse, which is everlasting death, in hell fire, the torments whereof are unspeakable, without any end, or ease.

Explan. Next vnto the consideration of mans weakenes, towards the keeping of the law, commeth to bee considered the punishment due vnto him therefore. And heere first I say, that the breach of the law is sinne: because sinne, as *St. Iohn* teacheth, is a transgression of the law: and without the law, saith *St. Paul*, sinne is dead. And this sinne, though it be but one once only committed, yea but in thought, subiecteth the sinner to the eternall curse of God. For that inbred corruption only, euen before it breaketh into action, maketh all men guilty of death, according to that; *By the offence of Rom. 5. 18.*
one man, the fault came on all men to condemnation. But much Lam. 2. 10.
more, if any man obserue the whole law, and yet faile in one point, he is guilty of all, as being a actually a sinner also. Now

Deut. 27. 26.

the punishment, which is heere said to bee death, is otherwise called the curse: for, *curfed is hee, that conformeth not all the words of the Law to doe them.* It is called hell-fire, damnation, the second death, vtter darkenesse, the worme, that neuer dyeth, and fire, that neuer goeth out, the extremity being such, as that it causeth continuall weeping, and gnashing of teeth for sorrow, and no one drop of mercy is granted to ease any part of these torments: and all this is not for some long time, but thousand thousands of yeeres, and still as farre from end, as at the first beginning.

Quest. 103. Is it not iniustice to appoint so great a punishment for euery sinne, yea, euen for the least?

Ans. It is very iust, and right, for the Lord to adiudge the very least sinne to hell fire: because his make, which is perfect holines, set upon man in his creation, is remoued, and a make with the deuills brand is made vpon the soule of the sinner: for which it is iust, that the deuill, and not God should now haue such a soule.

Explan. The Lord, which is iust in all his waies, and righteous in all his workes, cannot bee vniust in punishing sinne. Therefore this heavy censure against the least sinne cannot but bee most iust: and that this may more plainly appeare, wee are not to consider of sinne, as of an offence meereley, whereby a law is broken, but as of a blemish, whereby the soule is steined, and so made vnfit to be a citize of heaven, where only holines dwelleth, and none vnclane thing may enter.

Marc. 7. 23.

This blemish also, is so great, as that it is said to defile the whole man, and that with such filthines, as is most loathsome, of mire, and dirt, of the corruption coming from putrified soares, and of mensstruous blood, as it is often compared in the Scriptures. Now this being the case of any sinner, is it not iust with God to condemne him to the place fit for him, and much more, because he preferreth by sinne, satans badge, and cognisance, before the Lords.

Again;

Again, every sinne is an offence against an infinite maiesty, even the smallest, as well as the greatest : for the same God ; *which hath said, Thou shalt not commit adultery, hath said also, thou shalt not kill.* Hee that hath said, thou shalt not doe ill, hath also said, thou shalt not thinke ill. Now according to the greatnes of the person offended, the offence is to bee estimated, if it bee against a temporall King, it is a temporall death, if against the eternall King, it is eternall death in hell.

Sinne worthy
of hell fire.

Iam. 2. 17.

For it is not with God, as with man, whose lawes, if they bee broken, yet being of diuers sorts, only such, as concerne the Kings person, are reckoned to be against his maiesty, others against this, or that subiect only : but the lawes of God doe all concerne his royall person, and any breach is rebellion, as *Samuel called the sinne of Saul* (sparing the Amalekites ; *Rebellion is as the sinne of witchcraft,* and therefore worthy of death, and damnation.

1 Sam. 15. 23.

Quest. 104. If no man can perfectly keepe the law, wherefore then serueth it ?

Ans. *Of excellent use notwithstanding is the law of God.*
1. *To humble vs, in regard of our miserable estate hereby discovered.* 2. *To bee a rule of good life unto vs.* 3. *To bee a Schoole-master to bring vs to Christ.*

The use of the
law.

Explan. Seeing the end of the law, now is not the perfect obseruing of it in all things, without any faile, that the doer might so bee counted worthy to liue, which is impossible : it is needfull to bee considered, to what end it now serueth.

And the first is to beate downe pride, and to humble the most holy, and best man liuing : *For I was once alive,* saith the Apostle, *without the law, but when the Commandement came, sinne reigned :* and being more reformed by Gods grace, seeing what by the law hee ought to doe, and what through infirmity hee did, hee cryeth out ; *O wretched man, what I am, who shall deliuer mee from the body of this death ?* And as the Apostle, so euery man that hath his eyes open to see into the glasse of the law,

Rom. 7. 9.

Verf. 24.

Dd 3

and

and thereby his miserable estate seeth himselfe so wretched, sinne being about him to defile him, the threatnings of the law before him, the flesh behinde, still putting him forward to sinne, about him the Lord ready to take vengeance on him, and vnder him hell fire, the bottomlesse gulfe ready to swallow him vp with the mouth wide open: as that he cannot but ioyne in an holy despaire with the Apostle, and condemne himselfe for a most vnworthy wretched sinner. And being thus humbled, shall he condemne the law, and cast off all care of obedience, because it requireth so much more, than hee can any way performe? Nay, hee will the more loue it, and admire the perfection of it, saying with the same holy Apostle; *The law is holy, and the Commandment is iust, and holy, and good: and I delight in the law of God concerning the inner man.* Euen as a student in any art, to the perfection whereof hee cannot attaine, such be the mysteries thereof, yet hee is the more rauisht with the loue of it, and striueth hard after the perfect knowledge of it, and neuer ceaseth. He saith not with *Esau*, what is this birthright vnto me? because hee is tyed to an hard taske heereby: but with *St. Paul* he presseth towards the marke, walking that way of good workes, which God hath appointed, vsing for a rule this holy law of God.

And lastly finding, that when hee hath done whatsoever he is able, hee is an vnprofitable seruant, worthy of Gods eternall displeasure, hee is driuen to seeke both meanes of satisfaction for his delinquencies, and failes, and helpe to doe this hard task, vnto which of himselfe he is so vn sufficient, & this satisfaction, and helpe is the Lord Iesus Christ alone; For that which was impossible to the law, in as much, as it was weak because of the flesh, God sending his owne Sonne in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh, that the righteousness of the law might be fulfilled in vs.

And thus doe wee see the third, and last end of the law, viz. to bee a schoolemaister to bring vs vnto Christ: and this schoolemaister is both the ceremoniall law, tutoring, and teaching vs by rudiments, and figures, as little children, till wee cometo full age vnder the Gospell, hauing no further need of these shaddowes now, and the law morall, shewing the

Rom. 7. 12.
Verse. 22.

Rom. 8.

the great neede, which we haue of a Saviour, and driving vs vnto him, as our only refuge, to be made righteous, according to that, *The Law was our Schoolmaster, to bring vs vnto Christ, that we might be made righteous by faith.* Gal. 3. 24.

Quest. 105. How may wee be saued from our finnes?

Ans. Only by the blood of Iesus Christ, layd hold vpon by a true and lively faith.

Explan. Being brought to despaire by the sight of our finnes in the glasse of the law, and of the horrible punishments due therefore: it is necessary that wee now looke for a remedy against so great danger, as the cunning Chirurghion, when he hath searched a festered soare to the bottome, applyeth himselfe to the cure.

And our onely remedy is the blood of Iesus Christ, according to that comfortable speech, *The blood of Iesus Christ his Son, cleanseth vs from all sin.* If all Angels and men should haue done their vttermost, to deliuer and saue one soule, it were altogether vaine, they being all finite, the punishment by sinne deserued infinite, and therefore such, as could never be satisfied for, by creatures finite, but in an infinite time. It pleased the Lord for this cause, to send his onely begotten Son into the world, *that whosoever belieueth in him, should not perish, but haue life everlasting.* And his blood doth saue from all sinne. 1. By expiation. 2. By sanctification. Expiation is the satisfi-^{1 Ioh. 1. 7.} fying of Gods wrath due to sin, by bearing the heauy burthen thereof: and this did the Lord Iesus, when hee abased himselfe, *and became obedient to the death, euen to the death of the crosse:* when he redeemed vs from the curse of the Law, *bring made a curse for vs, for it is written, Cursed is every one that han-^{Phil. 2. 8.} geth on tree:* when in loue, *hee layd downe his life for vs.* And ^{Gal. 3. 13.} thus we are by his blood saued from sin and damnation, here-^{1 Ioh. 3. 16.} by deserued, euen as a condemned person is saued, by some other man dying in his stead.

If it be demanded, whether Christ being the Son of God, could not haue saued vs by some lesse suffering, than death, seeing whatsoever he endured, was of infinite worth?

I answer, that I take it not to be safe affirming, or denying this : for, if wee shall say, that he could not, wee should limit his Almighty power, if that he could, we should call in question his diuine wisdom, wherefore, I say, that he could not so abundantly haue manifested his loue towards vs any other way, but by dying for vs, and therefore let it suffice to know, that he hath voluntarily, and of his owne accord, suffered death, to deliuer vs from death and damnation.

Sanctification.

Rom. 6. 3, 4.

Secondly, Sanctification is the vertuall diffusing of his blood in our hearts, and in every corner thereof, by the working of his holy Spirit, to the cleansing of them from sin, so as that it hath no more dominion ouer vs ; *For all we that are baptized into Christ, are baptized into his death. Wee are buried then with him by baptisme into his death, that as Christ was raised from the dead, by the glory of the Father, so we also should walk in newnesse of life.*

Rom. 8. 1.

2 Cor. 5. 77.

And such as are in Christ, are described thus, *Which walke not after the flesh, but after the Spirit : If any be in Christ, hee is a new creature, old things are passed away, all things are become new.* It is a vaine thing therefore, for any man to perswade himselfe of deliuerance from sinne and death, by Christ his blood, vnlesse his conscience bee heereby purged from dead workes of sinne, in newnesse of life to serue God.

No price paid for the rancome of a slave, can set him at liberty, if he still beareth a slauish minde, that he will serue his olde master alwaies : neither can any friend, though hee will dye for him that deserueth death, saue him, if he will still desperately cast himselfe vpon the danger : nor yet can any water of Iordan cleanse from the foule leprosie, if the precepts of the Prophet be not obeyed. No more can that man be any better than a slave of the Denill, though Christs precious blood hath beene paid for rancome, if he will still liue the seruant of sinne, and of the Denill : neither can he be saued from death, though our dearest friend Christ hath once died for man, that still by sinning runneth vpon the danger of death.

Nor lastly can any be cleansed from the leprosie of sin, vnlesse

lesse his precepts be obeyed, who onely can direct rightly to vse the streames of his blood for this end and purpose.

Oh mad men, then that hope for deliuerance from sin, but haue sinne ruling and raigning in them ! How happeneth it, that being so wise for things worldly and temporall, ye haue no more vnderstanding for things spirituall and eternall ? How is it that ye looke for deliuerance from death by Christs blood, when no power of this death is seene to mortifie & kill sinne in you ? What word haue ye ? what promise of God to build this confidence vpon ? As verily as God is truth, yee haue none at all from God. Whence then is the ground of your hope ? What doe you build your comfort vpon ? Vpon a shadow, vpon nothing, euen as the dogge in the fable is said to haue snapt at the shadow of his meat in his mouth appearing in the water, and so to haue lost all ? Be ashamed in time of this your folly, flatter not your selues in vaine ye sinners, but lay hold vpon saluation whilest it is offered, being sanctified and washed by vertue of Christ his blood in your hearts, so that all iniquity being expelled thence, it may by power of the same blood be expiated, and neuer appeare to your condemnation at the day of account.

Now as Christ his blood alone purgeth from sinne, so it must be applied by the sinner vnto his own soule by the hand of faith. All the water of all riuers will not make a man cleane, vnlesse with hands hee be washed with the water : no more will Christ his blood make cleane the soule, vnlesse with the hand of faith it be applied vnto it : For this cause, as the blood of Christ is said to cleanse from all sinne, so faith is said to purge the heart from sinne, and to iustifie a sinner. That 1 Iohn 3.3. precious blood purgeth, and iustificieth, as the cause materiall, Rom. 3.28. faith as the cause instrumentall.

Quest. 106. How doth Faith cheefelie exercise it selfe, and grow, and get more strength ?

Ans. By Prayer, the exercises of Gods holy Word, and by receiving the Sacraments.

Quest.

Quest. 107. How is Faith first begunne, and wrought in the heart?

Means of working Faith.

Ans. Ordinarily, by the preaching of the Gospell of Christ, the holy spirit inwardly opening the heart to beleue those things that are outwardly preached to the eare.

Rom. 10. 17.

Explan. Finding that Faith is the instrument of our iustification and saluation, it is necessary to consider, how or by what meanes this instrument is purchased, that if it be wanting, it may be sought here, if it be already attained, the means and giuer heereof may be magnified and honoured. The meanes therefore, I say, is the Gospell preached, vnto which the spirit opening the heart, it beleueth. For, *Faith commeth by hearing, and hearing by the word of God*; and this word thus working faith, is the Gospell, the Law driueth to despaire, the Gospell erecteth by hope, the Law threatneth and filleth with feare; the Gospell promisseth & filleth with comfort, the Law sheweth our miserable estate, and what need we haue of a Sauiour: the Gospell sheweth a remedy against this misery, and pointeth out vnto vs our Sauiour. There must bee Faith indeed to beleue the Law also, but this is not the Faith by which we are saued from the Law; but when this is, and the Gospell is preached, euen as a man at deaths dore, through extreme sicknesse, at the newes of some soueraigne remedy listeth vp himselfe, taketh it, and is recouered. So the sinner, euen dead by the Law, at the newes brought in the Gospell of a remedy, listeth vp himselfe with hope, and by faith taketh it, and is recouered out of his danger. And being so sicke of sinne, and weake, as that he cannot of himselfe doe it, the holy spirit is ready, holding vp the hand, and opening the mouth of the soule to receiue this wholesome medicine: as in the case of *Lydia*, of whom it is said, that, *A certaine woman named Lydia, a seller of purple, of the City of the Thyatirians, which worshipped God, heard whose heart the Lord opened, that she attended to such things as Paul spake*. Now because faith is liuing, and therefore not idle, but exercising it selfe and working: and also, as euery liuing thing needeth meanes of increase, and growth, we must consider of the exercises of faith, whereby it sheweth

Acts 16. 14:

sheweth it selfe, and is made to grow vnto greater strength and measure.

These are chiefly prayer, reading, preaching, and hearing of the word, and receiuing the Sacraments; for if these be well attended, we will not be wanting in workes of mercy and righteousnesse.

Of Prayer, the Apostle speaketh, as of a chiefe fruit and exercise of Faith; for, *How shall they call vpon him, faith hee, in whom they haue not beleueed?* So that, if there be faith, that setteth a worke presently to pray. When the disciples beleueed, a chiefe care which they had, was to be taught to pray; wherefore they come to Christ, saying; *Lord, teach vs to pray, as Iohn also taught his disciples.* And great reason is there, that faithfull people should pray often, prayer being a proper worke of faith, euen as to speake is proper vnto man: whence it is, that the Kingly Prophet saith, *I beleueed, and therefore I spake, or prayed;* as if he should say, I had vtterance, and therefore I vttered; for what difference betwixt the tongue of man and beast, but in the speech? and what difference betwixt the beleuer and the Infidell, if he prayeth not?

Exercises of Faith.

Rom. 10. 14.

Luke 11. 1.

Again, as faith purgeth man, so prayer purgech all things, and maketh them pure vnto the faithfull; *Every creature of God is sanctified by the word and prayer.* Prayer is a conuersing with God, and the most heauenly and sweetest recreation of the soule beleueing: whence it is, that continuall prayer and thankes giuing is commended vnto vs; *Pray continually, and in all things giue thanks:* and for the faithfull, faith *David, praise is comely.* 2. Of the exercises of the word of God, it is spoken, as of the food and nourishment of the faithfull soule; *Desire, as new borne babes, the sincere milke of the Word, that you may grow thereby.*

1 Tim. 4. 5.

1 Thes. 5. 17.

The Word of God.

1 Pet. 2. 2.

And againe: *Let the word dwell plentifully in you, euen as good bloud and iuyce in the body, to make it thrive and grow.* It is a poore weake constitution, that is not hungry, and taketh no delight in the meat and drinke; and it is a poore weakly soule, neuer like to grow to any good, that hungreth not after the Word, and receiveth it without appetite. The word is the sinewes and strength, the prop and stay of faith, it is the light,

Col. 3. 16.

light, to guide all the holy affections hercof, that they erre not, and the heavenly riches making it most precious. It must needs be a crazed weake house, that hath no repairing: and he must needs wander much, that wanteth light; and grow poore, that spendeth daily, and hath nothing comming in: so that faith, that is not repaired by reading, hearing, and meditation, is very ruinous, if it wanteth this light, it will erre, if something commeth not in daily, out of this treasury, it will be very poore.

Lastly, for the Sacraments, these doe more sensibly convey Gods promises to our hearts, whilst we seele, and taste the flesh and blood of Christ, of which, in preaching, wee heare with the eare, even as *Thomas* was confirmed, when hee felt the sides, and hands of Christ, crying out, *My Lord and my God.*

Quest. 108 What is prayer?

Ans. *It is a lifting vp of the heart unto God onely, in the name of Iesus Christ, according to his will, in full assurance of being heard and accepted at his gracious hands.*

Of Prayer.

Explan. Seeing that prayer is so speciall and prime an exercise of faith, we are then to give our mindes hereunto, that by it our faith may be kept sound, and we may have more assurance. Wherefore, I here enter vpon that part of Catechisme, which concerneth prayer, and because that vnlesse we know, what right prayer is, and what is the necessity of praying, and when, and where it is to be made, we shall not bee so disposed hereunto, as we ought, I haue thought good first to handle these things in generall, and then to come neerer to the patterne of praier.

First, I say, that praier is a lifting vp of the heart; because, that if all the best words in the world be spoken, without the lifting vp of the heart, it is no praying, but a saying of the words, which a Parrot may be taught to doe: *God is a spirit, and they which worship him, must worship him in spirit, and in truth.* *Moses* prayed thus, without the vttering of any words, and the Lord said, *Why criest thou vnto me,* as though lifting vp his heart, even when hee vsed no voice, hee had made a loud crying

Ioh: 4: 24.

Exod: 14: 15.

crying sound in the Lords eares: according that old Distick.

*Non vox, sed votum, non musica chordula, sed cor,
Non clamans, sed amans clamat in aures Dei.*

*Not shrillest voyce, but silent wish:
Not strings sweet sounds, but heart I wis:
Not mounted cries, but flames of love:
Enter those eares of God above.*

Such also was the prayer of *Hannab*, which prevailed: she
spake in her heart, her lips enelymned. But there is a time, when 1 Sam. 1. 13.
the voyce also must be vsed, as in the presence of others, that
they may be edified, and ioyned in prayer also: and vpon eu-
ry other occasion of solemne praying, when the vtterance
commeth from the heart and spirit, though we be alone most
priuate, the voice is well vsed, if it be not to sound our praises
in the eares of others, nere about vs. For, Christ himselfe
being retired and alone, prayeth with words: *Father, if it bee* Matth. 26. 39.
possible, let this cup passe from me. Ioh. 17.

And for his Disciples, whom he was to leaue, he prayeth in
many words, for their custody, for their vniety, and for the
glorifying of God by them. The heart lifted vp therefore
with words, or without words, is true prayer, but words with-
out an heart, are not so: Instead of praying, this is prating,
and a great abuse: So, that Papists saying many prayers vpon
beads, placing deuotion in the labour of the lips, doe miser-
ably erre: and common people, in their morning and evening
deuotion, being drowzie, or hauing mindes taken vp with
other busineses in the very time, doe with their words beat
the aire in vaine, and deceiue God of his duty.

I adde further, that prayer is a lifting vp of the heart to Prayer to God
God alone: because, it is a part of his peculiar worship, and alone.
he is robbed, and his glory is taken, and giuen to another,
when prayers are made to any other, besides the Lord. It hel-
peth not, that is said, men vpon earth doe pray one another,
as the Apostle, the Ephesians, and Thessalonians, to pray for
him, and the sicke are directed by *S. Iames*, to pray the Elders
of the Church to pray for them.

For,

Psal 50. 14.
Deut. 6. 13.

For, though wee haue examples of praying, the living to pray for vs, what one example is there to doe the like to the Saints in heaven? There is nor one. What direction is there in all the Scriptures? Verily none at all: *Call vpon mee, saith the Lord, in the time of trouble*; and, *Thou shalt worship the Lord thy God, and him onely shalt thou serue*: but for calling vpon any other, not a title in all the Bible to warrant it.

Eccl. 6. 16.

Lastly, what hope is there of praying to any other? Surely none; for *Abraham is ignorant of vs, and Israel doth not know vs*, saith the Prophet, no more doth the blessed Virgin *Mary*, nor the holy Apostles, *Peter, Paul, &c.* A franticke and mad part is it then in any to pray to Saints or Angels, there being no hope of good thus to be attained, & infinit danger, at Gods hands, who will not suffer, but be auenged, if his honor be giuen to any other. I say moreover, that prayer is made in the name of Iesus Christ, to meet with that cauill of Saint-wor-shippers: it is presumption, say they, that we will not offer to a mortall Prince, to come immediately to him to make petition for any thing, without the mediation of some Courtier, much more to presse into Gods presence, without the helpe of some Saint. For, is not Christ an helpe sufficient? I am sure Saint *Iohn* thought him so, when hee comforted the faithfull with these words: *If any man sinne, wee haue an advocate with the Father, Iesus Christ, the righteous*: and St. *Paul*, when to the assurance of the faithfull, he wrote thus, *It is God that iustifieth, who shall condemn? It is Christ which is dead, yea rather which is risen againe, who is at the right hand of God, and maketh request also for vs*. Neyther of them, nor any other holy Apostle once dreamt of the mediation of Saints, or any other creature.

1 Iohn 2. 2.

Rom. 8. 33.

Ioh. 14. 13. 14.

Moreover, the Lord himselfe doth so often bid vs vse his mediation in praying to the Father, that they must needs be very stupid, and dull of hearing, or such as wilfully blindfold their eyes against the truth, which make any question about any other helpe to preuaile with God in our petitions.

Furthermore I adde, according to his will, because, if wee follow our owne lusts in prayer, we may aske much, but shall little preuaile: *Tea aske, but receive not, saith S. Iames, because*

ye aske amisse, that ye might consume it on your lusts. Wherefore, *Iam 4.3.* that we may speed of that which we aske in prayer, it is necessary to frame all our petitions according to Gods will; wee must therefore haue the knowledge of the Law, teaching vs to preferre the honour and glory of God before all other things; and for this cause chiefly to pray for this, and that we may be instruments of honouring him, as the duties there set downe doe require: and in the next place to pray for grace to do those duties of loue which are required towards our neighbour for the pardon of our errours and offences, and strength of faith, whereby we may be iustified here from: and lastly, for temporall benefits, and deliuerances in the time of danger, as blessings promised to such as keepe the Commandments: wherein, because our daily failes are many, wee must not be absolute, but with submission of our desires to Gods will, saying with our Master, *Not my will, but thy will be done,* as who knoweth what is best for vs. Whence it is plaine, that ignorant persons which know not Gods lawes, cannot pray aright, nor they which are without feeling of the word of Gods grace, and of right affections towards his glory, but are onely led with a sense of corporall and outward wants and grieuances.

Lastly, I say, with full assurance of being heard; for there must be no wauering in prayer: *He that wauereth is like a wave Iam. 1.6.* of the Sea, tossed with the winde, and carried away: neither let that man thinke that hee shall receiue any thing of the Lord. It is beleening, and fully assuring our selues of Gods fauor, which maketh all things possible that we aske in prayer.

This assurance, as a lusty gale of winde, carrieth our pray-ers with full sayle to heauen, the desired haue: wauering and doubting like side winde, carry them to some other place, and so they returne without speeding. Wherefore hee that without doubting doth not beleue that God is, and that hee is a rewarder of such as call vpon him, cannot haue any good successe of his prayers: neither can a wicked man pray aright, seeing his conscience is ready to checke him, and danteth him in regard of sinne that cleaueth fast to him, making his very prayers abhominable to the Lord.

Quest. 108. What need is there that the faithfull should pray, seeing they are in Gods fauor, who knoweth all their wants, hath pardoned their sinnes, and promised them all blessings?

Ans. By how much the more we are in Gods fauor, so much the more need is there that we should cheerefully pray both to pay the duty that we owe vnto the Lord, and to obtaine the blessings promised, and to renew our assurance of the pardon of sinne daily renewed through our great weaknesse.

The necessity
of prayer.

Expou. The Christian soule purified by Faith, needeth not to be pressed by shewing the necessity to this heavenly exercise: but it will rather become an Encher, by being continually lifted vp in prayer vnto the fountaine of all comfort: as *Dauid*, who professeth, that at midnight hee prayed vnto the Lord. Yet, because the full may not seeme to haue need to begge, nor they that haue all things already to ask any more, I haue shortly set downe some reasons of the necessity of prayer, even in those which through Faith haue all things already.

Psal. 50. 14.

First, it is a duty which God requireth of vs all, as a tribute of the great King of all: *Call vpon me in the time of trouble, and I will heare, and deliuer thee, and thou shalt glorifie mee:* That is, when thou wantest, pray, and when thou art full, still pray, and giue glory to God.

1 Thes. 5. 17.

And againe, *pray continually, and in all things giue thanks.* The best subiects doe most willingly pay the duties of their Prince, and the most faithfull do most duely performe this of prayer to Almighty God: hee hath little or no faith, that is little or not at all in prayer. Yea, if any neglect to call vpon God, hee doth not so much as beleue that God is a rewarder of such as call vpon him, or that he heareth prayers any more than *Baal* did, when his Prophet prayed and cried from morning till night, and had no answer: for he saith in his heart as *Iob* sheweth, that God is in heaven, on high, that the clouds hide him, and he cannot see: and againe, *What profit should we haue if wee should pray vnto him.* So that faith is so farre from cooling our deuotion in prayer, when wee beleue, that God knoweth all

Iob 22. 14.

Chap. 31. 15.

our

our wants, that he hath pardoned our sins, and wee are made partakers of his promises, as that it setteth vs the more on fire, and increaseth our seruencie in prayer, as in a chiefe duty towards the author of all this our comfort, and it is onely the want of faith that maketh men cold, dull, and backward in prayer.

Secondly, prayer is the reaching out of the hand of Faith vnto the Lord, to receiue his blessings promised: although he promiseth to the faithfull the things of this life, and of that which is to come, yet hee doth not promise to put them into their mouthes, as it were, but if they reach forth the hand to receiue them.

That beggar is worthy to go without his almes, euen when dole is most bountifullly dealt to all, that will not offer himselfe, and put forth the hand to receiue it: So grace & mercie being offered from aboue, we are worthy to be sent away without it, if we will not put forth the hand daily by hearty prayer to receiue it.

Thirdly, prayer is the applying, and actuall putting on of Christ Iesus to couer every part of our spirituall nakednesse, to cure every wound of our soule, and to strengthen every faculty of our minde. Now by sinning, wee are subiect daily to make our soules naked to Gods iudgements, to wound and hurt our soules, and to craze and infeeble our spirits. If wee haue faith, we haue cloathing, medicines, cordials, but without this exercise of faith by prayer, we are without the vse and benefit hereof. Wherefore let Prayer be held as a most necessary exercise of the soule, and the most excellent of all other, whereby it conuerseth, and hath familiarity with God, as *Moses* had: yea let me be imprisoned with *Peter*, in the Whales belly in the bottome of the Sea with *Ionah*, forsaken of all men with *Paul*, or stoned to death with *Stephen*; by prayer I obtaine the Lords presence, and by him more ioy, as some of the Martyrs haue found by experience, than in the time of freedom fro all sufferings, insomuch that they haue bin grieved when they haue bin taken from the racks and torments.

Quest. 109. I perceiue by that which hath

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bee ne sayd, that it is necessary to pray, as well in prosperity, as in aduersity, what times therefore are specially to bee spent in prayer?

Ans. It is necessary, that every Christian make his prayers solemnly vnto God every morning and enening, sitting downe, and rising vp from every meale: and at all other times, as the Spirit moueth, or other occasions and necessities doe require, to haue the heart lifted vp in prayer.

The times of
prayer.

Expln. Seeing the necessity and excellency of praier, the times follow to bee considered of, which are both generall and speciall: Generally, we are commanded to pray continually, & in all things to giue thanks, that is, by continuall lifting vp of the heart vnto God, when we begin to awake, to sleep, to read, to labor, when we walke abroad, come into the house, when we are in safety, in danger, by land, by sea, &c. for that, which some haue fondly taken vpon them, to performe in grosse, and outward manner, sequestering themselves from all worldly employment, that they might spend their whole time in meditation, and praier, tying themselves therefore to a great number of praiers, or to the rehearfall of the same prayers many times ouer, to make vp the number, counted sometime by little stones, more lately by beads, this, I say, is rightly required of vs all, in a spirituall manner, continually every day, all our life.

The speciall times of praier, are both of publique and priuate praiers, the one subordinate, and such as is to giue place vnto the other.

To come to
publique pray-
ers.

The times of publique praiers, are the times in vse in the Church of God, wherein wee liue, when it is requisite, that wee come duely and reverently together, euen as of olde, they came vp to the Temple at Ierusalem, to worship, from all parts. For, though now aduaies there bee no such place of speciall holinesse, so that for hauing respect vnto the place, we may haue the more hope of being heard in our prayers: yet it auaileth much to frequent the assemblies of Gods people
vnto

vnto prayer. The praier of many made together, are like vnto many coales of fire together, making the greater heat. When the Lord would set forth a most strong and powerfull praier, he ioyneth *Naab, Iob, and Daniel* together, *Ezech. 14.* and to haue him in the midst, hee requireth a gathering together in his name. Wherefore, I would to God, that all would make more account of publique prayers to come betimes, and duely vnto them. *Peter and Iohn* went vp to the Temple to pray, euen since the time, that in all places God was to bee prayed vnto, and shall we prefer our praiers at home, before praiers there?

The times of priuate praier, are ordinarie, or extraordinarie: Ordinarie, are the praiers of euerie person daily to bee made alone, and if hee liueth in anie societie, with others also. For, it is not sufficient, that thou praiest alone, and in secret. if thou liuest in a family, or societie, where more doe usually come together to praier; neither is it sufficient, that thou praiest daily in such companie, if praying in secret bee omitted. It is to be feared, that hee which praieth in companie onely, makes no better praiers, than the Pharisees, and shall lose his reward, seeing that to such as pray in secret, it is promised, that the Father will reward them openly: and on the other side, if anie man praieth in secret, and neglecteth the ioynt praying with others, it is to bee feared, that hee is left without Gods presence, to vaine speculations, seeing that hee delighteth not to enioy his presence in the midst of two, or three, gathered together in his name.

Wherefore, it is necessarie to pray daily in secret, morning & euening, and likewise with companie, if it may bee, according to the ancient rite, of sacrificing a Lambe in the morning, and a Lambe in the euening, euerie day continually. For, euerie Christian family is a little Church, as the Apostle entitleth some amongst the Christians, to whom hee wrote, not that now wee haue allowance for publique meetings, it is fit to meet in priuate houses, for all religious exercises (for this is the way to faction, and against the vnitie of Gods Church) but especially for the prayers daily vsed in euerie such house, making it a Church, and Gods house, according

cording to that, *My house shall bee called the house of prayer*: and therefore the Prophet speaketh of this, as a note distinguishing Christian and Heathen families, when hee saith, *Powre out thy wrath vpon the Heathen, that know thee not, and vpon the families that call not vpon thy name.* Let all Governours of families thinke vpon this, to set vp prayers in their houses, that they may be Gods houses, and not houses diuided from God, vpon which he will powre out his wrath.

Againe, prayers are ordinarily to bee vsed, when wee receiue any of Gods good creatures for our sustenance. For by mans sin, the creatures become accursed vnto him, by prayer, they are againe sanctified, *Euery creature of God is sanctified by the word and prayer.* When a feast was made in the land of Zuph, it is said, that the people would not eat, vntill that *Samuel* came, and had blessed the feast: euen, as it is said of the beasts, being gathered together to the waters in the wilderness, that for feare of poyson, they will not drinke, till the *Vnicorne* hath with his horne stirred the waters. And after meat, it is necessary to praise God, and so as we are commanded, *Whether we eat, or drinke, or whatsoeuer we doe, we shall doe all to the glory of God.*

Extraordinarily, wee must pray oftner in the time of any extraordinarie danger, or trouble, by sicknesse, persecution, battles, and wars, famine, and losses. *Daniel* at this time, besides morning and euening, praied also at noone-tide daily. *David* in the like case prayed seuen times a day, and at mid-night. Christ prayed three times together in his agonie.

And the Disciples continued daily together in prayer. And in those times of persecution, the faithfull are noted to haue met to praier, and to haue continued three, sometime six daies together, without taking food vntill night. These times of trouble are more specially times of praier, to make praying our practice night and day, and to procure others to pray with vs, and for vs.

For the place and gesture to be vsed in prayer, wee know, that now there is no difference of places, howsoeuer it hath bene in times past, for euery where God may bee called vpon

Ier. 10. 25.

Prayer at going to meat.
1 Tim. 4. 5.

1 Sam. 9. 13.

1 Cor. 10. 31.

Prying in time of trouble.
Dan. 6.

Matth. 27.
Acts 2.

Ioh. 4. 20.

vpon in Spirit, and in truth: and for gesture, *Comer* (saith the Prophet) *let vs fall downe, and kneele before the Lord our maker*. Not that prayer is not available without kneeling, for *Isack* walked in the fields, and prayed; *Jonah*, lying in the whales belly, prayed, &c. But in assemblies thou must, if the roomes will suffer it, pray kneeling, or with other the most reuerent gesture: in secret, whatsoever the gesture of the body bee, it mattereth not, so that the gesture of the soule be right.

Of the Lords prayer.

Quest. 110. **H**ow, and according to what pattenne, ought we to pray?

Ans. The pattenne and forme of prayer for our direction, is the Lords prayer: *Our Father, which art in Heauen, hallowed bee thy name, thy Kingdome come, thy will be done in earth, as it is in Heauen. Give vs this day our daily bread, and forgive vs our trespases, as we forgive them that trespass against vs, and lead vs not into temptation, but deliver vs from euill: For thine is the kingdom, the power and the glory, for ever and ever: Amen.*

Explan. Having hitherto made way to the Lords prayer, following in the Catechisme, by considering some necessary questions: it followeth now, that we come more neerely to the prayer it selfe, which is our only absolute and perfect pattenne. Concerning this prayer, consider some things generally, and then particularly of the *petitions*.

Generally, whom is the author of this prayer?
Ans. Christ Iesus our Lord, who with the Father, is God blessed for ever. He, having bene vpon a time busied in prayer, was desired by his Disciples, saying, *God teach vs to pray*, in token of teaching his Disciples, with his sayd word, *when you pray, say: Our Father which art in Heauen, &c.*

1.
The Author
of this prayer.
Luc. 11.1.

Whence is both the name, the Lords Praier, as the Lords Day, the Lords Supper, &c.

2.

1. Consider therefore, the excellency of this praier, as *Salomon* saith, is called a Song of songs: so this may bee a Praier of praiers, excelling all other praiers. And, as the Lords Supper, because by him instituted, is of that reuerend account, that whoe euer eateth and drinketh vnworthily, eateth and drinketh his owne damnation: so, whoe euer vsith the Lords prayer, being of diuine institution vnworthily, endangereth himselfe of damnation hereby. The author is the wisdom of the Father, and like vnto himselfe, hath made this prayer with admirable wisdom, drawing the whole Scriptures into a short Epitome herein, and comprizing all our wants of euery kinde in a few words, with all most needfull directions about praier, and reasons mouing in the offering vp of prayer. So that if all men should all together haue studied all their daies, they could not possibly make a prayer of such worth and excellency.

3.

Thirdly, consider the vse of this praier, which is both for the words, and the matter, and forme. Some thinke, that it is onely to be vsed, as a direction, by which we may learne how, and what to say, and that the words are not to be vsed, because Christ saith, *After this manner pray ye*. Others thinke it is onely prayer to be vsed, at all times, and vpon all occasions, because Christ saith, *When ye pray, say, Our Father, &c.* But neither right, the truth is, that which maketh a perfect consent betwixt these two Euangelists, reporting what Christ said, viz. the vse of this prayer is not onely to direct for matter, or for words, but for both, say these words when ye pray, or vse this pattern for a direction, and frame all your petitions accordingly.

Math. 6. 9.

Luc. 11. 2.

First, vse the words of this prayer, if thou knowest not, how otherwise, according to it, to direct thy minde, and though thou knowest, yet vs it, and vnto the Lord, as it were, hereby to haue thee for, as *Cyprian* saith, A father will acknowledge the voice of his only son, and the Lord cannot, but acknowledge the voice and words of his son, being moued by any of the faithful. As touching, tell in praying these words, the tongue

conscience runneth without the heart, as it must needs doe, in those that ceremoniously rehearse them, making haste to have done, even like unto a boy, saying his lesson, which hee hath conned perfectly. Such may say the words of Gods deare Son, and yet goe away without any notice taken of them, because they pray not his words, which is an harder matter to doe. Wherefore, to pray these words rightly, thou must well vnderstand them, and haue the minde taken vp with them, in the vttering, the heart still conueying it selfe into the meaning of euery petition, which that it may be done, there must be vsed good deliberation in him that prayeth.

Thus, if this prayer be said, it is well vsed alone, or added to other prayers: like vnto a wrestler, who hauing vsed his best skill and strength, to overcome in his wrestling, yet finding the victorie getting to be verie hard, hee re-inforceth himselfe at the last, with all his might, force, and skill together, that he may carrie away the prize: so the Christian man wrestling, as *Isaiah*, with God, by prayer, in the end, re-inforceth himselfe in this prayer, that he may not depart vnblest. Two extremes are hereto be taken heed of: The one is, too much confidence in the words of this prayer often repeated, as some Popes of Rome haue granted great pardons to seven *Pater noster*, and as many *Ave Maria*, said ouer euery daie, which is grosse and superstitious: The other is, too much detracting from this prayer, by accounting it no better, or not so worthy, as a mans owne conceiued prayer, as they which seldome, or neuer vse it, or sleight it ouer superficially, which is derogatorie and arrogant. Secondly, vs this prayer, as a forme of direction, learning hereby what to aske, what first and chiefly, with what affections and assurance.

May it not be thought a good prayer, which in manner followeth this example, if another order be vsed, beginning first with confession of sinne, craving pardon, and proceeding to praise and glorifie God for his mercies.

Yes doubtlesse, for otherwise, the Apostles would not haue forgotten to premise this part of thanksgiving, before their entreating of Gods assistance, to doe their Apostolicall offices, as they did, when being dismissed, and charged to

Quest.

Ans.

Acts 4. 24.

speake no more in the name of Iesus, they all together prayed vnto the Lord. Wherefore, though this order bee generally to be followed, yet neither is it alwaies necessarie, nor yet is it aswaring from this direction, though some of these petitions onely be asked in our prayen, and others bee omitted. But the error is, when wee goe beyond the rules here giuen vs, doing too much vpon worldly things, or hauing proud, vnfaithfull, or malicious hearts, we make our prayers the labor of polluted lips.

Quest.
Rom. 8. 26.

Why doth the Apostle say, that we know not what to aske, as wee ought, but the Spirit it selfe maketh request for vs, with sighs, which cannot be expressed: If this bee a perfect direction teaching vs all things, or yet wee not rather to hold it a generall direction onely for matter, and that to bee true, which bee faith for words, we know them not aforehand, we follow not any set forme of speech, but as the Spirit giueth utterance, at the time of prayer. And so here cometh to bee enquired, what is to be thought of set formes of prayer, and whether it be well to vs them.

Ans.

It is true indeed: we know not of our selues, as naturall men, what to aske, but the Spirit of God teacheth vs, partly enlightning vs by the Word of God, and partly stirring vp this heavenly motion in our minde, to pray, and long after the fulnesse of Gods grace, which is an argument of our full deliuerance from mortality and baseness, into perfect glory of soule and body, and this onely is the scope of the Apostle in that place. Again, because prayer is the worke of Gods Spirit, it may be hence gathered, that all such, as haue the Spirit, and are regenerate, doe and are able to pray, to their owne comfort, hauing none other helpe of prayers made by men, or aforehand deuised by themselves. Yet it doth not hence follow, that it is not good to pray in set formes of prayer, no more then, that it is not good to haue staires, to goe vp into an upper roome, because a man may make a shifte to goe vp by a ladder, or by some other meanes.

In publique, for the ordinarie seruice of God, it is needfull there should bee set formes of prayer, because it is not certaine, that euery Minister of Gods Word hath the Spirit

Spirit of God in him to teach him : and if he had, there would be danger through weaknesse of memory, of omitting many things needfull to bee prayed for in the congregation, of excursions, and runnings out into clauses impertinent, and idle, in so long prayers, and of tantologies, and repeating the same things againe, and againe, to the wearying of the congregation.

And thus this heavenly service of prayer, should bee vnequally performed, according to the inequality of the ministers, some Churches hauing men able, and sufficient, some againe very weake ones and deficient. For these causes, set formes haue beene vsed anciently in the Church of God vnder the law; *Moses* vsed the same forme of prayer, when the Arke remoued, and when it stood still : by the commandement of the Lord, hee taught *Aaron*, and his sonnes a forme of blessing the people. Numb. 10. 35.
Numb. 6. 24.

David made many psalmes, which were formes of praise, and prayer to be vsed publicquely, as the 104. 105. 106. 107. psalmes, the 92 Psalme, was a psalme for the Sabaoth. Vnder the Gospell the first forme of prayer is the Lords prayer, the first forme of blessing, is that of *Paul*, *The grace of our Lord Iesus Christ be with you all :* or more fully, *The grace of our Lord Iesus Christ, the loue of God, and the Communion of the holy ghost be with you all, Amen.* Rom. 16. 24.
2 Cor. 13. 13. And since it hath beene the custome of Gods Church to pray in the congregation by set prayers. If therefore these rules following be obserued, I suppose it shall be well.

First, that all vse the set formes of common prayer appointed in publique.

Secondly, if more speciall prayers are to be vsed, as both before, and after the preaching of the word, (for which no set common forme is, nor can well be appointed) that every man endeauour himselfe heerein, either with words studied, and set before, or then conceived, as by the Spirit he is able.

Thirdly, that nouices only, and such as are but learning to pray, vse set formes of prayer, deuised by others for priuate; and not longer experienced Christians.

Fourthly, that such as vse the prayers of others, labour to

bee

be moued with the same spirit of the authors, as if the words did flow from the Spirit in them.

Lastly, that no man stand heere, without indeauouring to goe further, if hee can pray some set forme, but strins to grow to more perfection in this heavenly faculty, and to bee able without the helpe of set words, to make knowne his desires vnto the Lord. If any man shall thinke, as some doe, that this is presumption, without set words to come to God in prayer, when as to a mortall Prince we dare not, hee is greatly deceiued, and sheweth to haue little vnderstanding of the faithfull mans address vnto God, and acquaintance with Gods holy Spirit. For will such, as waile about the Kings person euery day, and talke continually with him, study set words aforehand, what to speake? they will indeed thinke of the matter, concerning which, they would speake, but for words, they would not, especially if they had alwaies some eloquent person at their elbow ready to prompt them, and to tell them, what to say: in like manner, faithfull men doe continually attend vpon the Lord, and talke with him by prayer, and the most eloquent Spirit of God is alwaies ready to prompt, and helpe them, wherefore, so that the matter to bee spoken of, be thought vpon before, it is no presumption to come without set words, in such, as by experience doe finde some sufficiency by Gods grace, to talke thus with their heavenly King, and Father?

Quest. III, What desirest thou of God in this prayer?

Answ. I desire my Lord God, our heavenly Father, who is the giuer of all goodnes, to send his grace to us, and to all people, that wee may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he will send vs all things, that be needfull both for soule and body, and that hee would be mercifull vnto vs, and forgive vs our finnes, and that he will please him to saue, and defend vs in all dangers ghostly, and bodily, and that hee will keepe vs from all finnes, and wickednes, from our ghostly enemy, and from euilllasting death, And this I trust hee will doe of his mercy, and goodness, through our Lord Iesus Christ, and therefore I say Amen. So be it.

Explan.

Exp^{lan}. Heere in bricfe are let downe the most needfull things contained in the Lords prayer, with such plainenes, as that euen children may attaine some good vnderstanding of the prayer heereby.

The first words teaching both the meaning of the preface, that he, vnto whom wee pray calling him, *Father*, which are in *brauen*, is the Lord God of heauen, and earth, our common Father by faith, and heavenly, most glorious, and full of maiesty, from whom euery good thing descendeth, and the meaning of the first petitions, that by our worshipping him, he may bee glorified, and his name hallowed, by our liuing, as his loyall subjects, and faithfully seruing him, his kingdome may come, and by our readines to obey him, in euery thing, his will may be done in earth, as it is in heauen, and not only by such, as readily obey, but by all people, his ouer-ruling power compelling the disobedient, and stubborn.

The words next following being the interpretation of the rest of the petitions, that he would giue vs all things needfull both for soule, and body, is, to giue vs this day our dayly bread, to forgive our sinnes, is the next petition: to saue, and defend vs from all dangers, &c. is, not to lead vs into temptation, but deliuer vs from euill, from all sinne, and wickednes, from our ghostly enemy, and the end, and reward of being led heereby, eueralasting death.

The last clause. And all this I trust hee will doe, &c. serueth to expaine the conclusion, for thine is the kingdome, &c. thou art a most gracious King, full of mercy and goodnes, in Iesus Christ, and this thy mercy, and goodnes shall thus bee more glorified, wherefore I trust, and assure my selfe, that thou wilt doe all these, and in this confidence, I say, Amen.

Quest. 112. How many be the parts of this prayer?

Ans^{er}. Three, the Preface, our Father, which are in heauen, the petitions, Hallowed be thy name, thy kingdome come, thy will be done in earth, as it is in heauen, giue vs this day our dayly bread, and forgive vs our trespasses, as wee forgive them, as our trespasses in giuing vs, and lead vs not into temptation, but deliuer vs from euill.

And.

And the conclusion: For thine is the kingdom, the power, and the glory for ever, and ever, Amen.

Eccleſ. 4. 17.
Exod. 3.

Explan. This prayer being an absolute forme of direction for vs, hath in it all things needfull, both for beginning, proceeding, and concluding: the petitions are not nakedly set downe, without a preface, neither are they left without a conclusion, hemming them in on both sides, to shew both the necessity of preparation, when we addresse our selues to prayer, and of obseruation when wee haue prayed. Preparation to prayer there must needs be, otherwise wee shall be ready to offer the sacrifice of fooles, we shall drawe neere to the flaming bush, with shooes on our feet, and tread on holy ground with vnclene feet, and compasse the Lords Altar with vnwashed hands. Obseruation there must be, when wee haue prayed, to giue God the glory of our petitions granted, otherwise wee shall deale deceitfully with God, and mocke him; (which he will not beare) pretending his glory and kingdome, but the sequell shewing, when we rest at the blessings receiued, that we intend our owne ease, and pleasure.

Gal. 6. 7.

Quest. 112. In the preface, why doe you call God Father?

Ans. Because hee is ready, as a loving Father, to heare mee calling upon his name, whence I learne with boldnes, and confidence to come vnto him in my prayers.

Explan. Having shewed the necessity of preparation vnto prayer in generall, heere follow the parts of this preparation in particular. And the first is to consider rightly, vnto whom we pray, and with what faith, and affiance. Hce, vnto whom, is called Father, teaching vs both who can pray, and what faith is required in praying.

First, he only can pray, that can call God Father by adoption, and grace through Iesus Christ. It is not sufficient, that hee be thy Father by creation, for so is hee the father of the spirits now damned in hell: but he must also be thy Father by regeneration, through the preaching of his word, casting thee into a new mould of righteousness, and holines, according to his Image, wherein man was first made. For, we haue received,

faith

saith the Apostle, not the spirit of bondage to feare againe, but the spirit of adoption, whereby we cry, *Abba, Father*: And the same spirit beareth witness with our spirits, that wee are the children of God. So that there must be a Spirit in him, that will pray, making him the childe of God by adoption, purging him to become holy, as he is holy. Rom. 8. 15. Ver. 16. 1 Ioh. 3. 3.

Whence it followeth, that a wicked man living in sinne, cannot pray, seeing he, which is borne of God, sinneth not, who only is indued with the Spirit of prayer. All his praying therefore is as the prating of a Parret, a vaine beating of the ayre with a sound of words, neither shall he speed any more, than *Eſau* of the blessing belonging to the first borne, though hee cryed with strong cryes, and bitter. He may wish indeed, as *Balaam*, *Let me die the death of the righteous*: but he cannot pray, and so is without fruit heereof, these wishes differing so farre from faithfull prayer. 1 Ioh. 3. 9.

1. Because wishes are sudden and inconsiderate, straight way ceasing, as a ball rebounding, when it is at the highest, it falleth againe; prayer is with deliberation, and giueth not over without speeding of the thing desired. Differences betwixt praying wishing.

2. Wishes are without respect of the meanes, and care of right, or wrong, in attaining the thing wished for: prayer is with submission to the vse of the meanes, and care of prevailing by right only.

3. Wishes are, for the most part, of things worldly, I would I had such an house, such riches, &c. prayer, is chiefly for things spirituall, and heauenly, one onely petition of fixe being for things temporall.

4. Wishes are sometime for things spirituall, and heauenly, but very inconstant as *Balaams* wish, and that of *Simon Magnus*, pray vnto God, that none of these things befall mee: prayer perseuereth, *Isaac* wrestling heereby will not let God depart vntill that hee yeeldeth to blesse him.

Furthermore, as a wicked man cannot pray, so his saying of prayers is an abomination to the Lord. Of the wicked lewes *Esai.* 1. 13. *Incense is abomination to me*, saith the Lord: and, *the sacrifice of the wicked*, saith *Salomon*, is abomination to the Lord. The King, or some noble person would disdain it much, to be waited Prou. 15. 8.

Howe Chron.
pag. 67.

waited vpon at the table with clownes all miry, and dirty, as they come from plough, or cart, and the King of heauen is no lesse offended, if any wallowing in the mire of sinne, come to giue attendance vpon him in prayer. Woe then to wicked persons, that will lie, steale, whore, prophane the Sabaoth, drinke, oppresse, and kill, and yet come and worship in the Lords house. This is so abhorminable, that euen naturall men, and pagans doe abhorre it in Christians. *Penda* king of the Mercians, would not suffer any Christians, that liued contrary to their profession to goe vnpunished, though hee did not persecute Christians, for their professions sake.

See then heere the horrible estate of wicked men, pray they ought, it being a common duty of all men, and yet pray they cannot, yea, they sinne, if they pray, such a maze, or labyrinth doth sinne bring them into.

Mat. 9. 6.

Heb. 12. 9.

2. Secondly, from the person, vnto whom, we are directed to pray, we learne, if wee bee such, as can rightly call him Father, to come with all boldnes, and confidence vnto him. Father sometime, and most commonly setteth forth, the first person in trinity: sometime the second, as where the Prophet saith, *Hee shall call his name Emmanuel, the everlasting Father.* And sometime the whole Trinity, as where the Apostle comparatively saith, *Ought we not much more to be subiect to the Father of Spirits?* We may therefore pray vnto the whole Trinity, but more properly vnto the first person, God the Father, in the name of God the Sonne, by the assistance of God the holy Ghost.

Luc. 11. 11.

But though wee come before so high a maiesty, hee is our Father, and doth accept of vs for his children, to our great encouragement not to be afraid, but to come often, and with all filiall boldnes vnto him: *If a sonne desireth, saith Christ, of any of you, that is a father, for bread, will hee giue him a stone? if hee aske a fish, will hee giue him a Serpent? If ye then, which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue the holy Ghost, to them, that desire him?* What boldnes did *Iacob* vse, saying, *I will not let thee goe, unless thou blesse me first?* and *Moses* saying, rather blot me out of the booke, which thou hast written? and *Abraham*, disswa-

dissuading the Lord from destroying Sodom, if fifty, if forty, if thirty, if twenty, if but tenne righteous were found there? Children are bold, & confident to aske of their louing parents, and so are Gods children to aske of him.

Quest. 113. Why doe you say our Father, and not my Father?

Ans. Because I ought to pray for all other the children of God, as well, as for my selfe.

Explan. As we are directed for the person, vnto whom, so also for the persons, for whom we ought to pray, and that is not, for our selues only, or some few of our friends, but for all our bretheren, and sisters by grace, that can call God, as we doe, Father. And these are to be distinguished into certaine rankes, or orders.

For whom we must pray.

1. Wee must pray for all such, as are effectually called by the preaching of the word, these are already our bretheren, and fellow members of the same body of Christ, they are of the household of faith, and their welfare ought as much to affect vs with ioy, as our owne.

2. For all such, as God in his eternall secret counsell hath appointed vnto life, but are not yet called from their wandrings to be of one sheepfold, vnder one shepheard the Lord Iesus Christ: we must pray for them, that God would hasten their vocation, as Christ hath giuen vs example in his prayer for his sheepe; *I pray not for them only, which thou hast giuen me, saith Christ, but for them also, which shall beleene in mee through their word.* Ioh. 17. 20.

3. For particular persons, of whom wee haue receiued benefit, vnder whose gouernment we liue, or which bee more deare, or neare in the flesh vnto vs. Thus St. Paul promiseth, that for the liberality towards the poore saints at Ierusalem, there should be thanksgiuing of many vnto God, and, *Let prayers, saith he, and supplications, and giuing of thanks be made for all, for Kings, and for such, as be set in authority.* 2. Cor. 9. 13.
1 Tim. 2. 2. And such people, as with whome he had speciall acquaintance, bee professeth, that he made often mention of them in his prayers, and for the Iewes, that were his kinsmen according to the flesh, he

hee sheweth his great earnestnesse in prayer, for their conversion.

4. For such, as whose necessity is more specially made knowne vnto vs, if they be in danger of sicknesse, troubled in minde, distracted vpon any dangerous enterprise or journey, or in any distresse. *If any be sicke (saith Iames) let him send for the Elders of the Church, and let them pray for him.*

5. For men generally of all estates & conditions, that they may be saued; for this is good, and acceptable, saith *Paul*, in the fight of God. And likewise for men of all Countries and Nations: for this cause wee Englishmen must pray for Gods ancient people, the Iewes, for Turkes, Heathen, and seduced Papiſts, that they may come to the vnyty of Faith.

6. For our enemies, and those that hate vs: *Pray for them, that hurt you and persecute you, and love your enemies*, saith the Lord: not that they may be blessed and heartned to proceed in their enmity and malice, but be overcome with our innocency, and requiring good for euill, and so haue their hearts turned vnto God.

Now as there be some for whom we must pray, so there be others, for whom we may not pray, but pray against.

1. The Deuill, our and Gods common enemy, wee must pray against him, that he may be confounded and troden vnder our feet.

2. All knowne enemies of God, *Dauid* hath many Psalms of imprecations, and praying against such: Of this sort is Antichrist the Pope of Rome, which is an *Adversarie*, & exalteth himselfe against all that is called God. Such was *Julian* the Apostata, against whom the Church prayed, at his going against the Persians: and *Saul* was declared to be such vnto *Samuel*, for which cause hee is rebuked for mourning and praying for him.

3. We ought not to pray for the dead, whose estate is vnto changeable, as *Abraham* told *Dives* being in hell, that they which were there, could not come hither.

4. We ought not to pray for all men, without exception; for Christ in his prayer excludeth the world, saying, *I pray not for the world, but for them which thou hast given me.*

John 17.9.

Quest.

Quest. 114. Why doe you adde in the preface, Which art in heauen?

Ans. *Not for that I beleue God to be in heauen onely, for he is euerywhere; but because to be in heauen is an argument of great glory, wherefore I learne with all reuerence and humility to pray vnto him being our father most glorious.*

Expln. Being already instructed in two necessary things in our prayers, holinesse, and confidence, loue and hatred, for whom in loue wee ought to pray, and for whom not; and against whom, through an hatred of them, as being Gods enemies. Heere followeth the third thing in the Preface for our direction, *Which art in Heauen.* This is not spoken circumscriptiue, or definitiue, as though God were contained in the heauens; for the heauen of heauens *are not able to contain him,* or as though, if the heauens were not, God cannot be as the inhabitants of the earth cannot be, when the earth ceaseth, for God was before all heauens, and earth, and creatures. But God is said to be in heauen.

King. 8.37.

1. First, for his glory, which doth most shine in heauen, it being most manifested there to the holy Angells, and in those glorious creatures, and in the heavenly spheres, with their Sunne, Moone, and Starres, according to the song of the holy King, *The heauens declare the glory of the Lord, and the firmament sheweth his handy worke.*

2. Secondly, for his glorious attributes of iustice, mercy, power, and wisdom, which are manifested from heauen, as by the Prophets, who were immediately inspired from heauen to declare them, and by Christ, who came from heauen, and by the signes which the heauens beare, portending great alterations, as the new starre, and sundry Comets, and hieie Meteors, which there haue beene seene before the destruction of Ierusalem, and the like: and lastly by influences coming from the heauens, most notably to destroy most notorious sinners, as the olde world, against which the windowes of heauen were opened to drowne them: and Sodome, against which fire and brimstone came thence to burne them vp.

F f

3. Thirdly,

Quest.

Thirdly, for his purity, and holines, euen as the heauens are pure, and not obnoxious to corruption : yea, when they shall at the last perish, and haue an end, the yeares of the Lord, the same pure, and holy God, shall last alwayes, according to the Psalmist, *Then art thou same, and thy yeares shall not faile.*

4. For his excellent brightnesse, euen as the most shining heavenly creatures, the Sunne, Moone, and Starres. And all this serueth to breed in vs humility, and reuerence in coming before the Lord, euen as the sinfull Publican, that durst not looke vp to heauen, but cryed, Lord be mercifull to me a sinner, and as the poore Prodigall, Father, I am not worthy to bee called thy childe : for the proud the Lord despiseth, the rich besenderth empty away, that is such, as acknowledge not themselves vnworthy wretched sinners, and presume vpon any thing in themselves : but the humble ones, that tremble at his word, that doe reuerence before him, hee will looke, and haue respect vnto. Which should make vs so to temper our boldnes with humility, and reuerence in praying to this our most glorious Father, that when wee would bee bold with him, like sonnes, wee incurre not the blame of saucinesse, and irreuerence; With the lewes, and bee challenged with that sharpe saying, *If I bee a Father, where is mine honour, if I bee a Master, where is my feare, saith the Lord of hostes?*

Quest. 115. How many bee the Petitions of this prayer?

Ans. Six, whereof the three former concerne the glory of God, the three latter concerne our selues.

Exp^{lan} In handling the petitions of this prayer, 1. Wee are to consider of them in generall, and then in particular: Generally they bee sixe, as many concerning Gods glory, as our own necessities, and the first in order concerning Gods glory, the last our selues.

The equall number teaching vs, how gracious the Lord is towards vs sinfull men, allowing vs, if we come with one request for the advancement of his glory, to come with an-
the

ther for our owne benefir with three for him, with three for our selues also.

This is no small fauour, if a mortall King should doe the like, happy would his subiects thinke themselves, and pray often, and heartily for his health, and honour, if premising prayers for his welfare, hee would allow them to petition freely also for themselves, being ready to grant their desires.

Happy then are wee, that serue so good a King, but vnworthy of this happines, sith that vngratefully wee seeke not his honour, but the satisfying of our owne worldly luster, he alloweth vs to pray as much for our selues, as for himselfe, three for our selues, and three for him, but we pray three for him, and threescore for our selues, or nothing for him, and altogether for our selues, thus requiring the Lord euill for good. Let every man bee ashamed of this, and desire as heartily the glorifying of Gods name, as his owne necessary food and raiment, as the welfare of his owne soule.

The order placing the petitions concerning Gods glory first, and then those concerning our selues, teacheth, 1. that God is absolutely to be respected, and for himselfe, but man for Gods cause. He is the Soueraigne Lord of all, and the reuerence of him ought to sway all, the greatest men are not so, to be reuerenced for their power, and greannes, but for him, and in him; *I will tell you (saith Christ) whom ye shall feare, not him, that can kill the body, but him, that can destroy body and soule in hell fire.* The order of the petition. Math. 10.28.

And this is the argument vsed by the Apostle, to perswade obedience to the higher powers, *because there are no powers but of God, and the powers that are, are of God.* Rom. 13.1.

Even as the riuers come from the sea, and runne into the sea, so all mens greatnes, and that they are men come from God, and end in God. If God commandeth any thing, hee is to be heard for his commands sake, if man commandeth any thing, hee is to bee heard for Gods sake, which if it were so, sinne should not so much haue the vpper hand: but this is turned amongst the men of this age, into the contrary, man is heard, and obserued for himselfe, God for man; a plaine

evidence, whereof is the obedience of the most vnto great persons, and gouernours, and neglect of GODS poore ministers armed only with the word, the sword of the Spirit.

Rom. 11. 36.

2. That the first, and maine thing by the Lord intended in creating all, is his owne glory, and whatsoeuer is good for man is subordinate vnto this, and only so farre forth to bee sought after, as it maketh for Gods glory. The heauens are made to shew his glory, the earth, and seas are for his glory, all men are made for his glory, yea, the vessels of wrath : for of him, for him, and vnto him are all things, to him bee glory, for ever, Amen.

This made *Moses* to neglect his owne soule, rather, than God should be dishonoured, and *Paul* to lay open himselfe to the curse, that God might haue glory by the conuersion of the Iewes. And this will make euery one, that is an obedient subiect to the King of heauen, with ioy to beare any crosse, so that God may haue glory, to account all losse, which is gotten with his dishonour. For if the maine estate of any man be safe, he is the lesse troubled, at small losses : but much lesse if hundreths of pounds bee dayly added heereunto, and his losses be but some few pence : no more ought wee to be much troubled at our owne losses, or crosses, seeing the maine, Gods glory is heereby greatly increased.

3. That the glory of the Lords name is so deare, as that hee did not only make it his marke in the creation, but in euery particular dutie done by man, hee setteth it still, as his marke, as heere in prayer, in giuing the law, hee beginneth with his owne maiesty in the Gospell, at the very natiuity of that blessed one, the Angels are heard lauding, and glorifying God.

And in like manner ought wee to be affected to Gods glory in euery duty seeking this first, and chiefly, and not to bee scene of men, as the Pharisees. For if a man doth fast, pray, heare the word, giue almes, deale iustly in some other respect chiefly, he breakes this rule of Christ, he pleaseth not, whatsoeuer, or how oftsoeuer his deuotion bee, hee can haue no thanks at Gods hands.

Quest. 116. Which bee the three petitions concerning Gods glory?

Answ. *The first is, Hallowed bee thy name, the second, Thy kingdome come, the third, Thy will bee done in earth, as it is in heaven.*

Quest. 117. In the first of these petitions, what doe you desire?

Answ. *That the holy name of God may bee glorified in the use of his titles, word, and workes.*

Explan. In handling these petitions more particularly, I will obserue, first the order, secondly the sense, thirdly, the scope of euery petition.

For the first; *Hallowed be thy name*, this is placed before, thy kingdome come, to teach vs, that no man can bee a true subiect of Gods kingdome, vnlesse that in his heart bee maketh principall account of Gods glory. For then only mayst thou hope to be accepted as a good subiect vnder Gods kingdome, when thou first desirest; *Hallowed be, not mine, but thy name.*

When thou settest vp not thy selfe, thy pleasure, profit, or glory, to be chiefly sought after, in professing the Christian religion, but the honouring of Gods name: so that such as seeke for aduantage by their profession, thinking, *that gains is* The name of God. *godlines*, as was the manner of some, whom the Apostle challenge, that vnder the colour of religion, deceiue, and inueagle others to their owne commodity, are not of Gods kingdome, but are *puffed vp, knowing nothing, doting*, in stead of going the right way, or hauing any true kingdome. Tim. 6. 6. Verf. 5.

2. For the sense of the words. By the name of the Lord, heere we are to vnderstand that, whatsoever it is, whereby the Lord is made knowne vnto vs, according to his most glorious attributes, wisdom, power, mercy, &c.

And this is first by his titles, God, Lord, Iehouah, Lord of hosts, the Almighty, &c, for by these God hath made himselfe knowne vnto vs, and these do serue most properly to set forth God: for which cause, though for their office sake, being Gods

vicegerents, some haue beene called Gods, and Lords, yet neuer any man presumed thus to be called, as by his proper name, that we can read of, amongst all Gods people, in the booke of God, but Iesus Christ, who was truly Emmanuel, God with vs. Let no man therefore aspire after such names, but leauethem off rather, as too high for mortall man.

Secondly, God is made knowne by his word, and therefore Christ hath the title of the word of God, being the fountaine, from whence the word of wisdom floweth, and hee that knoweth the word written, knoweth God, his face being, as it were, darkely shaddowed out there, as by a glaiffe.

Thirdly, by his workes, the heauens, the earth, the seas, the infinite number of creatures heerein contained, which do also set forth God vnto vs: *For the inuisible things of him, that is, his eternall power, and God head, are seene by the creation of the world, considered in his workes.* And as these lasting workes of God, doe set him forth vnto vs, so doe his transient workes, acts of iudgement, mercy, providence, and goodnes. Let thy name be hallowed, or sanctified.

1. This doth first signifie, the purifying of a thing which before was corrupt, and vnholly, thus mystically it was shewed to Peter, that God had sanctified the Gentiles, when he being inuited to eate of the creatures appearing in the sheete, and refusing them, as vncleane, was the second time commanded: *The things which God hath sanctified, pollute thou not.*

A^ct. 10. 15.

To Sanctifie,
what.

2. The separating of any thing common, to an holy vse, thus Aaron and his sonnes are said to be sanctified, and their vestments, and vessels of the Temple, and all things dedicate, and thus are the houses of God now a dayes to bee counted holy, and gleebes, and riches of the Church.

3. The acknowledging of a thing to be holy, and declaring it by giuing all due obseruance, and respect heerunto, so that the holines thereof may be made more famous, and notable amongst all men: and thus principally doe wee pray, *hallowed be thy name,* as it is holy, and glorious, make vs to acknowledge it, and to ascribe all honour, and glory vnto it, whether we speake of thy titles, behold thy creatures, and workes

workes of providence, or receiue any of thy blessings, or whether we be conuersant in the exercises of thy Word, and Sacraments, or of any other diuine ordinances.

And againe, whereas thy name is vsed, as vnholly by prophane worldlings, vindicare, and deliuer it from such abuses, and make vs to stand for the maintenance of thy honour against such.

And lastly, provide for the preservation of the same, from being vsed as a common thing, working in all thy people an holy consent to hallow it together, absteyning from all common, and base vsage thereof.

3. For the scope of this petition, as euery one of the other, it containeth a supplication, a deprecation, & a thanksgiuing. The supplication is, that wee and all the people of God may glorifie the holy name of God, in our affections louing him with all our hearts, with all our soules, and with all our might, fearing him aboue all, putting our trust only in him : in our deuotion with pure mindes lifted vp to him only to pray : and in our speeches, swearing rightly, and reuerently by his name, and neuer making mention of him, but with high reuerence : lastly, in all naturall, and ciuill actions, seeing, hearing, eating, drinking, labouring, recreating, buying, selling, and conuersing, and dealing one with another, doing these, not as men led by sense only, but by religion, eating, and drinking moderately, and with thanksgiuing, seeing and hearing of Gods workes, with vnderstanding, and praising his power, his wisdom, and his iustice and mercy, labouring, and working the thing, that is good as in Gods presence, recreating with moderation, and not according to the (way of voluptuous and vaine mindes, and in all our contracts, and dealings following the rule of iustice, and equity in the feare of this great God. And this in briebe is commanded by the Apostle, *whatsoever ye eate, or drinke, or whatsoever ye doe, doe all to the glory of God.* 1 Cor. 10. 31.

And if in some of these things only we giue glory to God, and not in them all, we come short of that, which we are here directed to strue after. Wee honour God with our lips, but our hearts are farre remoued from him, whilst we performe

workes of deuotion outwardly, but haue hearts voyd of this loue, feare, and trust, and liues irregular, swaruing from iustice, temperance, and the feare of God, and tongues let loose to curse, and blaspheme God: or else wee honour men, more than God, whilst wee follow iustice, temperance, and sobernes, and speake reuerently of Gods name amongst men, but are cold, and seldome, or corrupt in our deuotion. So that this one short petition comprehendeth the three former Commandements of the Law, and heerein wee craue that wee may bee able to doe whatsoeuer wee are therein directed vnto.

The deprecation is against the sinnes in these Commandements forbidden, contrary to the duties before spoken of, with an acknowledgement of our transgressions, and weaknesses, through which wee dayly offend heerein, sighing after more perfection, and strength of grace. Wee acknowledge therefore heere our selfe-loue, and loue of the world, feare of men, and trust in armes of flesh, our corrupt worshipping of God, our neglect of his worship, our errours in speech to the dishonour of his name, cursings, swearings, periuries, neglect of vowes, and giuing Gods honour to creatures, swearing by them: and our errors in action, not being moued with diuine meditations beholding Gods workes, being intemperate in meates, and drinckes, and not following that iustice, and feare of God in our dealings, that wee ought to doe, and for strength to ouercome all these our corruptions wee pray.

The thankes giuing is for these corruptions mortified, and purged, and for contrary graces, reuiued, and selded to the praise of Gods name: when wee finde to our comfort, that the Lord hath set vp in our hearts some measure of this loue, feare, trust, made vs deuout worshippers of God, and reformed in some measure, the errours of our speeches, and actions: in which notwithstanding wee must take heed, that wee doe not glory and boast our selues, least wee fauour of the proud Pharisee, but to giue God only all the glory.

Likewise wee praise God heerefor his grace in other men,
by

by whom his name hath also glorie, whilst they consent in things together with vs, to the honouring of God. For this is also commanded, as to pray for others, so to praise God for others; *I exhort, that first of all, prayers, and supplications, and giving of thanks, be made for all men.* 1 Tim. 2. 1.

For this cause, of old, they that were led by the Spirit of God, did praise his name over the graues of Martyrs, for his grace giuen vnto them, shining so much to his glorie (though since it hath beene turned into praiers, for them being dead, and to them) and it is an euident want of the Spirit of God, and of the presence of the lying Spirit, to maligne such, as seekethus to liue to Gods glory, and to discourage them, and to speake all manner of euill against them, as is the manner of many now adaies, both Magistrates, Masters, Parents, and Benefactours, seeking by their checkes and taunts, to quench the sparkes of zeale, which are kindling in the hearts of their children, seruants, people, and vnderlings.

Out of your owne mouthes shall yee bee iudged, yee euill and wicked seruants, to the highest; seeing, with your mouthes, yee speake the words of Gods praise, for grace in others, and with the same mouthes, yee pricke their sides, as with swords, to spill, if it were possible, all warmth of grace out of them.

Now, all this is in the first petition: the supplication, wee pray thee, let thy name be hallowed: the deprecation, wee pray thee, let not thy name be vnhalloved, or haue dishonor done vnto it: the thankes-giuing, we pray thee, dispose vs to the magnifying, and giuing glorie to thy name, for thy grace and goodnesse, and so let thy name be hallowed.

Quest. 118: In the second petition, what doe you desire?

Ans. That the number of true beleevers may be daily increased, that Gods Kingdom of grace may be enlarged, and his Kingdom of glory hastened.

Explan. According to the method propounded, I consider first, the order of this petition, it goeth before this, *Thy*

will

will be done, to teach vs, that no man can rightly doe the will of God, and please him, vntill he be of his Kingdome, and deliuered out of the Kingdome of darknesse, by faith, and the Spirit of Sanctification. He shall doe his will indeed, as a vessel of wrath, being ouer-ruled by his Almighty power, as the Deuill doth his will; but not as a vessel of mercy out of a good heart to be accepted, as the Angels and Saints in Heauen. For, when the wicked Iewes had crucified the Lord Iesus, it is sayd, that they had taken him, being deliuered by the determinate counsell, and fore-knowledge of God: and against his will, it is not possible, that wicked men, and wicked Angels, should doe any thing. But in this there is little comfort, as to the gally-slaues of the Turks, being compelled to their rask, the comfort only is, when from the heart willingly, and cheerfully Gods will is done.

Acts 2.23.

To goe Gods
will.

Heb. 11.6:

Esa. 1.

2 Cor. 3.5.

Now for this it is necessary that a man be first of this kingdome, *Without faith it is impossible to please God.* All duties done by the vn-sanctified Iewes liuing in sinne, are reiected, all abhominable, Their new Moones, their Sabbaths, their incense, their sacrifices: without these a man cannot so much as thinke any thing pleasing vnto God; euen as they that yeeld allegiance to the Pope, or to the Turke, or any enemy of our King, cannot please him, how officious soeuer they be. So they in whom the power of darknesse is not yet shaken off, but are still through infidelity and the loue of sinne, vnder the Prince of the ayre, and not subiects of the kingdome of heauen, cannot please God, what duties soeuer by his will required they performe.

This then serueth first to shew vs the fountaine of all our goodnes, the grace of God, the mercy of our heauenly king, who maketh vs able to serue him, and crowneth our seruice with glory, that for no seruice which wee doe, we presume to challenge ought at his hands, as the merit of our worke, but reiect this, as Popish arrogancie, and acknowledge when we haue done all that we can, we are vnprofitable seruants, which is christian simplicitie.

2. Not to rest in any act or duty, which we doe, but labor for true faith, for hearts rightly seasoned, as hearts of the sub-
iects

jects of his kingdome, which are all in all, otherwise it is lost labour whatsoeuer wee doe, in vaine are ye iust, mercifull, or deuout, vnlesse the seruice of Satan be in heart renounced, vnlesse there be faith purging inwardly.

For the sense of the words: *Thy kingdome*, the object of this desire is first to be considered, and then the act, *let it come*. The Kingdom of God. Gods kingdome is the rule that hee doth exercise ouer his creatures, and is generall ouer all, and speciall ouer the elects. Generally his kingdome doth comprehend the whole world, with all things therein, which he ruleth and gouerneth by his prouidence, making one to be for the preseruacion or punishment of the other, thus vpholding things in order euer since the first creation.

In this sense, God is called by the Psalmist, the great King, and God is King, be the Heathen neuer so impatient: and againe, the *Lord reigneth*, &c: and vnto his First-borne, Christ, the Heathen are giuen for inheritance, and the vttermoſt ends of the earth for a possession. Specially Gods Kingdome is ouer the Church, howsoeuer dispersed into many places, yet making but one Kingdome, and this Kingdome is partly in Heauen, partly vpon earth, till the last great day, when in Heauen onely it shall flourish. That part of his Kingdome, which is vpon earth, is the whole multitude of all such people, as outwardly embrace the Christian religion, though many be prophane, or hypocrites, and this part is called the Kingdome of Heauen, both in the Parable of the Sower, of the Drawner, and of the Field, wherein the enuious men sowed tares, &c. Wicked men being for a time mixt amongst the godly, but at the last day to bee seuered, and singled out, and left, the godly onely being taken: and this is Gods speciall outward Kingdome, which in speciall manner he defendeth from Infidels, holding vp the Scepter of his Word, and giuing them lawes, whereby to be gouerned.

Now besides this, there is an inward spirituall Kingdome of God, which is ouer all those, in whose hearts these lawes are written to doe them, and the holy Spirit ruleth, and beareth sway, and happy is that man, which in thus of his Kingdome: for, when Christ did highly exalt Iohanne the Baptist, saying,

1 Cor. 15. 34.
Verſe 28.

saying, that a greater than he, was not borne of women, hee affirmeth yet, that the least in the Kingdome of Heauen, is greater than hee, the least of those that are inwardly called, greater than hee, by his most excellent office, euen as they which doe the will of God in Heauen, are more the mother, brethren, and sisters of Christ, than *Mary*, as shee was dignified to be his mother, according to the flesh. That part of the Kingdome, which is really in Heauen, consisteth of Angels and Saints, and is imperfect, till the last day, when in a more speciall manner, the Kingdome shall be deliuered vp to God the Father, that he may be all in all: And thus much for the meaning of the obiect.

The act, *Let it come.* This is first of the generall Kingdome, whereby the world is most providently ruled, let it stand, let wickednesse be punished, and godlinesse rewarded.

Secondly, of the speciall Kingdome, the comming whereof is in four degrees. 1. Let it bee erected, where it is not, send thy word, send Labourers to worke in thy harvest, let thy Word sound to all parts of the earth, to the Iew, to the Turke, to Infidels in all places, plant a Church there: this speciall, is the praying for all men, vnto which *S. Paul* exhorteth, that the Gospell may shine amongst them, that it may shine to their hearts, who are yet in darknesse. 2. Let it be confirmed and continued, where it is, let it not be abolished by persecution, corrupted by heresie, vanish by hypocrisie, or degenerate, and grow into the contrary, by prophaneſſe. 3. Let it be restored, where it is decayed, or corrupted in doctrine, or manners, restore such as are false by weaknesse, purge the errors of such as are seduced. 4. Let it perfected, and made complete, by hastening the marriage day, wherein the new Ierusalem may bee in all poynts, as a Bride trimmed for her husband, which shall onely bee at the last day, when death, and the Deuill, and euerie enemy shall be destroyed, and God alone shall absolutely raigine ouer his people, guiding them in and out euerlastingly, and communicating his heavenly most glorious Kingdome vnto them.

3. For the scope. The supplication is, 1. For Gods generall Kingdome, not that it shall faile, whilst the world endureth,

reth, but because it is Gods will, that we should pray for such things, as make for his glory, wee are directed to aske here, the exercising of Gods soueraignie and dominion ouer the world, whereby his power, wisdom, and goodnesse, may appeare to the sonnes of men, the great creatures, the Heauens, earth, and seas, being still contained in their proper places, the obstinate, and rebellious being by his iust iudgement punished, and the godly by his mercie rewarded, the rage of the enemies of good order, being restrained, and the peaceable and righteous being encouraged.

For, according to all this, they were taught of old, to pray, when a curse being annexed to euerie Commandement broken, ^{Deut. 27.} the people were bidden to say, Amen.

2. For all good meanes and furtherances of his speciall Kingdome, which is his Church, and such are godly and righteous Magistrates, defending the faith, diligent and zealous preachers, publishing the faith of *Christ Iesus*: for such wee pray, that many may be stirred vp in all places.

For Preachers, wee haue a speciall precept, *Pray the Lord of the harvest, that hee would send forth Labourers into his harvest.* ^{Math. 9.38.} and as wee are to pray for the increase of their number, so for their vtterance, and boldnesse in preaching the Gospel. ^{Ephes. 6.19.} spell.

And for such, as bee in authoritie, how wee are to pray, hath beene shewed already, they are nursing Fathers and Mothers of the Church, *Kings shall bee thy nursing Fathers, and* ^{Isa. 49.23.} *Queenes shall be thy Nurses,* saith the Prophet.

Let thy Kingdome come, therefore is: Let godly Magistrates be increased, vnder whose government, thy Church and people may flourish, and send many faithfull Preachers, as *Moses said of Levi, Let thy Thummim and thine Urin be with* ^{Deut. 33.9.} *thy holy ones.*

Such integrity of life, and light of doctrine, that they may be as lights, set vpon an hill, giuing light to such, as be in darkness of sin and ignorance.

3. For the defence of these from all dangers: whereby they may be interrupted in their proceedings, that their liues may be continued, and their power increased, to the comfort of the

the faithfull. Thus it hath beene the manner of good Subjects, of old, to pray for their good Governours. *Cush*, coming to bring word vnto *Dauid*, of *Absaloms* death, prayeth, saying; *The enemies of my Lord the King, and all that rise against thee, to doe thee hurt, bee as that young man is.* And for Ministers, *Smite through the loynes of them, that rise against him* (saith *Moses of Levi*) and of them that hate him, that they rise not againe. And *S. Paul*, speaking of the Ministers of the Gospell, saith; *Pray for vs, that the Word of God may haue free passage, and bee glorified, and that wee may bee deliuered from vnrasonable, and enuilmens.*

a Sam. 11. 31.

Deut. 33. 11.

a Theff. 3.

1. 2.

4. That many may be daily conuerted, by the Ministry of these faithfull seruants of the Lord, and grace, vertue, and true religion confirmed and encreased in them: And first, and chiefly, that inferiour Governours, which haue the priuate rule of others committed vnto them, may be conuerted, and in the well ordering of their families and iurisdictions, may help forward the worke of grace, in their children and seruants. Thus *S. Paul* professeth often, that he prayed for such people, as amongst whom the Word was preached, and wil- leth all men to doe the like, when heebids, *Pray, that the Gospell may haue a free passage.*

Reuel. 22. 17.
Vers. 10.

5. That the Kingdome of glory may bee hastened, to the comfort of all the faithfull, all the workes of the Deuill being then dissolued, the flesh and old man being quire abolished, and grace onely ruling and governing vs all. And this is the highest pitch of our desire here, this being the height of Gods honour, the most full establishment of his Kingdome, and the perfection of his will. Wherefore the *Spirit*, and the *Bride* both, say thus, *Come*, let thy Kingdome come, and the *Diuine* saith, *Even so*, that is, quickly, *Come Lord Iesus.*

2. The deprecation is against all impediments and lets of Gods Kingdome, and these are either generall, or speciall. Generall hinderances of Gods Kingdome are, either in the Magistracy, or in the Ministry.

1. In the Magistracy is in an Anarchy, when any Countrey is without a King and lawfull Gouernour, by reason whereof, euery man doth, what he thinkes good, as being vn- der

der no Law of a Gouvernour: such as was the estate of the Israelites, immediately before *Samuels* time, as is twice noted; *In those dayes, there was no King in Israel:* And this wee are to pray against, as the most wofull condition of any people, that may be, there being hereby such a gap opened to all licentiousnesse and lewdnesse, as that another *Nero*, or *Vitellus*, may better be indured, than this being without a Gouvernour. At this time was that outrage done by *Dan* vnto *Michab*, and Idolatry so grafted amongst the *Danites*, as that God seemeth for euer, to haue blotted them out of his booke of life, when thousands of all other Tribes being sealed, *Dan* is passed ouer vnmentioned. And at this time was that villany done, for which the Tribe of *Beniamin* was cut off, and almost brought to be no people. And our fore-fathers in this Isle, haue felt the terrour and miserie of such times, by the inuasion of the barbarous *Picts*, to be greater, than when they haue bene ruled by Tyrants and Strangers. If any therefore be vnwilling to liue vnder government, and long after the liberrie of an Anarchy, hee doth most palpably pray against himselfe in this petition.

Judg. 18.1.

19.1.

Reuel. 7.

Judg. 19.

2. We pray against a Tyrannie, that is, an euill and wicked gouernment, whereby the truth is discountenanced, as in *Ahabs* time, who hated *Michaiab*; or persecuted, as when *Iezabel* was Queene; or idolatrie, or heresie, is maintained and commanded, as by *Nebuchadnezzar*; or lastly, whereby wickednesse is rewarded and fauoured, as by some Heathen Emperours of the Romans. *Tiberius Caesar* is said, to haue rewarded *Nonellus Triconium*, with a Pro-Consulship, for drinking three pottles of wine at one draught.

Mun. Cosmog.

Pg. 720.

Against such Gouvernours wee pray, that no place may be troubled with them, if they bee, that their hearts may relent, and be turned, or the Church soone disburthened of them. Thus *Deborah* and *Barak* prayed, after the destruction of *Sisera*, *So let all thine enemies perish, O Lord:* And *David* vsing the same example, prayeth; *Doe vnto them, as vnto the Midianites,* as so *Sisera* and *Iabin*, at the viner of *Kishon*.

Judg. 5.31.

Psal. 83.9.

3. We pray against euill lawes, made against the proceedings of the Gospell, and for the maintenance of men in sin, such was the law made by the Pharisees, against the followers

Ioh. 9.22.

of.

Dan. 6.

Hest. 3.

of Christ, they ordained, that if any followed him, he should be cast out of the synagoge, such was the Law of *Darius*, that no man should pray vnto any other for thirty daies, but vnto himselfe onely, against which *Daniel* prayeth: and such was the decree of *Abasuerus* made for the destruction of all the Lords people in one day, against which they all fasted and prayed. We pray therefore here against such lawes as forbid all comming of strangers in amongst them, to preuent the rooting out of their idolatry, as amongst the people of *China* against the bloody inquisition of Spaine, tending to the preuention and rooting out of all reformation for euer, and against any lawes of Turkes or lewes hindering their conuersion, that God would disanull them, and against all defects in our lawes, and neglect of the execution, that the defects may be supplied, and the execution of good lawes better lookt vnto, for the furtherance of Gods kingdome.

Hinderances of
Gods kingdome
in the ministry

In the ministry there be also many hinderances of this kingdome, against which we pray.

Hes. 4. 6.

1 Tim. 3.

2 Tim. 2. 15.

1. Ignorance and vnaptnesse to teach: for euen as the child without milke perisheth, and hauing too litle languisheth: so the poore soules of men vnder ignorant ministers, or such as be vnapt to teach them, doe perish and decay: *My people perish*, saith the Lord, *for want of knowledge*; and a *Bishop*, saith the Apostle, must be apt to teach, hee must know to diuide the word of truth aright.

2 Pet. 3. 16.

2 Tim. 2. 17.

2. We pray against heresie in them, whereby the milke of the word, as with poyson, is corrupted and turned to the destruction of soules. Of this hinderance *St. Peter* speaking, saith, that *there be many hard places in the Scriptures, which the ignorant and vnstable peruert vnto damnation*. And like vnto this are prophane and vaine babblings, which by the Apostle are compared vnto the Canker or Gangrene, tending to the destruction of the body. Wherefore we pray, that no such preachers may be suffered in the Church, as doe teach hereticall opinions, vainely and prophanely handle the holy Word, to the disgrace thereof amongst the hearers.

3. We pray against idlenes in Ministers, taking the fleece and fat of the flocke, but through idlenesse and carelesse

suffe.

suffering the wandering to be out of the way, the feeble without pasture, and the diseased, and weake without cure, and exposing all to the rage of the deuouring Wolfe.

459

This is so great an hinderance to Gods kingdome, as that they are very limbes of Satan, that thus abuse Gods people. If hee that hath the keeping of a tower against the enemy committed vnto him, and a reward therefore, shall sleepe, and neglect his charge, he is worthy to be hanged, and he, that taking wages, and hauing any worke committed vnto him, if through sloath he doth it to halues, or to quarters, he is worthy to bee punished, as a theefe. So and much more they which take charge of soules, and wages therefore, a spirituall worke in hand, and hyre to doe it, and yet are sloathfull, and giuen so much to their ease, as that they labour not in this worke by preaching, praying, exhortation, and doctrine, shall answer as theeuers, and robbers, and hang therefore in hell for ever.

Wee pray heere, that they bee diligent, or else speedily removed, and more painefull, and faithfull placed in their roome.

4. Wee pray against wickednes in the life, and conuersation of ministers: for a Bishop must bee vnreprouable, *Leui* had both the *Thummin*, and *Urim* committed vnto him, ^{1 Tim. 3. 2.} When ministers are wicked liuers, though they teach things good, and the way right, yet such a cloud is cast ouer their doctrine, that it shineth very dimly, and few, or none see to follow after it: when like Images shewing the way, they are seene to stand still without motion, they are held, as idols, to be teachers of lyes, and what they shew, is not embraced.

They were no fit workemen for *Nehemiah*, that were ready at the coming of the enemy to runne away, but such onely were fit, that would worke with one hand, and bee ready prepared against the enemy with weapon in the other hand; the Athenians, as a wise man amongst them once told them, neuer sped well in their warres, whilst they set Asses before horses in the battell: neither is that people like to speed well in the spirituall warfare, that is led by a minister, an Ass like an vncleane beast, that hath no courage for the truth;

Particular hinderances of Gods kingdome.

but is himselfe led about by the enemy, the deuill at his pleasure. Lord, make hast to pull downe such, and displace them.

The particular hinderances of Gods kingdome are such, as be in euery priuate person in particular. These are, 1. Infidelity, and vnbeleefe, whereby the doore of the heart is shut vp against the Lord, that he cannot rule there, as King.

Heb. 4. 2.

Where vnbeleefe was, it is noted, that Christ could doe no great matters. *Lydia* had her heart opened, before that the power of godlines wrought in her; The *Iewes* are noted to haue had the word without profit, because, *their hearing was not mixed with faith.*

Faith was the first thing, which Satan vndermined in our first parents to beare downe Gods kingdome, and it is the first thing, wherein *Paul* laboureth with King *Agrippa* to make him a member of Gods kingdome. As all things are possible to faith, so it is impossible, that any good thing should bee with vnbeleefe. Wee pray therefore here against this vnbeleefe, that the Lord would open our hearts to beleeme his word, and all the promises, and threatenings therein contained.

Luc. 3.

Esa. 66. 2.

Ezech. 11. 19.

2. Impenitency, and hardnes of heart, whereby the minde is without relenting for sinne, and reioyceth rather heerein, and as the hand by often handling of hard things becommeth dayly more hard, and insensible, so by sinning it becommeth more hard, and without sense, or remorse for sinne. Wherefore when *Iohn* would prepare the way for the kingdome of Christ, hee preacheth repentance, the putting away of this hardnes in sinning: and when the Prophet *Esay* would describe such a man, as with whom the Lord doth dwell, to rule, and raigne in him, he saith, that he must be humble, of a contrite spirit, and tremble at his word. Wee pray then heere, that the Lord would take away the heart of stone out of vs, and giue vs an heart of flesh, as he hath promised, so that the powers of sinne may be shaken, wee may tremble for sinne past, and resolute vpon newnes of life for the time to come, as good subiects of Gods kingdome.

3. Any one raigning sinne, which is when the soule is quiet in some priuate secret sinne; and doth not strue earnestly against

against it: For let it be neuer so small, if there bee a willing going on in it, it is a reigning sinne, and God cannot reigne in that heart; *Let not sinne*, therefore saith the Apostle, *reigne in your mortall bodies.* Rom. 6. 12.

Hee that promiseth to the enemy of the land but one peny, or one egge towards his maintenance to inuade the countrey, is no good subiect to his Prince, no more, than hee that promiseth horse, man, and armour: neither is he a good subiect of Gods kingdome, that resteth in lying, in petty swearing, in vaine talking, or euill thinking, and fighteth not against these, no more than hee, that liueth in adultery, in theft or in couzenage; *Awake thou, that sleepest, stand up from the dead, and Christ shall giue thee life*: if thou sleepest in any sin, thou art without life, out of the kingdome of light. Eph. 5. 14.

4. Negligence in superiours towards inferiours, in parents, masters, or the wealthy towards the poore, children, or seruants, suffering them to sinne, leauing them vntaught, forbearing to admonish them, and to further Gods kingdome in them.

For if it be a sinne of neglect in any man to let his familiar friend to sinne vnreproved: much more is it in such, as haue some authority annexed vnto their persons, they sinne against that Charge. *Thou shalt plainly rebuke thy neighbour, and not suffer him to sinne.* Leuit. 19. 17.

We pray therefore, that all gouernours of families may shake of negligence towards their charges, and though it bee painefull vnto them, labour to further Gods kingdome in their families, and that the rich in disposing their liberalities to the poore, would not let passe good admonitions, but, as feed their bodies, so in deauour to season their soules with grace.

3. The thanksgiuing is, for the Lords exercising his kingdome in the right ordering of the world, punishing the wicked, rewarding the godly, spreading the glorious beames of his word, for bringing men heereby into the right way, for enlarging his kingdome thus, for worthy magistrates, painefull, and faithfull ministers, religious neighbours, for faith, repentance, hatred of all sinne, and care

Revel. 18.

to doe our duties wrought in vs. Thus the Saints in heauen doe sing continually to the praise of the Lord, both for the destruction of the whore of Babylon, and for his kingdome in them.

And all this is in the second petition properly comprehending the first Commandement: Let thy kingdome come, outwardly thy power and providence being exercised, and inwardly, grace being increased, and glory hastened. Let nothing hinder the coming of thy kingdome, neither the deuil, nor wicked men, neither in the magistracy: ministry, nor people, neither infidelity, impenitency, any reigning sinne, or negligence.

Thy kingdome is come, we praise thee for it, in our selues, and others, and all ouer the world. Heere also implicitly we acknowledge our opposite disposition to Gods kingdome, and bewaile it.

Quest. 119. In the third petition, what do you desire?

Ans. That I my selfe, and all the people of God upon earth may as readily obey Gods will, as the Angels, and Saints in heauen.

Explan. First, for the order of this Petition, it followeth this; *Thy kingdome come*: to shew, that where Gods kingdome is set vp, his will is indeauoured after, and preferred alwayes, and not our owne will. His will is accounted holy, and his way equall, our owne wil, and wayes vnholly, and vnequall. There cannot be a good tree, but it will bring forth good fruit, there cannot be faith, but it will appeare by the workes, neither can there be a good faithfull subiect of Gods kingdome, but he will study in all things to do his will. Hee is therefore wrapped vp in infidelity, hardnes of heart, and in sinne, that preferreth his owne will, and goeth on in rebellion against the Lord, what faith, and hope so ever he pretendeth.

2. The sense of the words: Gods will is either secret, or revealed: according to that of *Moses*, *The secret things of the Lord, belong to the Lord, but thou hast revealed to vs, & to our children.*

The

The secret will of God is touching the number of those, that shall bee saued, the day of Iudgement, the time of the Iewes conversion, the finall confusion of Antichrist, and particular estates of other men, the particular afflictions, and crosses appointed for vs, and the day of our death. In these things wee pray, that wee may rest contented in the Lords good pleasure, when by the event it shall bee made knowne, what hard-ship soeuer he hath appointed to vs.

The reuealed will of God is, whatsoeuer is manifested in his word, to be his will concerning both faith, and practise, wee pray that it may be answerably done, as it is required; *Thy will*, that is, not my will, thy will only, not thine, and mine also, betwixt which two, there is no proportion, thy will both for matter, and manner, and thy will, though contrary vnto and against my will; *In earth, as it is in heauen*, that is say some, of our bodies, and members, as of our soules, and mindes, of the worldly, and such as be not yet called, as of those, that are called, but this is forced without cause, the words hauing a proper meaning, with good sense. In earth therefore, is by vs, that dwell in this world, in the midst of many temptations, and prouocations vnto sinne, let thy will be done, as by the inhabitants of heauen, that are free from all temptations, and discouragements.

1. With such cheerefulness, and readines, as the Saints are set forth in heauen to be continually reioycing, and singing, and the Angels to haue wings, through their readines flying, as it wereto doe that, which the Lord appointeth them.

2. With so perfect in heart, free from all hypocrisie, louing the Lord with all our heart, and out of this loue doing his will, as *David*, and *Iosiah* are commended to haue done.

3. In all things, not in some only, which we can most easily incline our hearts vnto, or in most; still cleauing to our owne most beloued wayes, but in all things, to the utter denying of ourselues as *Zachary*, and *Elizabeth* are commended to haue done. Luke 1.

4. Striuing after that perfection of obedience, which the the Angels, and Saints in heauen yeeld, making it our marke, that we continually asme at, and therefore not looking backe

Phil. 3.

with *Lets* wife, but pressing towards this, with the holy Apostle *Paul*, earnestly desiring to attaine vnto it.

5. With all constancy and perseuerance, neuer being weary of well doing, or fainting vnder the burthen of crosse, and persecutions : for they stand continually in the Lords presence, ready to execute his commands, and this was holy *Iob*, praise ; *Though he kill me, yet will I trust in him.*

To deny our
owne will.

3. The scope of this petition, 1. in the supplication, wee desire grace to deny our owne wills, and wayes, for vnlesse we be willing to deny that, which is pleasing to our corrupt natures, and desired by vs, wee doe in vaine desire, that Gods will may be done by vs, euen as he which is in some pleasing by-way, that he will not forsake, doth in vaine desire to go the right way, and as he that hath a table booke, wherein many old things haue beene written heeretofore, which hee will not consent to haue blotted out, doth in vaine desire to haue some other thing new written there. Wherefore Christ teacheth vs to deny our selues, that wee may become his Disciples ;

Ezech. 18.

Eph. 4. 23. 24.

Cast away all your transgressions, saith the Prophet, where- by ye haue transgressed, and make you a new heart, and, Cast off the old man, saith the Apostle, which is corrupt, and put on the new man.

Heere is no new heart, or new man according to Gods will graunted ; but first the old heart, the old man is put away. Our will is a blinde guide, leading vs into the danger of our enemies, as *Elisab* led the Aramires. Wee pray therefore, Lord make vs to deny our owne crooked wills, which vntill we doe, wee cannot doe thy most holy will.

Psal. 119. 34.

Hof. 4. 6.

Prou. 1.

2. Wee pray for vnderstanding of the will of God : for without this, how should we doe it ? *Give mee vnderstanding, saith David, and I will keepe thy law : Without knowledge my people perish* saith the Lord : *Get knowledge, and get vnderstanding,* saith *Wisdom* in the Prouerbs. No seruant can doe the will of his master, vnlesse hee knoweth it, neither can hee walke after the Spirit, and doe the will of God, that is not by the Spirit instructed, to know all things in Gods will.

3. Wee pray for faith, whereby to beleue, that the will of God reucaled vnto vs, is his will, and to apply his gracious promises

promises to our owne soules : for knowledge will not profit without faith, without the Spirits teaching of vs, as he taught Peter, when to his commendation Christ saith ; *flesh and blood hath not revealed it unto thee, but the Spirit of my Father, which is in heauen.* Nay, to belecue, is to doe the will of God : for, *this is the will of the Father,* saith Christ, *that yeo beleue in him,* Ioh. 6. 4. *whom he hath sent.* Math. 16. 16.

4. We pray for power to obey the holy will, and commandements of the Lord : now this obedience is both actiue, and passiue, in doing, and suffering. Actiue obedience is both generall, and speciall. Generall is our sanctification : for, *this is the will of God,* saith St. Paul, *euen your Sanctification,* leading an holy, iust, and good life ; holy by praying, reading, hearing of the word, and meditation, as it is commanded, *pray continually, and in all things giue thanks,* and *Blessed is that man,* *which doth meditate in the law of God, &c.* iust by righteous, and equall dealing with all men ; as he, which shall dwell in the tabernacle of the most High, is vncorrupt in all his waies : good by beneficence, and workes of charity towards the poore, as warning is giuen to rich men, *to distribute, and giue* *unto the poore.* 1 Thes. 4. 3. 1 Thes. 5. 17. Psal. 1. Psal. 129. 1 Tim. 6. 17.

Speciall obedience is in workes of our speciall callings, as wee are Princes, gouernours, or subiects, ministers, or people, husband, or wife, father, or childe, master, or seruant : of these it is commanded ; *Let every man remaine in that vocation,* *wherein he is called.* And more particularly, the King and magistrate are set for the praise of the good, and the punishment of euill doers, the people must be obedient to the magistrate. The father must bring vphis childe in the information, and feare of the Lord, children must obey their parents, and likewise for the rest. 1 Tim. 3. 3. Coll. 3. Of this obedience there be five rules.

1. Obey Gods will absolutely, and for himselfe, obey man only in God, and for God, therefore it is added : *Children obey your parents in the Lord, and seruants obey your masters, as seruing the Lord.* And when men command any thing against the will of God, the example of the Apostles is to be followed, obeying God rather than man. Rules of obeying Gods will, and mans. Eph. 6. 1. A& 4.

2. Obey God in the manner, as well as in the matter, which he commandeth: for hee is wisest, and knoweth best, what will please himselfe. Otherwise, *in vaine do yee worship me*, saith the Lord. And thou shak not make any grauen image to worship the Lord by. Obey God in al the matter by him commanded, and not in something of thine owne inuention, as *Saul*, and *Peter*, least it bee said, *If he required these things at your hands?*

3. In doing the workes of Piety, let them giue place, if necessity calleth to a worke of charity, as to thy neighbours house being on fire, his Oxe, or other beast being fallen into a pit vpon the Sabbath day.

4. Let the workes of thy priuate calling giue place to workes of a publike calling, and generall, if thou be labouring vpon the six dayes, the Lord calling to his house, by appointing solemne meetings to his worship, thou must leave thy worke, and attend vpon the Lord there.

Thus the feast of the Pasche was kept vpon the six dayes, the feast of Tabernacles, of first fruits, *purim*, and when the Lord calling to any fasting, &c.

5. The workes of a generall common calling, must giue place to the workes of a speciall calling being contrary, if a man at any time hath such: as *Abraham* had to kill his owne sonne, the man, whom the Prophet bad to smite, and wound him, and the Prophet, that was forbidden to eate bread in the place of *Ieroboams* idolatry.

Passiue obedience is in bearing patiently according to Gods will, whatsoeuer is his will to lay vpon vs; *This is the will of God*, saith *Peter*, that by well doing yee put to silence the ignorance of foolish men, speaking of subiection to the Tyrants of those times, and to seruants being wrongfully punished, hee propoundeth this comfort; *If any man for conscience towards GOD indur eth wrongfully, this is thankworthy.*

If any man therefore grudgeth, and bee impatient, hee doth against the will of the LORD. Now that all our obedience may the better bee accepted, it must haue these three properties.

1. Chearefulness, and readines, it is spoken of, as a thing taxed

taxed in *Cain*, that in proceſſe of time, he came to doe ſacrifice, *Gen. 4.*
 and God loueth a cheerefull giver, (ſaith *Paul*) he loueth one like *2 Cor. 8.*
 to himſelfe, who readily beſtoweth vpon ſuch as aſke, vpon-
 braiding no man. It is not therefore ſufficient to obey, either
 in doing, or ſuffering, when wee muſt needs, and are preſſed
 hereunto, but we muſt willingly and cheerefully obey, even in
 bearing any croſſe, wherefore, *He that will be my diſciple, ſaith* *Matth. 10.*
Chriſt, muſt take vpon himſelfe his croſſe, and follow me.

2. Sincerity, which is heartily, and from the Spirit, appro-
 uing our ſelues to God, and not affecting the applauſe and
 praiſe of men: for, thus our obedience will be all loſt labor, *Eſa. 1.*
 as that of the Iewes and Phariſees. *Matth. 6.*

3. Vniuerſality, which is in all and euery particular thing:
 for *Herod* did many things, and yet was reieſted, becauſe hee *Marc. 6.*
 diſobeyed in one thing: but *Iob* is approved, obediently pro-
 feſſing his ſubiectiō to God, though he ſhould yet aggrauate
 his miſerie, and kill him.

2. The deprecation againſt all diſobedience to the will of *The deprec-*
 God: And this is firſt rebellion, an obſtinate offending againſt *tion.*
 the knowne will of God: when *Saul* offended thus, his ſinne *1 Sam. 15.*
 is cenſured as rebellion, and hee was deprived of his king-
 dome: Thus when the man ſinned in gathering ſtickes vpon
 the Sabbath, contrary to the reſt appointed, he is ſtoned
 to death, as a rebell: and if any man being commanded by
 the Prielt, or by his Parents, did reſuſe to obey, he was as a re-
 bell to be put to death. This diſobedience is moſt odious, as *Heb. 10. 6.*
 for which the Apoſtle ſaith, that there is no ſacrifice. This
 made *Dauid* ſo earneſtly to pray againſt this preſumptuous *Pſal. 19.*
 ſinning.

2. We pray againſt prophaneſſe, which is a baſe eſtimation
 of holy duties, making no more reckoning of the Word of
 God, than of *Aeſop's* Fables. This is ſet forth by *Eſau's* ex- *Heb. 12. 16.*
 ample, who ſold his birth-right for one meſſe of pottage, and
 is forbidden to all men, vnder paine of being deprived of
 Gods bleſſing, when we ſhall ſeek it with teares.

3. We pray againſt hypocriſie, whereby men draw neere *Eſa. 19. 13.*
 vnto God with their lips, but haue their hearts eſtranged from
 him, doing duties, which the Lord requireth, but not with
 that

that uprightneſſe. This maketh God an Idoll, and his worſhip odious, it cauſeth blaſphemy againſt his holy Name, and ruine of many ſoules, who ſeeing wickedneſſe vnder the cloak of religion, doe ſtumble and fall. Wherefore, amongſt all others, Chriſt giueth warning vnto his Diſciples, that they be not like vnto the Phariſies.

Rom. 7.
Iam. 1. 14.

4. We pray againſt naturall corruption, which hindreth, that we cannot doe the good we ſhould, and pricketh forward to the evils, which wee ſhould not: which draweth away to diſobedience, and enticeth: we pray, that it may bee mortified, and not beare this way in vs.

5. Wee pray againſt wearineſſe in well-doing, which is, when hauing for a time heartily obeyed, a man fainteth as in a long and tedious iourney, either going on more ſlackly, ſitting ſtill and refuſing to goe further, or turning backe againe. Againſt this it is commanded: *Be not weary of well-doing, for we ſhall reape in due time, if we faint not.*

6. Wee pray againſt delight and pleaſure-taking in other mens ſinnes, whereby they are heartned: this is condemned in the Gentiles, who were given ouer of God: and holy *Laz*, vpriſt-hearted *Daniell*, and all the righteous haue bene vexed at the heart ſo for the diſobedience and ſinnes of other men.

Heb. 12. 9.

7. Wee pray againſt impatience, that maketh a man murmure at croſſes, and diſcontent, that wee may not ſo vngraciously offer that vnto God, which we will not doe to our naturall parents, whoſe corrections we ſuffer patiently.

Rom. 13.

Thirdly, the thankſgiuing is for diſobedience and ſinne in any meaſure mortified, for the knowledge of Gods will, for faith, and deſires in truth, to obey the will of the Lord in all things all the daies of our liues: and we praife God for the readineſſe of other men herein, as *Paul* praifeſh God for the faith and obedience of the Romans, and of other Churches, and the other Diſciples glorified God when of *Peter* they heard of *Cornelius* and his friends, that God had giuen them repentance, and to obey the Goſpell. So that in this petition is properly comprehended the tenth Commandement, forbidding all ſuſtinations to ſtand againſt the will of God, and preſcribing

Acts 13. 2.

prescribing perfect conformity hereunto, as is in the Angels, and Saints in Heaven: and the fourth Commandment appointing vnto vs a Sabbath, as it is in heaven. Or rather this Petition may be said to comprehend all the Commandments, the second the meanes of keeping them, and the first the last end of all our obedience to Gods will, viz. his glory. The supplication of this petition is. Let thy will be done, making vs able by thy grace, the deprecation, let nothing hinder the doing of thy will, neither rebellion, prophanenesse, nor hypocrisie: the thanksgiuing, thy will is done, by thy faithful people, we praise thy name for it, for the faith, repentance, patience, and other grace bestowed vpon thine, and implicitly, we bewaile our vntowardnesse, and backwardnesse to doe Gods will, and humbly acknowledge the same.

Quest. 120. Which be the three petitions, concerning our selues?

Ans. First, Give vs this day our daily bread: the second, forgive vs our trespasses, as we forgive them, that trespass against vs: the third, And lead vs not into temptation, but deliver vs from euill.

Explan. After the petitions for Gods glorie, here follow such, as more immediately concerne our owne necessities, in handling of which, first consider the order in generall, they follow those which concerne Gods kingdome, and glorie, to teach vs, that if our care be first for Gods kingdome, and to honour him in doing his will, we shall easily obtaine all things needfull for our owne comfort, otherwise, if we seek our selues first and chiefly, we may endeavour after comforts for our selues, but all shall be in vaine. According to this is the promise made by Christ: *Secke first the kingdome of God, and the righteousnesse thereof, and all other things shall be cast vpon you:* and that saying of the Apostle. *Godlinesse is profitable to all things, which hath the promise of this life, and of that which is to come.* There is nothing more vsuall, than this, to encourage vnto godlinesse, or to discourage from disobedience, and wickednesse, *If thou shalt diligently doe that I command thee (saith the Lord) thou shalt be blessed in all things, contrariwise, cursed shalt*

Math. 5:33.

1 Tim. 4:8.

Deut. 18.

Leuit. 26.

saith

Esa. 58. 14.

shall thou be. Thus it is promised by the Prophet, if the Sabbath be consecrated, as glorious unto the Lord, &c. *I will cause thee to mount upon the high places of the earth, and feed thee with the heritage of Isaac thy father.*

Hag. 1. 6.

And on the contrarie side; *Ye have sown much, and bring in little (saith Haggay) ye eat, and have not enough, ye drinke, but are not filled, ye cloath you, but are not warme, he that earneth wages, putteth them into a broken bag, because the house of the Lord lyeth waste. The want of this consideration, maketh men so eager, in seeking wordly profit, and so slacke about the advancing of Gods Kingdome, and building of his house, to the inevitable losse, not onely of the things sought after, by worldly minde, but of the soule perishing in hell-fire for ever.*

Quest. 121. What pray you for in the first of these, which is the fourth Petition of the Lords prayer?

Ans. *Wee pray for all things necessary for this present life, and therefore we aske but for bread, and for this day.*

Ioh. 6. 27.

Expla. To follow the method before vsed, in the three first petitions: The speciall order of this petition, before that which is for the remission of sins, is first to be considered, and because it is immediately after this petition: *Thy will be done.* It is placed before this; *Forgive vs our trespasses, &c.* Not for that the things of this life are to be sought, before those that concerne the life to come: for against such surmises, the Lord hath plainly commanded; *Seek not the food that perisheth, but that which endureth unto eternall life:* that is, in regard of your earnest care and study, for spirituall food and saluation, even neglect seeking daily bread.

The reason of this order then is, to provide against our infirmity, whereby we distrust God for bread, food, rayment, and worldly deliuerances, when we professe, that we beleue in him, for the remission of sin, and deliuerance from damnation. For, the Lord Iesus being priue to this our weaknesse, to make vs to see, and to be ashamed of it, followeth our own order

order, both secretly taxing this our corruption, and discouering our little faith, even for maine matters, concerning saluation, and also helping it, by beginning with things temporall, wherein we haue a sensible taste of Gods goodnesse, and ascending to things spirituall, and out of all bodily sense.

We aske bread
before remission
of sins, why?

1. It sheweth, how much we prefer the food that perisheth, that finding it to be true in our owne hearts, we may be emptyed of these immoderate-worldly cares: much more, than other naturall creatures, the Fowles of the aire, and the grasse of the field, we haueing reason to lead vs, which they want: for thus doth the *Heathen*, which haue no knowledge of the heauenly Father caring for them.

Math. 6.

2. It sheweth the deceitfulnesse of our hearts in regard of Faith, we thinking that we haue a great measure heereof, but being proued lyars, when we come to the trial, by the smaller things of this life: for when the disciples were warned of worldly cares, *Why care ye for these things*, saith the Lord, *O ye of little faith*: And when Peter, ready to sinke being afraid for the waues of the Sea, cried out, *Master saue me*. The Lord rebuketh him, saying; *O thou of little faith, why didst thou doubt?* as if hee should haue said, there is little faith indeed, if there be distrustfull caring for worldly things in time of want, or despaire in time of danger. *S. Paul* concludeth on the contrary side, from faith making Christ ours, and peace with God beleueed: *Wherefore we reioyce in tribulation*, and haueing giuen vs Christ, how should hee not together with him giue vs all things also? He that beleueth not that the King will giue him sixe pence, how can hee beleue that he will giue him an hundred pounds? And if thou canst not through faith patiently wait the good pleasure of the Lord for things temporal, which are of no valew, in comparison of heauenly, how canst thou through faith depend vpon him for heauen, and everlasting life?

Rom. 8. 1.
Rom. 8. 32.

3. The Lord provideth here for the strengthening of our Faith touching things eternall, by ascending from these his gifts below, wherein wee taste of his goodnesse daily. For whereas the Lord, notwithstanding our sinnes, giueth vs the comforts of this life for which we call vpon him, hee doth hereby

471
1 Sam. 17. 37.

hereby draw vs on, so lift vp our mindes to the comfort of the remission of all our sinnes, and of euermlasting saluation. As *Dauid* is drawne on in his confidence against the vncircumcised *Philistims*, because God had deliuered him from the Lion and the Beare. The beggar that comming daily to the doore of the charitable Christian, findeth releefe, or if he commeth not, hath it sent home vnto him, doth heereby assure himselfe of this mans loue and good will towards him: so when wee finde reliefe at the Lords hands, especially crauing it at his gate of mercy, in faith and assurance, we may well be assured that he beareth a fauour towards vs, and will not suffer vs to perish in our sinnes, wee putting our trust in his mercy. So that as from our weakenes about the things of this life, we may see the weaknes of our faith about the things of the life to come; so from Gods goodnesse towards vs heere, wee trusting in his mercy, we may also see and be confirmed touching his goodnes hereafter, putting our trust in the same, his infinite mercy.

Againe, consider in the order that it followeth immediately after this. *Thy will be done*; because to haue things necessary for our maintenance heere is a stay, and helpe vnto vs the more cheerefully to doe the will of God, and to keepe vs from vnlawfull enterprizes. Whence we are taught.

1. That it is not vnlawfull euen for Christians to seeke for the things of this life in their due place and measure; neither is this seeking, an impeachment to their Christian profession: otherwise our Saviour Christ would not haue appointed vs to aske, *Giue vs this day our daily bread*. Wherefore, as to be ouer-carefull for things temporall, is heathenish diffidence, so to be altogether negligent and secure, is worse than heathenish infidelity, as the Apostle teacheth.

1 Tim. 5. 8.

2. The rule of our seeking of things temporall must be not our owne, but the will of God; for after this, wee pray, *Giue vs our daily bread*, that is, according thy will and good pleasure, restraining vs from all vnlawfull meanes of getting, that by true, iust, and equall dealing, onely wee may seeke these things, not carking when thou wouldst haue vs secure, not sparing when thou wouldst haue vs to spend, not trusting to our owne industry, when thou wouldst haue vs to cast our care

1. Pet. 5. 7.

vpon

vpon thee. For whatsoeuer is thus gotten, is extreame losse, the losse of the most pretious soule.

3. We learne, that they onely vse the goods of this world rightly, and seeke them rightly, that vse them as furtherances to doe the will of God, and make this their marke which they shoot at in seeking after them, and not their owne pleasure or promotion in the world. They which seeke riches to liue heereupon in pleasure, and to pamper themselues, are accursed of God, and shall haue a terrible reckoning to make at the last day. Riches are vsed according to Gods will. 1. By liberality towards the poore. 2. To pious vses for the glory of God. 3. To necessary vses for the maintenance of our selues and families, and to the benefit of the Common-wealth.

Iam. 5. 5.

For the sense of the words. By bread here, the fathers were wont to vnderstand the body of Christ, and the Papiists the Sacrament of the Altar: and *Erasmus* saith, that it is not likely that any worldly thing should be asked in so concise and short a prayer. But this cannot possibly bee yeilded to be true.

By bread, what vnderstood.

First, because this prayer is a perfect pattern for our direction in all things.

Secondly, because our spirituall food is asked in the second petition, the comming of Gods kingdome, being the bestowing of his grace, and specially of Christ the fountaine of all grace vpon vs.

Thirdly, because the bread heere asked, is but for this day, which doth imply a fading and wasting away, so as that wee still haue need every day of new bread, which cannot be said of our food spirituall. By bread therefore in this place, is to be vnderstood both bread and all things necessarie for our sustenance, as the word bread is vsed, where it is said, *Adam li- Leuit. 26. 26.* ueth not by bread onely, but by euery word that proceedeth out of the mouth of God: and where the Prophet threatneth, *The Lord of hostes will take away from Ierusalem, & from Iudah all the stay, and the strength, all the stay of bread, and all the stay of water. Eia. 3. 2. 3.* And shewing further what this stay is, heere reckoneth vp all needfull things for the wel-being of a land: *his strong man, the Judge, the Prophet, the Counseller, &c.* Sometime bread is prophetic

Psal. 104. 14.

perly vnderstood, as where the Psalmist reckoneth vp bread to strengthen man, wine to cheere the heart, and oyle to make the face to shine.

1. Cor. 3. 21.

Giue, that is, sanctifie all worldly comforts vnto vs, which by reason of sinne were and doe stand still accursed euer since the fall of man, that they may not be destruction and bane vnto vs in the vsing, as we deserue; for I doe not thinke that sinne depriveth a man of all iust title vnto these things, but of comfort in vsing them, they being vnclane and accursed vnto them, neither dorth this saying, *All things are yours*, conclude the contrary against sinners, but expresseth how all things consent together for the sanctification of the faithfull.

Giue, that is, bestow, vphold, continue, and maintaine that which thou hast given vs; for all our labour is nothing towards the obtaining, and all our care nothing towards the conseruing and keeping what wee haue, vnlesse the Lord giue and preserue vnto vs.

3. *Giue*, that is, blesse, make prosperous and wholesome our meates and drinks for the strengthening of our bodies, and for the cheering and refreshing of our spirits, so as that our fraile liues may be vpheld, and we enabled to serue thee in the strength of thy blessing in our callings; for it is not any naturall vertue in vs, that maketh our meates nourishable, but Gods blessing, for which it is also plaine which was said before, *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

This day, that is, we desire not such abundance for so long a time, as whereby our dependance vpon thee should be cut off, but to be content with things necessary for the present, and to wait vpon thee from day to day, though in the morning we haue not wherewithall to be sustained vntill the euening, or in the euening vntill the next morning, though wee see present destruction before our eyes.

Daily bread: *apud iudeos*, bread for our substance, such as nature doth require to vphold it, no dainties or costly feasting but necessary cloathing and food, whereby the substance of our bodies may be continued and confirmed, and not pine and waste away through want.

Our

Our daily bread, that is, not the bread, the cloathes, the substance of another, but such things honestly gotten by our labor through Gods blessing vpon vs, according to the phrase of the Apostle, calling this a mans owne bread; We command 2 Thes. 3. 12. and exhort them that are such, that they worke with quietnesse, and eat their owne bread, that is, honestly gotten.

2. For the scope of this Petition, and first in the supplication: We pray for all things needfull for vs in this present life, not being measured by our owne will and desire, but by the will of the Lord. These things are eyther generall, or speciall. The things generall concerning vs all, are,

1. Peace and tranquillity, through which, small things become great, whereas by discord euen great things decay, and come to nothing. This is the maine end which the Apostle propoundeth in praying for such as be in authority, that *wee may liue a peaceable and quiet life in all godlinesse*: Tim. 2. 2. *and honestly.*

2. Seasonable weather, for heat and cold, moysture and drought, in summer and winter: that the Sunne may shine, and the raine fall seasonably: that the heauens may answer the earth, the earth may answer the corne, and the wine and the corne, and wine may answer vs, as is the promise of God to such as he fauoureth.

3. Worthy and vertuous Gouvernours of the Commonwealth, by whose care peace may be maintained, and we may in quiet enioy euery man his owne Vine and Figge-tree, for vpon such doth the well-fare of a Countrie much depend, as the Prophet sheweth by the contrary, threatening to increase the misery of the people, to take away the Iudges, Counsellours, and Captaines. *Esa. 3. 1-3.*

4. Healthfulnesse, strength, and ability of the people, and the increase of them to our mutuall comfort, and the dismayning of the enemies; for this *David prayeth, That our sons may be as plants growing up in our youth, and our daughters as the corner stones of the temple*: and it is promised to such as feare God, that *five shall eate an hundred, and an hundred shall put ten thousand to flight.* *Psa. 144. 12.*

5. Victory over our enemies that rise vp against vs, for it

H b

is.

Leuit. 26. 8.

Deut. 28.

is likewise promised, *Your enemies shall come against you one way, and the famine waite before you.*

Gen. 3. 19.

2 Thes. 3. 10.

The speciall things which wee pray for are, first an honest disposition to labor and take paines in our particular callings, to get and preferue such things as are for our maintenance: otherwise we doe not desire our owne bread, but bread pulled from the mouthes of other men. Whether wee bee rich or poore therefore, we must not be idle and vnprofitable, neither vie vnlawfull meanes of getting, but according to the Lords appointment: *In the sweat of thy brow shalt thou eat of the fruit of the earth, till thou returne it:* for the Apostle, a sound interpreter of the Scriptures, doth thus apply it, saying, *This we warrand you of, that if there were any that would not worke, the same should not eat.* So that hee which will eat, must worke, and take paines in his calling, and not liue idly whatsoever he be.

Psalm. 127.

2. Good successe through Gods blessing in our labours; for in vaine doth the builder build the house, and the warchman watch the city, vnlesse the Lord build and keepe it: We pray therefore, that when we plow and sow the ground, that God would blesse it, and giue increase; and when we attempt and goe about any thing, that God would bring it to passe.

3. A charitable disposition in the rich, to releue the poore impotent that cannot helpe themselves, and such a disposition in our selues if wee be rich: for we pray not for mine, but for our daillie bread, which is a mocking of God, if hauing wherewith to releue such as be in want, we deny so to doe, as if a man being present at any danger of his neighbour, from which he is able to deliuer him, should stand still and call to some other a farre off to come and helpe him.

4. The sanctification of the creatures, which is when we are sanctified that receiue them, according to that of the Apostle; *To the cleane all things are cleane*; for without this there cannot be a comfortable vie of them.

Psalm. 104. 19.

5. The blessing of God make the creatures nourishable vnto vs; for they haue not wherewithall in themselves, neyther haue wee wherewithall in our selues to conuert them to nourishment, our heat and organes of the body fitted for this purpose, must haue strength from the Lord, who if he hideth his face,

face, we are troubled, and returne to the dust.

6. Contentation and resting vpon Gods providence in our greatest wants and dangers; *Whilest we have food and raiment, let vs therewith be content*, for this is all which wee pray for, and praying for it, wee are taught to depend vpon God for the same, which we implicitly professe by praying, yea though we should be very destitute, that we know not how to liue to morrow, as the widdow of *Sarepta*, who notwithstanding imparted of her meale to the Prophet, and beleueed that it should continue for her reliefe from day to day. 1 Tim. 6. 8. 1 Kings 17. 10.

7. Humilitie and lowlinesse of minde, because wee are all beggars, it is of almes that wee haue any thing, wee haue nothing of our owne, and without these things giuen vs of the Lord, we cannot be sustained: Euen as the lampe, vnlesse it be from time to time supplied with new oyle, must needs goe out. What a shame therefore is it for a man to be proud and insolent ouer others, seeing all are fellow-beggars, as well the rich as the poore, the King as the slaue. A proud heart and a beggars purse we say doe not well agree together.

We pray therefore that it may not be thus with vs, but that we in all humility may acknowledge that wee haue nothing which we haue not receiued, and of our selues are poore and miserable. 1 Cor. 4. 7. The things prayed against.

The deprecation is against all hinderances to our bodilie health and welfare, yet not simply, but with submission to the will of the Lord, who knoweth to bring light of darkenesse, and to turne hinderances to helpes and furtherances euen to our outward estate.

We pray therefore with submission.

1. Against vnseasonable weather, immoderate raines, vntimely heat or cold, and droughts when wee need moysture, against pestilent influences from any starre, or out of the earth by the quaking and opening thereof.

2. Against foolish, cowardly, and improvident Magistrates and Governours, which bring on woeto a land, *Woe vnto thee O Land, when thy Prince is a child, and sauteh in the morning.* Eccle. 10. 16.

3. Against plague, pestilence, and famine, against all noysome and contagious diseases, whereby thousands haue in

short time beene taken away, so that the living haue not been able to bury the dead.

4. Against inuasion of the enemies, bringing destruction, and making haucke of all things, this being a time of such misery, as that no pestilence or famine is comparable vnto it, which made the kingly Prophet to desire rather to fall into the hands of the Lord,

5. Against ciuill wars, the people rising against the Prince, or one part of a Kingdome against another: the misery of which wee haue scene France and the Low Countries to taste of, and doe read of the like in King *Iohns* daies, in *Edward* the first, and in King *Richard* the seconds daies, &c. in England, but haue not felt it our selues, and we pray that we may neuer taste of it.

6. Against extreame poverty, and want of all things, tending to the famishing of our bodies: for such as feare the Lord shall want no good thing, though the Lions hunger, and bee hunger-bit.

7. Against all things that defile man, and make the creatures vncleane and accursed vnto him.

8. Against an vnhealthfull constitution, turning our meate and drinke into ill humours, to the hazarding of our liues, and the decaying of our bodily strength.

9. Against idlenesse and sloth, whereby time is spent vnprofitably, or not to so much benefit of the Common-wealth as it might be, either through want of bodily labour, so whom this belongeth, or of study and care otherwise to doe good towards the preservation of the peace, and welfare of the Countrey.

10. Against discontent, whatsoever our want is, that wee may not doe that injury to the Lord, as to prescribe him a time when to helpe vs, or else murmure through want, as the Israelites in the wilderness.

11. Against trusting in any arme of flesh, what wealth or friend soeuer we haue; for they which doe so, fall downe flat, and it was the folly of the rich man in the Gospell, that he said vnto his soule, *Eat, drinke, and be merry, for thou hast much goods laid vp for many years.*

Psal. 20. 9.

Luke 12. 16.

12. Against

12. Against Couetousnesse, and worldly cares, carrying vs on to the greedy desiring of more, through the loue of money. It is a spirit farre differing from that of *Agur*, of whom it is written for our learning, that he desired, *Give mee not riches, lest I be full and deny thee, and say, Who is the Lord?* Pro. 30 9. 13.

13. Against hard-heartednesse and vncharitablenesse, whereby the hand is held backe from releeuing the needy, when with the tongue reliefe is desired for them, as for our selues.

14. Against all vniust and vnrighteous dealing: for bread gotten thus, is not our owne, and God is mocked, whom wee pray to giue vs bread, but in the meane season, we thus carue for our selues vtterly against his will.

15. Against prodigality and wastefull spending the goods of this world vpon vanity, for must not the Lord needs be offended, if comming to begge things necessary of him, and receiuing, wee cast them away againe? No man but will haue indignation at such a beggar, and rather let him starue, than giue him any thing againe, as the Prodigall in the Parable.

Seeing we pray against these things, may wee at any time pray for them, that being afflicted we may be humbled, which in the time of our prosperity we will not be?

Quest.

Expressely to pray for any affliction, is to doe contrary to the first principles of nature, which teacheth to pray for, and to seeke all things that are good, and to shunne and pray against all things that are euill, and tend to the destruction thereof, as the Heathen man prayed: and therefore must needs be vnlawfull, as it is vnlawfull voluntarily to hurt a mans owne body, vnder what pretence soeuer. For it is all one to pray for some hurt vnto the body, and to doe it hurt, the tongue being the instrument in the one case, and the hand in the other, in both a member of the body armed against the body.

Ans.

To pray for affliction.

Secondly, this is without president or other warrant, except of superstitious persons, who haue whipped themselves almost to the death, or otherwise beaten downe their bodies to preuaile in that vncommanded single chastity, euen to the infeebling of themselves, so that they haue bene vnable to

1. Cor. 9. 27.

2. Cor 7. 11.

Aug. Tom. 10.
Serm. 181.

doe the workes of their callings, and yet haue not preuailed. Thirdly, conditionally, to pray for afflictions in the case of rebellion of the flesh, if the Lord hath appointed this to be the meane of our mortification, and bringing to sanctification, and so to himselfe, it is without doubt most lawfull and Christian: for this is in effect, to aske nothing but that which is good for vs. Whereas Saint Paul saith, *I beat downe my body, and bring it in subiection, &c.* and calleth vpon the *Corinthians* for reuenge vpon themselves, he meaneth not this vnnatural violence offering to the body, but denying of such things, as whereby the body is pampered to sinne, though otherwise lawfull in themselves, which is the duty of vs all. Whereas S. Augustine saith. *Et si non eandem cum martyribus passionem subimus, et sic corpora castigamus, &c. possumus eandem cum illis vitam eternam obtinere.* Although we suffer not the same passion together with the martyrs, yet if wee chastise our bodies, wee may attaine the same life everlasting with them. He hath no other meaning than the Apostle, neither could approve of the violence vsed to the body, seeing the *Donatists* seeking thus the glory of Martyrdome, are by him earnestly inueighed against.

3. The Thanksgiving is for all and euery of the benefites of this life both generall and speciall; for seasonable weather to praise God, for which was made *Psal. 65.* for deliuerance from the enemies and victory ouer them, for which is the song of *Deborah* and *Barak, Iudg. 5.* for plenty of all things, for which is *Psal. 144. Psal. 104. &c.* Wee also praise God for freeing vs from any euils, wherewith we haue beene bodily oppressed; from plague, pestilence, famine, captivity, particular sickneses, &c. for which the people of *Israell, Hezekiah, &c.* may be examples vnto vs. This petition therefore comprehendeth chiefly the eighth commandement, and in the branches: the fifth, touching gouernours and superiours: the sixth, touching life and health: the seauenth, touching chastitie, the exercise of filthy lust being a shortening of the dayes, and a decay of the strength, and the ninth touching false witness, through which it cannot be well with men for the bodily state. The deprecation is, let nothing hinder, but that thou maist glue vs our daily bread; the supplication,

Gine

Give vs our daily bread; the thankgiuing, thou giuest vs our daily bread, for which we praise thee.

Quest. 122. What pray you for in the second of these petitions, which is the fifth of the Lords Prayer?

Ans. *That God would freely forgive vs all our finnes, and trespasses against his lawes, as we doe from the heart forgive the offences by men, committed against vs.*

Explan. For the order of this petition, it followeth, that wherein we craue the good things of this life, which are needfull for vs, teaching that the maine hinderance of our prosperity, and the cause of aduersity and misery is sinne, which till it be remoued, hindreth, that wee cannot enioy the good things wee desire, nor bee free from the euill things which we decline. This in short, is taught by the Prophet *Jeremy*: *Lament. 3. 39.* *Wherefore is the liuing man sorrowfull, man suffereth for his sinne,* and by *Esay*, *The Lords hand is not shortened, nor his eare heavy,* *Esay 59. 1. 2.* *but your finnes doe separate betweene your God and you.* And nothing is more vsuall than this in all the Sermons of the Prophets, and in all holy records of examples, this being the principall drift of all, to set forth the miseries of sinners, and vngodly men. If we haue therefore prayed for food, rayment, and other necessaries, but yet are destitute; the cause is, our finnes remaine, we must humbly sue for the pardon of them, and to haue Gods wrath against vs for them pacified; otherwise all our calling for daily bread is lost labour.

2. For the sense of the words, trespasses, by *Mathew* called debts, by *Luke* finnes: for finnes are debts, because we owe obedience, of which we faile by sinne, and because, as by debt a man is in danger of imprisonment; so by sinne, of being cast into the prison of hell. Forgiue, that is, seeing wee are not able to pay the debts of our finnes, being ten thousands of talents, accept of the satisfaction made by the allsufficient Lord Iesus, and for his sake let not our debts be required at our hands, or any of them, for the least of which wee are neuer able to answer. *Vs*, that is vs, who are grieuous sinners,

and as for ever vndone without this mercy, vs, that by faith doe beleeue that our finnes are pardoned, helping vs against doubting and infidelity, and confirming our faith more, and vs, who beleeue, continuing this thy grace to the end, whereby we may daily haue sinne exiated and done away, as by our weaknesse we are daily prone vnto sinne. *Our finnes*, that is the infinite finnes which proceed properly and naturally from vs, as from a most corrupt fountaine, and are no way to be imputed to thy maiesty as the Author hereof, or to fate or constellation, or to the Diuell only, though hee seeketh to bring vs to sinne, and so to destroy vs: for, *Every man is drawn away by his owne concupiscence, and is inticed.*

Iam. 1. 14.

1. Ioh. 5. 16.

1. Tim. 1. 15.

Quest. 1.

Sol.

Trespases against vs.

Again, we say our finnes emphatically, that is, with a sense of our own misery, chiefly in regard of our finnes, vnto which wee are most priuie, and at which wee beginne our grieve and prayer for pardon: for, though wee pray for the pardon of other mens finnes also, according to that precept, *If any man see his brother sinne a sinne not vnto death, let him arise and hee shall giue him life.* Yet chiefly wee finde and feelee sinne in our selues most hainous, and that we are of all sinners the chiefe, knowing more amisse in our selues, than in others, and therefore wee principally craue mercy for the pardon of our owne finnes. *As we forgive them that trespasse against vs.* This is the condition vpon which wee desire mercy at the Lords hands: to vnderstand the meaning three questions arise.

How doe others trespasse against vs?

By offering some iniury or wrong vnto vs, in regard of our life, goods, or good name, whereby they became trespassers three wayes. First, in the want of loue which they owe vnto vs. Secondly, in the losse and hurt which wee doe heereby sustaine, which they are bound to recompence. Thirdly, in the guilt before God who hath adiudged them to eternall paines and sufferings therefore, because of the transgression of his Law.

Quest. 2.

Sol.

How are we said to forgive these trespases?

By forgiving the first, the breach of that loue wherein they wereried vnto vs, not bearing any mallice or grudge against the therefore, nor seeking any reuenge, nor taking opportuni-

ry to be reuenged though it be offered. We forgiue also by forgiuing the second, *viz.* the wrong that is done vnto vs, not requiring any satisfaction at their hands, and by forgiuing a debt which they owe vnto vs, not requiring any payment, in the case of extreame pouerty. But the first is all the forgiuenesse which the Lord requireth at our hands, out of this case, and wee doe well, remitting the mallice, though wee exact satisfaction, where there is ability, so that a trespasser may be forgiuen, and yet lawfull satisfaction required, and a debt may bee forgiuen, and yet the condition heere set downe not performed, *viz.* if the minde bee not reconciled, but continueth still offended.

Is it sufficient for him that hath offended his brother, if he hath forgiuen him, to acquit him before God?

Quest. 3.

It is not sufficient, for so man might bee able to forgiue sinnes, which is blasphemie to affirme. Man therefore can onely forgiue the trespassse against him, the trespasser remaineth still obliged to Gods eternall wrath, vnlesse by humiliation and repentance before God his wrath be turned away. So that man may forgiue trespassses, and yet they may be retained still before the Lord: and on the contrary side, though man will not forgiue, through the hardnesse of his heart, the trespassse may be forgiuen before the Lord, the trespassse being acknowledged and pardon craued, or if there bee ability, satisfaction offered and the heart being turned, through a purpose of not offending any more.

Sol.

3. For the scope of the Petition in the supplication, wee pray for the forgiuenesse of our sinnes and whatsoeuer tendeth heerevnto, and to make vs iust and righteous in the presence of God.

What wee pray for.

Wherefore, wee craue first the knowledge of our sinnes, that wee may vnderstand the infinite number of our offences, and our wofull case in regard of them: for, without this knowledge, the tongue may pray for the pardon of sinne, but the heart cannot. Hee that knoweth not himselfe to be sick, cannot seeke for remedy to cure his sicknesse; neither can he seek to fortifie himselfe against the enemy, that knoweth not the danger wherein hee standeth: no more can a sinner seeke remedie

medie against his finnes if hee bee ignorant of them. The Church of *Laodicea* is censured for saying, that shee was rich and wanted nothing, when as the holy Ghost testifieth, saying, *Thou knowest not that thou art poore, wretched, miserable, blind, and naked.* And many poore, and miserable soules, through ignoranc not seeing this, say forgiue vs our trespases, but cannot pray it because they know not that they haue any such need of forgiuenesse.

Secondly, wee craue grace to acknowledge our sinne: For, *Hee that confesseth, and forsaketh his finnes, shall haue mercy; but hee that hideth them, shall not prosper.* All men that know their finnes doe not confesse them; or if they doe, they will not confesse and put away their beloued speciall sinne, but rather seeke to iustifie themselves in them, because all men are sinners, and in many things we offend all. But such craue not the pardon of their finnes so, as that they may bee in hope to speed, the confession and putting away of all sinne onely haue a ground to build comfort vpon. When there was sinne in the congregation of *Israel* specially noted but in one *Achan*, *Iosua* could not be heard without remouing it first, much lesse can that man be heard to haue his finnes forgiven, that loueth any one sinne though it bee most secret and small, and labourereth not to put it away from him.

Quest. Ought this confession to bee before the Lord onely, and not vnto men also?

Ans. In some case it ought to bee before men who are wise and holy, viz. when our mind is inwardly troubled, and we cannot by our selues finde any ease or comfort, confessing them vnto the Lord: In this sense Saint *James* willethe vs to *acknowledge our faults one vnto another.* But to doe this ordinarily at a certaine time in the yeare, which the Papists call the time of Shrieff, and to confesse before the Priest all our finnes, with the circumstances, is superstitious, and auaileth not but to make way for more licentiousnesse, as experience teacheth, and to establish the Popes Hierarchy over the world, and to the increase of his reuenues by buying pardons.

Thirdly, wee craue grace to bee truly humbled for sinne, that in the sense of Gods curse due for it, wee may cry out with

with the Apostle, *Miserable man that I am, who shall deliver me from the body of this death?* Come vnto me (saith the Lord) *all ye that are weary & laden, and I will refresh you.* If any man therefore commeth to aske forgiveness of his sinnes, and is not humbled for them, but is without a contrite spirit to offer in sacrifice vnto God, hee cannot pray to speed, but is still in his sinnes.

Fourthly, we craue iustification, through the death & blood-shedding of Iesus Christ, *who was deliuered to death for our sins,* Rom 4. 25. *and rose againe for our iustification:* that the Lord would not therefore require our sinnes at our hands, either holding vs guilty, or punishing vs therefore, in this world, or in the world to come, but that the sacrifice of Christ may bee a perfect atonement for vs, and his precious blood effectually to cleanse vs from all sinne. Now of this iustification there are two degrees, the first, whereby of sinners wee are made righteous, in the very act of our conuersion: the second, whereby our daily infirmities and failes are done away, and wee are still notwithstanding them repured righteous. The first wee pray for and desire to bee confirmed in it, through Gods grace that our estate may be comfortable: the second wee pray for, as wee haue need to preferue our peace and comfort, when wee view our estate before God. Euen as a bankrupt debtor finding great fauour with his creditors to forgiue his great debts, and being ready still dayly through his extreame want to run vpon the score againe, is a daily tutor for mercy vnto them, to to continue this their fauour in forgiuing all.

Fifthly, wee pray for loue and charity towards our neighbours, through which wee may bee ready to forgiue them their trespasses against vs: for our heart naturally is a corrupt fountaine, and wee are implacable when wee are offended, especially if it bee spitefully done against vs, or by an enemie. Wherefore wee pray, that when wrongs are done vnto vs, we may consider, how much, and often wee haue offended the Lord, to what griefe of his holy Spirit, and with what hatefull hearts, preferring Sathan and his seruice before the seruice of the heauenly Maiesty: that as wee would notwithstanding haue all this forgiven vnto vs, wee may frame our mindes to
forgiue

Math. 18. 21.

forgiue the greatest offences against vs, hee which hath done them acknowledging his fault. Thus Christ being asked, *Should I forgiue my brother if hee sinneth against me seauen times in a day? answereth, If hee turneth againe and saith, it repenteth me, I say not vntill seauen times, but vntill seauenty times seauen times.* And for this cause he bringeth his Parable of the Lord forgiuing ten thousand of talents to his seruant, but finding him with rigour to exact the hundreth pence due vnto him from his fellow seruant, shewing heereby how vaine all our prayers are for the pardon of our sinnes, against God, if wee refuse to forgiue the sinnes of our fellow seruants against vs. Let no man therefore deceiue him selfe by keeping mallice and seeking reuenge vpon men for wrong done vnto him, but through loue let him forgiue all: for if there bee not this loue towards his brother, there is no loue towards God, and then it is sure, that God beareth no loue towards him, his loue of God being an inseperable reflexion of the sun-shine of Gods loue vpon him: even as a blinde man may assuredly know, that the sunne doth not shine vpon him, because hee feeleth no warmth thereby in his body.

What wee pray
against.

2. The deprecation is against all things that may shut vp Gods mercy and compassion towards vs, and make vs remaine still bound in our sinnes: which are,

1. Cor. 2. 14.

First, Blindnesse of minde, and ignorance of our inward estate, which is through ignorance of the Law. For this hindreth so much the pardon of sin, as that it is a certaine signe of a naturall man, still in his sine, according to that saying, *The naturall man perceiueth not the things of God, neither indeed can hee.* This blindnesse hindreth so much, as being out of the way from comming to the wayes end, for the way to forgiveness of sinnes is noted to bee perceiuing with the eye, and vnderstanding with the heart in the charge given to *Esay.* *Make the heart of this people fat, &c. least they see with their eyes, and heare with their eares, and vnderstand with their hearts and conuert and be heale them.*

Esay 6. 10.

Secondly, hardnesse of heart, that cannot repent by acknowledging sinne, sorrowing for sinne, intreating grace, and by resolving against every sinne: for such hardened persons are

are so farre from mercy, as that they heape vp wrath to them. Rom. 2. 4.
 felues against the day of wrath.

Thirdly, despaire of Gods mercy and goodnesse, which driueth from God to the Diuell, our sinnes making vs without all hope, as *Cain*, who said, *My punishment is greater than I can beare*. Wee pray therefore, that though with the one eye wee see our sinnes infinite and most heinous, yet that with the other we may see Gods mercy infinite, farre above all our sinnes, that howsoeuer wee are vrged by *Sathan*, wee may bee kept from despaire, as *Elshars* seruant hauing his eyes opened to see the fiery chariots and horses round about him, and his maister, when the bands of the *Aramites* drew neare against them. Now to be kept from despaire, it is necessary that wee pray and strue to bee kept.

First, from notorious sinnes most chiefly, as murder, apostasie, adultery, and theft, from such as from a steepe downe hill, *Caine* and *Iudas* fell headlong into the valley of desperation.

Secondly, from wicked company, which like a violent streame doth force men so, as that they cannot withstand, as *Peter* was carried farre thereby.

Thirdly, from the neglect of Gods worship, whereby wee loose our spirituall armature, and are laid naked to our potent foes.

Fourthly, from the loue and immoderate affection to the things of this world, which hauing the heart, if they faile, our heart faileth also, and a wide gaffe is opened to despaire.

And if any of these haue been, through which wee are falling to despaire, wee pray that wee may yet bee supported by such helps, as are most effectuell, they being euer neere vnto vs.

These are first, promises of mercy, how heinous soeuer our sinnes haue beene, *Though your finnes were as crimson, they shall bee made white as snow, though they were red as scarlet, they shall be as wool.* Esa. 1. 18.

Secondly, Examples of mercy shewed to Murther, to Adultery in *Dauid*, to Apostasie in *Peter*, to Idolatry in *Manassah*, to Theft in the Thiefe vpon the Crosse, to Blasphemy

mie in *Paul*, and to *Mary*, hauing many soule Dinels together in her.

Thirdly, the indignitie offered vnto God by despaire, seeing wee refuse to trust him vpon his most faithfull word, and the ineuitable destruction of our owne soules heereby, vnto former most heinous sinnes, this being added to make a man out of measure sinfull. Wherefore we pray, that in this case wee may keepe our eyes fastened vpon Gods promises, reuolue in our minds, and alwayes thinke vpon examples of mercy, and consider that as long as wee despaire not, wee are not shut out from mercy; but heereby wee are gone for euer and that worthily, seeing wee offer that vnto him, which wee will not vnto a man making faith vnto vs.

Fourthly, presumption, which is the promising of happinesse to a mans selfe vpon false grownds, either because God is infinitely mercifull, and will not haue any to perish whom hee hath made; neither is so seuer as they preach of him: Which is the presumption spoken of by the *Psalmist*: *These things thou diddest, and whilst I held my peace, thou thoughtest that I was like vnto thee*: or because his owne life is not so bad, as that the Lord can therefore iustly condemne him to death, but rather for his good deeds, is bound to giue him eternall life, as the *Pharisee* vaunteth himselfe: saying, *O Lord I thank thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican, I fast twice in the weeke, &c.* or because the Lord hath promised, that at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, he will put all his wickednes out of his remembrance; wherevpon he doth willingly yet go on in sin, presuming that he wil notwithstanding provide wel enough afterwards in his old age, or extreame sicknesse for his soule, by repenting him then of all. For this is a most vaine hope, life being most vncertaine, mans power to turne to God being meer weaknesse, and sinne getting stronger hold vpon him, the longer hee liueth therein, and making him more vnfit every day to repent, according to that saying:

Qui non est hodie, cras minus apertus erit.

He that shew for repentance this day soo soone,

FFB:

Pf. 50. 21.

Luk. 18. 11.

Ezech. 18.

Will much more thinke the same dayly till life be done.

Wherefore wee pray heere that by none of these deceitfull baits wee may bee allured to liue in sinne, that wee may not presume vpon our owne righteousness, but reiect it as a menstruous cloth, nor make a God of all mercy to our selues, when as hee is also most iust and seuer against sinners, least with thousands wee thus perish for euer, when wee little feare it.

Fifthly, mallice and thirsting after reuenge, when iniury hath bene offered vnto vs. From this wee desire to bee preferred, and that wee may therather, wee are to consider:

First, how much the Lord hath forgiven vs for Christ his sake.

Secondly, that both the Lord Iesus and all holy men haue forgiven and prayed for their enemies, and the Diuell only is an implacable aduersary.

Thirdly, that the way of grace is thus stopped vp against vs, and consequently the way of glory: for vlesse wee bee conuerred, and become as little children, wee cannot bee faued; vlesse as new borne babes, laying aside malicioufnesse, wee desire the sincere milke of the Word, wee cannot grow in grace thereby. 1. Pet. 1. 2.

3. The thanksgiving is for illumination to see our sinnes, sanctification to turne from sinne, iustification to deliuer vs by the death of Christ from all sinne: for blindnesse spirituall expelled, for hard hearts mollified, and for the extreames and barres of grace, despaire and presumption remoued: for loue abounding, where offence against vs abound, and for malice banished and purged out of vs. *Blessed is the man whose sinne is couered, and to whom the Lord imputeth not sinne.* Psal. 32.

Hee therefore that is made partaker of this, cannot but blesse God againe, yea all the Saints in heauen doe euer without ceasing sing of this; *Thou wast killed and hast redeemed vs to God by thy blood, out of every kindred, tongue, people and nation, and hast made vs vnto our God, Kings, and Priests, and we shall reigne vpon the earth, &c.* Reuel. 5. 9.

The supplication therefore is, *Forgiue vs our trespasses:* Let none of our sinnes euer come in remembrance against vs, but bee

be washed away in the blood of Christ : the deprecation, let nothing hinder, but that thou maist forgieue our trespasses : the thanksgiving, thou hast turned our hearts, and forgiven our trespasses, wee praise thee therefore, and this alike concerneth the whole law.

Quest. 123. What pray you for in the third of these, which is the sixth petition of the Lords Prayer ?

Ans. *That the Lord would not suffer vs to bee carried away by the temptations of the world, the flesh or the devil to the committing of sinne, but that he would deliver vs from the euill of all temptations, both sinne, and damnation.*

Explan. For the order of this petition, it is added vnto the former made for our soules good, so that there be two petitions for our soules, and but one for our bodies, teaching vs, that our care for our estate spirituall before God ought to be double to our care for things temporall, and of this world. And good reason, because the soule liueth for euer, the body but a short time, the things of the soule are permanent, and lasting euer to the comfort of it, the things of the body are flitting, and fade soone away : lastly, the soule is most excellent, and of more worth, than the whole world, the body is base, even as the dust of the earth, from whence it was taken, and vnto which it shall returne againe. So that they doe folly forget themselves, which care altogether for the body, and take little or no care, for the soule, leauing the estate thereof at six, and seuen, when it is poore, miserable, and naked, as is the manner of most men.

2. This petition is, immediatly subioyned after the other, crauing the pardon of sinne, to teach vs, that this is not the only care of Christians, to seeke to haue sinne pardoned, but they ought as earnestly to strue against sinne, and to resist it for the time to come : according to the warning given by Christ ; *Goe thy way, sinne no more, least a worse thing befall thee.* He that seeketh for the pardon of his sinnes, and not to subdue, and mortifie them, is like vnto a prodigall spendthrift, who

who is no whit the richer, though he receiuerh much, for in like manner, though he talketh often of the pardon of sinne, and prayeth for it, he is destitute, and miserable through sin, his prayers not being heard, but turned into sinne.

3. After that we haue prayed for the pardon of sinne, wee pray against temptations, tending to sinne, being heereby taught, that a Christian mans life is a continuall warfare, and when one enemy is overcome, and vanquished, he must provide to incounter with another. Wherefore *St. Paul* speaking of this estate saith, *Wee wrestle not against flesh, and blood, but against principalities, against powers, and against worldly governments, &c.* Even as they, which are besieged in a Towne, or Castle, into which the enemy attempts the entry, haue not sufficiently defended themselves, if some times they haue beaten hacke their enemies scaling their walls, or making breaches to come vpon them, but they must continually provide to doe the like, if they will saue their hold. So in the spirituall warfare, the enemyes must be continually watched against, and resisted, otherwise we shall be taken, and spoyled of our soules. If any man findeth no such need of preparing to resist, he is dangerously sicke of a spirituall lethargy, some enchanting Circe hath him at his pleasure, he is sure enough, for comming to his heauenly countrey. Let all men therefore awake, and seeing their danger, keepe watch, and ward ouer their soules.

Eph. 6. 12.

2. For the meaning of the words. Temptation is either that whereby God tryeth man, searching, and prying into his heart, to see whether it be vpright, as *David* prayeth; *Try me (O Lord) and prove me, and thou shalt finde none iniquity in me:* or giuing him some hard commandement, as vnto *Abraham* to kill his sonne, and to the young man in the Gospell, to sell all that he had, and to giue it to the poore: or sending him some grievous affliction, which *James* calleth temptation, willing vs to count it exceeding ioy, when wee fall into sundry temptations.

Iam. 1. 2.

2. Temptation is that, whereby man tempteth God, of which the Psalmist complaineth, *they tempted mee, proued mee, and saw my workes,* that is by murmuring, and refusing to be.

Psal. 95.

lecue, and to rest vpon Gods providence, without seeing euident present signes of his power, and goodnes: and thus who-soeuer saith in his heart, God regardeth not, or God cannot, or will not helpe in the time of necessity, tempteth God.

Againē, there is another tempting of God, by aduenturing vpon apparant danger without warrant, according to which, Satan tempting Christ to cast himselfe down from the pinnacle of the Temple, he answereth; *Then shalt not tempt the Lord thy God.*

Math. 4. 7.

3. Temptation is that, whereby man tempteth man, seeking to circumuent him, by trying him with politike deuises, thus the Pharisees are said to haue tempted Christ: for, *Why tempt ye me, yee hypocrites,* saith the Lord?

Math. 22. 18.

4. Temptation is that, whereby man tempteth himselfe, his corrupt heart alluring, and drawing him on to sinne, according to that of *Iames*; *Euery man is tempted, when hee is drawne away by his owne concupiscence, and is inticed.*

Iam. 1. 14.

5. Temptation is that, whereby the deuill tempteth man, and prouoketh him to sinne, as he did *Enab* in Paradise, and attempted against the Lord Christ. From thesetwo last temptations of the flesh, and deuill, we desire here to be deliuered: from the third we pray to be kept in the fourth petition: from the second in the second petition: from the first we doe not pray to be kept, but rather that the Lord would trie vs, and vse all meanes, which hee seeth best to further our sanctification; *Lead vs not,* thus we pray, because that howsoeuer the deuill tempteth, and the flesh tempteth, without being set a worke by the Lord, yet if hee be pleased, not to lead vs into temptation, wee shall bee safe from danger. Now the Lord is said to lead into temptation.

Gen. 3.

Math. 4.

1. By forsaking, and withdrawing his grace, without which, as a lame man going with stikes, falleth, if they be taken from him, so euery man falleth, and is vnable to stand, in the day of temptation.

2. By leauing a man to his owne lustes, by which, as by a violent streame running downe a steepe hill, hee is carryed quike away.

3. By deliuering ouer to satan for the punishment of for-
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mer notorious finnes, who hardeneth more and more, in all wickednes, as he did *Pharaob*, and King *Saul*; But deliver vs: that is, withdraw not thy grace from vs, for the time to come, leaue vs not to our owne lusts, neither deliver vs ouer to satan to be hardened, as thou mightest iustly doe, for our finnes: but when satan, and our owne lusts conspire our destruction, stand by vs, that our faith may not faile, as Christ promised to his Disciples, saying, *Satan hath desired to winnow you, but I haue prayed, that your faith may not faile from euill*: euill is twofold, of sinne, and of punishment vsually called *Malum culpa*, and *malum poena*. From both these wee pray to bee deliuered.

3. For the scope of the petition, because it is negatiue, it is first to be considered in the deprecation, which is: 1. Against spirituall desertion, or forsaking of Gods Spirit, which if it be gone, all power to stand, and all spirituall comfort is gone also. It is in vs the new life, and spirit of the soule, Gods fire sent from heauen, to heat vs with good affections, to enlighten vs with true vnderstanding, and to ouercome whatsoever corruptions it meeteth withall in vs; according to which the Apostle warneth, *quench not the Spirit*. Wofull is their estate, What wee pray
against. that are thus forsaken; as we pray therefore against it, so let vs provide by willing entertaining the motions of the Spirit, and auoyding all vnkinde vsage thereof, that wee may neuer be forsaken, or left without the sweet consort, & company of it. 1. Thes. 5. 19.

2. Wee pray against sollicitations to sinne either by the deuill, world, or flesh, that satan may be chained vp, and not let loose against vs, that the flesh may be mortified, and not continue so rebellious in the euill motions thereof, and that we may auoyd the outward objects in the world, and company of wicked men alluring vnto sinne. Against which things, seeing that wee pray, what mock-gods are those, that are carelesse of offering themselves into temptations, and prouocations to sinne? yea, delight so to doe, by frequenting wicked company, and giuing aduantage to satan, whilst they please themselves in deceitfull objects of sinne.

3. Wee pray against sinne, euen when we are most sollicitated, and tempted vnto it, because it cannot be, but wee must

Rom. 6. 16.

needes meet with temptations, as long as wee haue eyes, and hearts, and eares in this world. Wee pray therefore, that though we be tempted, yet wee may not be overcome, and made slaues to sinne, as they are, which commit sinne, according to the Apostle to the Romans; *Hee that committeth sinne, is the seruant of sinne.* To be preserued from sinne, vie these remedies, with thy eyes euer behold God present, with thy eares euer heare that terrible voyce sounding, arise yee dead, and come to iudgement, with thy hands be euer exercising that, which is good, in thy heart, euer hide the Word of God, and with thy feet stand in the courts of Gods house.

4. Against grieuous afflictions long continuing to make vs despaire of Gods mercy, or hearing our prayers: for these are the most forcible temptations in the world, and therefore need of strong faith is there, still to trust in God, and patiently to indure, that they may be turned of temptations to sin, into purgations of sin, that grace may more abound through meanes of them. And otherwise we doe not pray against them, least we should be found such, as would follow Christ, but whilst we resist the crosse, rather goe from him, than take vp the crosse and follow him, as he hath commanded.

Psal. 73. 19.

5. We pray against sudden death, which is a great euill, and therefore threatened against wicked worldlings, of whom *David saith; How suddenly are they perished, destroyed and horribly consumed:* yet we do not simply pray against sudden death, out of a carnall desire of licentiousnes, but that we may haue space to set our house in order, to testifie our faith to the comfort of the Church, and to repent of our renewed trespasses, into which we dayly fall, though wee strue against them.

The fiery Serpents in the wilderness destroyed the Israelites suddenly, and so did the Angell suddenly in one night destroy 185000 of the Assyrians, and all this was done in anger for sinne: likewise the men of Bethshemesh perished, and *Uzab*, and the old world, and Sodome, all being smitten in great indignation. On the contrary side it is a fauour vially doone to such, as feare God, to giue them time at their death, as to *Abraham, Isaac, Iacob, Moses, Aaron*, and to all, whose deaths are described. Which I speake not as censuring those,

those, that dye suddenly, but those that finde fault with praying against this vncomfortable departure. For whatsoeuer is ordinarily a signe of Gods anger, and barreth his ordinary manifestation of his greatest loue in this life is to be prayed against: but such is sudden death, *ergo* it is to be prayed against.

6. Wee pray against obduration and hardning in sinne, through a custome of sinning, or through some notorious sins for which the Lord vsually giueth men ouer to sinne, with a reprobate minde, for a punishment, as he did the Gentiles, of whom the Apostle testifieth, *Hee gave them vp to their owne hearts lusts*: And againe, *God gave them vp for this cause to vile affections*: and againe, *God deliuered them vp to a reprobate mind.* Rom. 1. 24.
Verf. 26.
Vcf. 28.
Wee pray therefore, that of all punishments the Lord would not lay this vpon vs, or turne vs into Satans hands, so that he should take vs, and worke his cursed will in vs at his pleasure, which is the very entrance of hell, and most terrible to the soule inlightened, as experience sheweth. If any see light by such a punishment, let him know, that hee is blinded by the god of this world, and led as the *Aramites* by *Elisha* into the midst of deuils in the bottomlesse pit.

7. We pray against eternall death & damnation, the greatest euill of all other, in regard of which, all torments here are but flea-bites, &c to be despised. We desire therefore, that whatsoeuer our deserts be by reason of sinne, yet that the Lord would not punish vs accordingly, but lay all the burthen of these intollerable, vpon the shoulders of our blessed Sauour, who hath submitted himselfe vnto them for vs, that we might escape. 2. The supplicatiō is for such things as are best for vs, What wee pray for.
preferuing vs from sin and damnation, the first whereof is the spirit of grace, for which we haue *Dauids* example *Establish me with thy free spirit.* Psal 51.
This grace is threefold, first light of vnderstanding of the holy Scriptures, whereby we are made able to vse them, as the sword of the spirit against our spirituall enemies. Ephes. 6. 17.
We pray therefore, that when we are tempted, we may be able to handle this weapon as our Lord did, cutting off the weapons vsed against for sin, 2. Stedfastnes of faith, whereby as by a shield, the fiery darts of the Deuill are repelled & kept from hurting vs, which also is of vertue to purifie the heart.

3. Patience in bearing any crosse or affliction, whereby wee are tempted at any time, that in stead of sinne, the issue thereof may bee hope, according to that of *Paul*, *Tribulation bringeth forth patience, patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts.*

2. Wee pray for the helping hand of the Lord, to turne euill into good vnto vs, according to the experience of former times. *Wee know that all things work together for the best of those that loue God, that are called of his purpose.* That in the midst of temptation wee may haue the comfort of the Apostle, vnto whom, praying against temptations, it was answered; *My grace is sufficient for thee, for my power is made perfect through weaknesse.* For though wee bee tempted, and euill bee intended against vs; yet the Lord, who can raise light out of darknesse, can turne this very euill into good vnto vs, whether it bee distraction of minde, sicknesse of body, priuation of any member, or sinne it selfe. And this hee doth:

First by humiliation, and casting vs downe vnder and for these things, as *Nebuchadnezzar* the proudest, and *Saul* the bloudiest persecutor; yea when through the abundance of reuelation hee was ready to bee exalted about measure, hee hath a checke heereby giuen vnto him to keepe him downe.

Secondly, by alienating and estranging our affections from the world and worldly things, whilst the Lord doth heereby mingle wormewood and gall, as it were, with them, euen as nurses do towards their children to weane them from the dugges.

Thirdly, by framing to more carefull obedience for the time to come as *Dauid* acknowledgeth; *It is good for me that I haue bene afflicted that I may learne thy statutes:* euen as schollers that haue bene beaten for their faults, or spent their time passed negligently, are afterwards the more carefull and industrious.

Fourthly, euill is turned to our good by preuention, the Lord punishing vs in this world, that wee may escape in the world to come, as the Apostle teacheth to the *Corinthians*.

3. Wee pray for cuerlasting life, that God for his mercies sake would bestow this good of all goods vpon vs, in regard of which, all the things of this world are but as a messe of pot-^{Heb. 12. 16.} rage, as drosse, and dung: other things being common to the ^{Phil. 3. 8.} Reprobate, and to Gods peculiar people, this is the right of the first borne; other things bringing a little ioy with much sorrow, this infinite ioy, free from all sorrow: other things being temporall, and momentary, this eternall and cuerlasting.

3. The thanksgiuing is for Gods spirit of grace making vs in any measure to resist sinne, and purging vs there of, for the good arising to vs by temptations, for deliuerance from the punishments by our sinnes deserued and for part giuen vs in the inheritance immortall and most glorious. So that, *Leade vs not into temptation*, is as much as if more expressly the deprecation had beene set downe, for no cause giue vs ouer to temptations, and to euill insuing heerevpon, the supplication, *Giue grace*, that wee may not bee preuailed against, but haue power to resist all temptations, and bee finally crowned with glory; the thanksgiuing, thou hast not led vs into temptation, but assured vs of finall deliuerance from hell & death: blessed be thy name therefore.

Quest. 124. Wherefore serueth the Conclusion, For thine is the Kingdome, &c?

Ans. It is added as a reason of all the Petitions to strengthen our faith, that God being both able and willing doth grant all our requests, made vnto him in the name of Christ, and therefore in the end wee put to a note of confidence and say, Amen.

Explan. Heere wee haue also to be obserued the order, the sense, and the scope of this conclusion.

1. For the order, it followeth all the Petitions, and containeth a kinde of promise to giue glory to God, and to bee thankfull, our requests being granted: whence wee learne, that is necessary to obserue the Lords dealing towards vs, when wee haue called vpon his name, how graciously he heareth and helpeth vs, that out of a speciall apprehension of his former mercies, wee may build assured confidence of fu-

Psal. 50. 14.

1 Thes. 5. 17

ture, and bee duely thankfull to his holy name. Thus *David* kept a Register of the Lords dealing towards him and is confident against the Gyant *Goliath*, and for thankfulness it is required as much as prayer. *Call upon mee in the time of trouble, and I will heare and deliuer thee, and thou shalt glorifie me*: thou shalt remember this as thy duty, hauing receiued deliuerance, to note it, and to bee thankfull. *Pray continually, and in all things giue thanks*: thus did *Moses, Deborah, Barak, Samson*, and all the faithfull. The not obseruing of Gods mercies granted at our request, blunts the edge of our zeale this way, and causeth, that the Lord hath none but a formall thankgiuing at our hands, which is abominable: it maketh vs without confidence and seruencie, triuiall and idle in our prayers, euen as a naturall, that hath not reason to know, note, and acknowledge his benefactors, and such as doe for him.

2. For the sense of the words. *Thine is the Kingdome*, that is both generall ouer the world, and speciall ouer the Church and chosē, neither is there any kingdome, but is ruled by thee, as by the supreme constituter, and appointer thereof, and in this faith doe wee pray vnto thee, submitting our selues, as thy subiects and liege people. *The power*; that is, the Almighty power, whereby thou art able to doe all things whatsoever thy people aske and begge of thee, there is nothing out of thy power, neither life nor death, things present nor things to come, no power can withstand thee, either of men or Diuels but thou art able to doe for vs, maugre them all; wee are without all power and might in our selues to helpe our selues, wee know not what to doe, but our eyes wait vpon thee. *And the glory*: that is, thou doest so moderate thy Kingdome and power, doing good to all thy people, that thou art the most glorious King, and most excellent, not stranger to thy subiects suing vnto thee, but louing and ready to accept of them, and to grant their suites, thou shalt make thy glory to shine more and more by being beneficiall vnto vs, thy faith and religion shall bee more esteemed and reuerenced, and this will be the end of all that thou doest for vs, thine eternall praise; yea wee give thee glory in confidence of thy goodnes, & promise due thankfulness, and intend this in our desires about all things.

Amen,

Amen, wee verily belecue that it shall bee so, and againe, with allseruencie begge, O Lord let it bee so, wherefore let vs not bee deceived of our hope, but do thou subscribe to our desires, and say, So be it.

3. For the scope, it containeth sundry most strong reasons for the propping of our faith and assurance in our prayers. The reasons contained in the conclusion.

First, from the Kingdome of God. A good King, louing and kinde to his subiects, easie to bee intreated of his subiects, and delighted with their life and welfare: but thou art the best King of all; wee thy subiects who doe craue nothing but things needfull for vs and tending to our welfare: therefore thou wilt bee intreated, and the strength of the reason lyeth in the first part, that a good King tendreth the good of his people, which wee shall finde to bee true in all good Kings and Rulers, in *David*, who desired, when the plague raged amongst his people, *Let thy hand, Lord, bee against mee and against my fathers house, these sheepe, what haue they done?* And in *Samuel*, being vnkindly reiectcd by the people; yet being in their danger, desired to pray for them: *God forbid*, saith hee, *that I should sinne against the Lord and cease praying for you:* Yea some Heathen Kings haue excelled heerein as *Vespasian*, who was so delighted in doing good vnto his people, as that if hee had let slippe any day, without doing some speciall good for some man, hee would say, *O socii, perdidimus diem, O fellowes, wee haue lost a day:* This disposition therefore to doe good, must needes bee much more in the best King of Kings at all times.

2 Sam. 24.

1 Sam. 12.

Secondly, from the power of God wee haue this reason. A King that wanteth no power to doe good vnto his subiects, if hee be good, will assuredly doe for them in all their necessities: but thou, O Lord, art such a powerfull King, nothing can hinder, or resist thy good pleasure: Therefore thou wilt doe these things for vs. Euery part of this reason is euident, for nothing but ability can hinder a mercifull Lord from doing for his humble seruants, hee being *Parens patrie, the father of the country*, and a father, being so ready as the Lord sheweth, *Math. 6.* to doe good vnto his children when they aske of him: and as for this King, his power is infinite, hee doth whatsoever

ever it pleaseth him in heauen and earth; hee is allsufficient to defend *Abraham* in strange countries, *Jacob* in *Padan Aram*, *Dauid* in the wilderness, and *Jonah* in the whales belly: wherefore wee may build assured confidence of his mercy.

Thirdly, from the glory of God wee haue this reason. Hee that being a great King regarding his glory above all things, will readily doe whatsoever may redound to his honour and glory: but thou (O God) art thus regardfull of thy glory, it being above all things tendred by thee: therefore wee doubt not but thou wilt grant these things, of which thou shalt haue so much glory. The strength of this reason lyeth in the second part, that God doth principally regard his glory, and that by granting our requests, hee shall haue glory. The first is plaine both by the most excellent workes of creation, redemption, &c. which serue to manifest his glory, according to that of the *Psalmist*, *The heauens declare the glory of God, &c.* and according to that of the *Apostle*, who speaking of Predestination & redemption, saith, that it was, *to the praise of the glory of his grace*. And it is plaine also by his dealings, honouring such as honour him, and bringing downe such as take any honour to themselves; that he only may bee exalted in that day. Again, that God hath glory by granting our requests, appeareth; for that our first and chiefe request is, that God may bee glorified, and our desire is, by being heard in all our requests, to haue matter of praising and magnifying his holy name.

Fourthly, from the eternity of these things, for ever and ever, wee may reason thus. A most glorious and excellent King, out of whose power nothing is, who remaineth such for ever, is ever alike graciously disposed to his subiects: but God is a most glorious King and powerfull for ever, in all times and ages alike, and hath heeretofore heard the requests of such as faithfully haue called vpon his name: therefore he is still likewise ready to doe for vs, granting all our petitions. The first part of this reason is plaine, because that he to whom no change is incident, the case being alwayes alike, cannot be changeable in his grace and fauour. The second part is also euident, for God is hee which is, which was, and which is to

come;

Psalm. 19.

Ephe. 1. 6.

Reuel. 1. 8.

come; *yea Iesus Christ is the same yesterday and to day, and Heb. 13 8. for ever.*

Now for his grace in times past, and readines to heare the prayers of such as haue faithfully called vpon him, no age hath beene without large testimony. *Jacob* prayed in his distresse and was heard, so that of a man naked and destitute, hee was made rich and had great droues of cattell. *Iehosaphat* prayed, and had victory ouer his enemies, when he knew not what to doe; sundry diseased, possessed and blinde persons both in body and soule prayed, and were healed, and had their sinnes pardoned, wherefore wee need not to doubt but that wee also are heard in our desires.

Fifthly, from our confidence, expressed in the last word *Amen*, wee may reason thus. The Lord will grant vnto vs; whatsoever wee belieue shall bee granted, when we aske: but wee belieue when we aske these Petitions; for we say *Amen* in heart, verily wee are perswaded that it shall bee so; therefore they are granted.

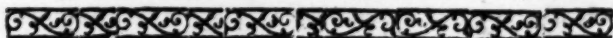
For the first part of this reason, it is the saying of our Lord, *Whatsoeuer yee aske if yee beleue, it shall bee done vnto you:* for the second, if wee dissemble not, but haue our heart going with our tongue, wee doe beleue and therefore are the more confident to speed of our desires. Mark. 9. 13.

But more especially of these reasons, The first hath reference to the second Petition, the second to the third, the third to the first, the fourth to the fourth and fift, the fift to the last Petition. From hence arise these two conclusions.

First, that they which learne aright to pray are most happy and blessed, they build good speed and successe in all their designs vpon the surest foundation in the world, the Kingdome, power, glory, eterniry and fidelity of the Lord: and therefore, as these shall not faile, so shall not their labours in prayer and supplication. In any attempt without this there is none assurance; the builder, watchman, seedsmen, build, watch, and cast seede vpon the ground in vaine, in vaine are barnes pulled downe and made greater, and fruits and goods heaped vp without profit, only he that maketh faithfull prayers doth it not in vaine. Let euery man then apply himselfe

to this exercise, and learne to doe it aright, by the perusing and due consideration of these, and the like meditations.

Secondly, as the first beginning of all things is from God, so their end also is in him, to set forth his Kingdome, power, and glory for ever, and therefore it shall bee our wisdom in all things alwaies to respect God, to come to him, to walke with him, as *Enoch* did, & with *David* say in all things, *Not unto vs O Lord, not unto vs, but unto thy name we give the glory.* If we aime at any other thing, we shall be disappointed, if we goe from God, and haue not him in our wayes, whether we will or not, we shall be brought vnto him; hills and mountaines layd vpon vs, shall not couer vs, but we must endure his angry presence, and as from a most seuereludge receiue our iust doome: *Goe ye cursed into hell fire prepared for the Devil and his Angels,* and euen by this will he haue glory.



Exercises of the Word.

Quest. 125. **H**Auing shewed the exercise of Faith by Prayer, it remaineth to speake of the second exercise hereof, Preaching, and hearing of the Word of God, and reading: what therefore is the Word of God?

Ans. Whatsoeuer is contained in the bookes of the old and new Testament, and not any other bookes or writings whatsoever.

Quest. 126. How many, and which are these bookes?

The bookes of
Canonicall
Scripture.

Ans. The bookes of the old Testament are twenty and seauen, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Iosua, Iudges, Ruth, the first and second of Samuel, the first and second of the Kings, the first and second of the Chronicles, Ezra, Nehemiah,
Ester,

Either, Iob, Psalmes, Proverbs, Ecclesiastes, the Song of Songs, Esay, Ieremiah with his Lamentation, Ezechiel, Daniel, and the booke of the twelve small Prophets. The bookes of the New Testament are twenty and sixe, Mathew, Marke, Luke, and Iohn, the Acts of the Apostles, the Epistle of Paul to the Romanes, the first and second to the Corinthians, to the Galatians, Ephesians, Philippians, Colossians, the first and second to the Thessalonians, the first and second to Timothy, to Titus, to the Hebrewes, the Epistle of James, the first and second of Peter, the first, second, and third of Iohn, the Epistle of Iude, the Revelation of Iohn.

Quest. 127. Are not the other bookes called Apocryphall, part of the Word of God also, as Esdras, Tobit, Iudeth, &c.

Ans. *They are not, neither haue they ever bene so accounted in the Church of God, but are annexed to the Word, as being full of good instructions, and histories declaring Gods wonderfull providence over his people Israel.*

Explan. *Diuers haue bene and are the errors of men about Gods Word, some denying diuers parts of the Old and New Testament to be his Word; and some standing for other writings also.*

Concerning the first: Some haue received none for the word of God, but the five bookes of *Moses*, as the Sadducees; some none but the new Testament, as the Manichees, and Marcion: some haue reiected the booke of *Psalmes*, as the Nicolaitans and Anabaptists: some the booke of *Iob*, as the Rabbins: and some *Daniel*, as *Porphyrius*: some haue reiected the Gospell of *Luke*, as *Cerdon*: some all but *Marke*, as *Cerinthus*: some the Gospell of *Iohn*, as the *Alogi*: some all *Pauls* workes, as the *Ebionites*, &c.

Concerning the second, some haue added vnto the Scriptures, the Apocryphall bookes, as the Papiſts, and others vnto these, as the 3. and 4. of *Esdras*, and appendix of *Iob*, and 151 *Psalmes*, a Preface to the Lamentation, the 3. and 4. of the *Maccabees*, a booke called *Iudith*, the booke of *Enoch*, the

Gof.

509

Deut. 4. 2.

Reue. 22. 18. 19

Gospell of *Thomas Mathias*, the acts of *Peter*. And in the yeare 1260. a certaine new Gospell, called, *Euangelium aeternum*, the eternall Gospell, was found out, being full of blasphemies: but all these and the like are damnable presumptions, plainly forbidden by the Lord, saying; *Ye shall not put ought vnto the word that I command you, neither shall ye take ought therefrom*: and gricuously threatned, *If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke, and if any man shall diminish any thing, God shall take away his part out of the booke of life*. Now that the bookes aboue named are all canonically Scriptures, and parts of the word of God hath beene acknowledged in all ages, by the Church, sauing that the Epistle of *James*, of *Iude*, & the *Revelation*, haue not so soon been generally receiued into the Canon, by reason of some doubts, which being afterwards remoued, they were esteemed as the rest, & the same is to be seene in the 2. Epistle of *Peter*, and of the 2. and 3. of *Iohn*. But for the Apocryphall, or any other, they haue not at any time beene so accounted; yea they haue beene forbidden to be read as Canonically in the Church of God. *Synod. Carthag. 3. Canon. 47.* Besides this there bee manifest errors, and other defects in these bookes, differing much from the other and prouing them, not to haue proceeded from the same spirit of truth: whereas the vniuersity and consent of the bookes which wee receiue for Canonically, is admirable.

Quest. 128. What speciall prooffe is there, making manifest that these bookes of Scripture are the word of God?

Answe. The antiquity of these bookes, some of them being before all other bookes, sundry times oppugned, and sought to be burnt up by persecutors, and yet wonderfully preserved, and by miracles from heauen confirmed, is a manifest prooffe, that they came from heauen, and are not of mans invention.

Explana. Amongst all arguments there is none of that force in the conscience of man, that this is of being taken from the diuinity of the holy Scriptures. For let it appeare that they
are

are of God, and what heart dares doe any other but yeeld vn-
to them? Now, that they are of God, may be plainly proued,
by sundry reasons. That the holy
Scriptures are
Gods word.

First, by their antiquity; for the first and most ancient
writings in the world must needs bee Gods, but these are the
first and most ancient; therefore must needs bee Gods.

1. That the most ancient are Gods Scriptures, is plaine;
because otherwise either some other must haue beene before
God: or else God, the ruler of the whole world, must haue
been without any thing written, whereby the world ought
to bee ruled, till that man had inuented something to go-
uerne man by; both which are most absurd.

Secondly, that the holy Scriptures are most ancient, appea-
reth by the most ancient humane writers. *Orpheus*, the first of
all, writeth of the two tables deliuered to *Moses*. Whence
hee saith, that hee learned what he knew of God. *Linus* wrote
of the Tower of *Babylon* described by *Moses*, &c. making
plaine heereby that the bookes of *Moses* were long before any
of their writings and so the most ancient in the world. Hence
it is that *Tacianus* affirmeth that it appeareth out of *Berosus* a
Caldees writer, out of the writings of the Phœnicians and An-
nales of the Egyptians, that *Moses* wrote long before *Orpheus*,
Linus, *Amphyon*, *Homer*, or the most ancient Ethnicks. Now
the bookes of *Moses* are in effect the whole Scriptures, all that
followeth tending onely to the further explanation heereof.
Wherefore the Scriptures are most ancient and consequently
the vndoubted word of God.

2. This is further proued by the preferuation of the Scrip-
tures in all ages, all other ancient bookes being perished either
in part or in whole, but the holy Scriptures, though more
oppugned than any by persecutors, who haue sought to blot
out the memory of them, yet are wholly preferued without
diminution or corruption of any part of them. Had they
been of man, certainly it would haue happened vnto them
as vnto other humane writings, which are most ancient: all
which, if they haue not perished, yet they haue been falsified:
yea one complaineth, that hee himselfe yet living to see it,
*Fratribus rogatus, ut scriberem Epistolam, scripsi, haec Apostoli,
Diaboli*

Diuss. Arce-
pys.

Diaboli Zizaniis alia eximenter, alia adiciunt, replerunt. The brethren requesting, I wrote Epistles, these the Apostles of the Diuel haue filled with tales, adding some things, and taking away other some, for whom damnation is laid up in store. Now the holy Scriptures haue bene singularly preserved heerein, in the hands of the Iewes who haue misliked some things and forbidden them to be read, as *Daniel* because hee speaketh so plainly of the Messiah: in the hands of the heathen, as when at the request of *Ptolemee* they were translated by the Septuagint, and in the hands of Heretiques who haue corrupted Fathers and Councils, yet neuer durst but haue been restrained from heauen, from corrupting the Scriptures.

3. This is further proued by the miracles which haue been wrought to confirme the Scriptures to be of God, the Author of all true miracles: of this sort are the miracles wrought by *Moses*, by the Prophets, by Christ, and by his Disciples. For all these miracles doe plainly testifie of them, that they were sent of God, and if they were of God, then the word by them set forth is the word of God.

4. The same is proued by the propheties contained in the Scriptures, some being of things to come to passe many hundredths of yeares after, as that the seed of the woman should breake the serpents head, that *Abrahams* posterity should be numberlesse, that they should bee strangers 400. yeares, that *Iosiah* should burne the bones of *Baals* Priests where *Ieroboam* did sacrifice, that the people of Israel should bee in Captiuitie 70. yeares, that *Cyrus* should giue them leaue to returne and diuersly honour them, &c. From hence we may reason thus; Those Scriptures which in their revelations exceed all the vnderstanding of all creatures, are vndoubtedly his who is aboue all creatures, that is Gods: but such are the holy Scriptures, as appeareth by these & the like Propheties, ergo, &c. for no created vnderstanding can of it selfe reach to things to come, to say certainly thus it shall bee: some may coniecture, or being appointed as instruments of execution may prophesie things to come, as the Diuell did to *Saul*; but God onely hath made it so proper to himselfe to foretell what shall come afterwards, as that it may well bee said, *Let them tell what shall come,*

shall come, let them doe good or euill, and say that they bee Gods.

5. The same is further proued by the Argument handled in the Scriptures, which is altogether graue and holy, tending to the setting forth of all vertue and against all vice, whereas (as *Iustine Martyr* hath obserued) the writers of the Heathen Gods and religion, were either ridiculous Poets, which deriue the beginning of all from the waters, and handle the quarrels, and filthy loues of the gods: or Philosophers more ridiculous: for that the very chiefe of them were vncertaine of the beginning of things. Now such as the writing is, such must needs bee the Author from whom it first commeth, true it is, that he which is vnholly may write things holy and good, but then they come not from him but first from some other fountaine: therefore the most holy, who is God, must needs be the Author of the holy Scriptures.

6. This is proued by the testimony of Heathen men themselves. The Law of *Moses* against Images. *Numa Pompilius* the chiefe religious Emperour amongst the Heathen Romans approoued of. *Numenius* a *Pythagorean* Philosopher saith of *Plato*, that hee was none other but *Moses* speaking in the Atticke tongue. The Oracle of *Apollo* confessed, that the Christians onely had the truth, and acknowledged the true God, saith *Ensebius*. *Tribellius Pollio*, writing of *Moses*, saith, that he was the onely man familiar with God. *Cornelius Tacitus* confesseth the truth of that Historie in *Exodus*, telling how *Pharaoh* after many plagues, let the children of Israel goe. *Procopius* testifieth of *Iosua* that for feare of him the *Phonicians* left their Country. *Linus* and *Homer* write of the Creation of the world in sixe dayes. *Ouid* of the Tower of *Babylon*. *Abidennus*, *Sybilla* and *Hesiodus* of the long liues of the ancients. *Epeleminus* of *Abraham* & how he fought for *Lot*. *Plato* confesseth, that he learned the most excellēt precepts of wisdom of the barbarous meaning *Moses* and the Prophets. Now whence commeth this consent of men of contrary mindes to the truth of the Scriptures? Verily, from Gods poudence, that no man might denye that, which by the light of nature is acknowledged of naturall man, viz, the truth and Diuinity of the Scriptures.

Euseb. de prepar. Euang.

7. The same is proued by the single drift of the Scriptures, which is only, to giue all glory to God, nothing to man, seeing that the faults of the best are ingenuously and without flattery set down; neither is any mans rauour affected or sought for in any of these bookes, which cannot bee said of any humane writings.

8. The same is proued by the consent of all the bookes of holy Scripture, though written by diuers men at sundry times, one not being priuy to the writings of another, euen as the seauenty two Translators being seuered, yet consented in making the very same interpretation. Neuer was the like to bee found touching mens writings, but euen the same Author hath bene oftentimes noted to differ from himselfe. Wherefore the writers of the holy Scriptures were vndoubtedly guided by one spirit of truth, and what they wrote came from this spirit which is God. If any differences seeme to bee in these holy writings, this is, through the weaknesse of our conceipt and misvnderstanding, and not indeed.

Quest. 129. Hauing this word of God written, is it not sufficient for our saluation without any other helpe, euen as to haue a Booke of Statutes, sufficeth to bee kept from the danger of the Law, to those that will?

Answ. *It is not sufficient, but it must also bee set forth by preaching, that the hard places may bee rightly vnderstood, wee may bee kept from errors, and haue our dull hearts stirred up to embrace the holy precepts beere of.*

Explan. Many there be who acknowledge the Scriptures to bee Gods word, but do not so much regard the preaching of this word, presuming vpon their owne ability, to make a good vse of it in priuate by reading, for their edification, and saluation. And some colour of reason there is also for this, seeing that the word serueth to acquaint vs with the will, and Law of God, as a statute booke, with the Lawes of the Land, and knowing these Lawes, if wee will not obey, all preaching cannot bring vs to obedience, or doe vs more good. But this

is a deceitfull colour. First, because a Statute booke is not like vnto Gods booke, that being humane and the penalty sensible; this diuine and spirituall and not vnderstood by a naturall man: so that a man may reade much heere, but remaine still as destitute of vnderstanding, as the *Eunuch* who asked, Act 8. *How can I vnderstand without an Interpreter?*

Secondly, because preaching is the meane by which God hath wrought in all ages, and will worke by this onely ordinarily for our saluation.

Thirdly, because no man can receiue the word to his comfort, vntill he reuerence and esteeme of the preaching thereof, seeing that the word it selfe doth so highly commend and vrge to attend to preaching. 1. Cor. 1. 18. 1. Pet. 2. 2.

Fourthly, because the Lord, who onely can giue light by his word, doth direct such as bee in darknesse, to the Preachers of his word, *Saul* to *Ananias*, *Cornelius* to *Peter*, the *Eunuch* to *Phillip*, &c. refusing otherwise to giue them any light.

Lastly, because men are naturally dull and backward to that which is good, when they know it, so that reading onely they are still frozen in their sinnes: it is necessary, that by the exhortation of preaching they should bee stirred vp, and by the zeale and heare of others bee warmed and become agile and cheerefull to doe accordingly.

In all things wee say for comfort, *Two are better than one*: and why should it not bee so in this also? A man reading alone is forgetfull, and letteth it slip soone out of his mind which hee readeth: a faithfull minister of Gods word preacheth vnto him, and bringeth continually to his remembrance; hee is like a sticke lying by a firebrand ready to goe out; the Minister stirres vp the fire, and layes the stickes together, hee hath bread by him, but is feeble, because hee cannot breake it in pieces to eate some of it, the Minister breaks it vnto him for his comfort.

I conclude therefore, that as it is necessary to acknowledge the Scriptures to be Gods word; so it is necessary to exercise the hearing of this word preached, besides the private reading thereof, and he that hauing the meanes, doth otherwise, wandereth still in sinne and blindness.

Quest. 130. What is the preaching of the word of God?

Answ. *It is properly the expounding of some part thereof, the teaching hence the duties to be followed, and the sinnes to be avoided, and exhorting to doe accordingly.*

Explan. Some there be, that moue as much trouble about preaching, as others that deny the necessity heereof, and content themselues onely with reading: some affirming the bare reading of the Scriptures to be preaching; some talking here-of one neighbour to another, and some the reading of Homilies or Sermons. But the preaching of the word to speake properly is more than all these, as may appeare both by the practise in the dayes of *Nehemiah*, when it is said that the Priest stood vpon a place higher than the people, and read the Law of God plainly, and expounding the sence gave the vnderstanding by the Scriptures. And also in the new Testament, where after the lecture of the Law and the Prophets, it is said, that the Rulers of the Synagogue sent to *Paul*, and those with him, saying, *Men and brethren, if there bee in you any word of exhortation vnto the people speake.* From hence ariseth plainly this description of Preaching, to bee an expounding, &c. as in the Answer.

Reading is not
Preaching.

Nehem. 8. 9.

Act. 13. 15.

Now for reading or priuate talking of the Scriptures (though in a large sence it bee a kinde of preaching, because that the truth is heereby set forth; yet it is properly no more preaching than familiar talking, or reading, is an Oration; neither is hee that doth thus any more a Preacher, than such an one, an Oratour. For when the question is made, whether reading bee preaching? it is not meant, whether by reading is not the truth set forth, and may not grace be wrought in the hearers? but whether reading be the preaching practised by the Ministers of Gods word vnder the old and new Testament, which is so much commended for the liuely operation, being Gods speciall and greatest ordinary power to saluation, and whether the reading bee that which wee haue charge to intend, when wee are bidden, goe preach the Gospell? For vnlesse they strue to make their reading such a preaching, they question

question about nothing, it to make it such a preaching. they strive against the streame, the whole current of examples recorded in the word, being against them: yea that speciall place, which they thinke a most sure ground for them. *Moses haile of Act. 15. 21.* old such as preach him, when hee is read in their Synagogues every Sabbath day, doth plainly rebuke their negligence, seeing that it may well bee hence gathered, that at all times vpon the Sabbath, when the Priests read *Moses*, they expounded and gaue light vnto the people by teaching as in *Nehemiabs* dayes. Much more might bee said for the confute of such grosse opinions; but because I propound to bee brieft in all things, thus much shall suffice briefly for this.

Let vs all lay aside partiality, whereby wee are carried to fauour our selues, and seeke our owne ease, and this corrupt fountaine of such troubled opinions being dammed vp, I doubt not but wee shall with one consent endeavour to preach in another manner than by reading and familiar talking, applying our selues to the right vnderstanding of the Scriptures, that wee may giue the right sense. after the sense, finde out sound and profitable doctrines, strengthened with good reason, conuincing the iudgement, and after the doctrines, frame some forcible exhortations, to bring and bow the affections to the light set vp in the vnderstanding, that Gods people may haue more grace, and his holy name more glory.

Quest. 132. Who may preach the word of God?

Ans. Only such as were outwardly sent of God ordinarily, and when extraordinary necessity doth require, all such men as are inwardly stirred up and enabled by the spirit of God.

Expla. Having shewed what the preaching is, it followeth what Preachers are, *viz.* either in times ordinary or extraordinary; ordinarily wee are to account him as a fit Preacher, who is outwardly sent of God and none other, that is, in a Country where the Gospell is maintained by the higher powers, & an order for the sending forth of preachers is established, he is a lawfull preacher of the word, that is sent forth according to this order, and if any preach being not thus sent, they are

intruders and not labourers, sent into the Lords haruest. And this I say for the satisfaction of the people, that they may haue a sure ground to rest vpon against all cauils of those, that would make them beleue, that the licensed Preachers of the Church of England are no lawfull Preachers, either because they which make them had not ordination at the first from such as could lawfully giue it, which is the cauill of the Papists, or because some misliked ceremonies are vsed in their ordination, which is the dorage of the Brownists: For admit that Bishops and other Ministers of the Gospell should faile, so that there were none to giue orders, or that all were so corrupt as that they would not to any that embraced the truth, what should there neuer then bee any more lawfull Ministers of the Gospell? God forbid: for so the Lord should betyed necessarily to outward meanes of sending forth Preachers, and if hee wanted vnder meanes his Haruest should bee vnprouided of Labourers.

Againe, admit that some errors should creepe into the ordination of Ministers, what shall the Ministers bee disabled hereby, and become no lawfull Ministers? God forbid: for thus the maine vertue of such as take orders should depend vpon some outward circumstance, making them, if it be right, matring them, if otherwile; and the people that know not the circumstances of euery mans ordination, should bee held in doubt, whether they bee Gods lawfull Ministers, and to be heard, or not.

Wherefore I say, that hee is a lawfull Preacher that is outwardly called and sent, provided alwaies that hee preach the truth, and no heresies which are errors stiffly defended, contrary to the plaine euidence of the Scriptures, and if hee doth preach heresie, which thou thinkest may bee so proued by some farre fetcht Argument, yet this maketh not him to cease from being a lawfull Preacher; yea, though hee maintaineth heresie plainly against the word in a Church, where the truth is by the higher powers maintained, hee is still a lawfull Preacher, vntill that by publike authority hee bee inhibited. And the reason of all this is, because such as are outwardly sent, are sent of God, by the Ministry of his Vice-gerents, who or-

dainethem, seeing that every power is of God : and if sent of *Rom. 13.*
 God, who shall say they are vnlawfull Preachers, and if not
 thus ordinarily sent, who shall say that they are lawfull, see-
 ing it is written, *How shall they preach vnlesse they be sent?* And *Rom. 10.*
 if they be thus sent of God, they must likewise be inhibited, be-
 fore they cease to be lawfull.

Preachers indeed may be vnworthy, and vnworthily sent
 and continued, but if through remissenesse or couetousnesse
 any send them so, they make themselves partakers of their *1 Tim. 5. 22.*
 sinnes, and bring a double woe vpon their owne heads : and
 if any goe being such, though sent, they make the sacrifices of *1 Sam. 2. 17.*
 the Lord to be an abomination to the people, and with *ENes*
 sonnes shall haue iudgements, making the eares of those that
 heare it to tingle. Wherefore be circumspect (ye reuerend
 Fathers) in ordaining, and if any degenerate and grow drun-
 kards, whoremasters, prophane, or idle after their ordinati-
 on, exercise your authority by suspending, and without speedy
 reformation by turning them out of the Ministry. It is your
 office, God expects it at your hands, and will require it: the
 people can but groane and sigh vnder the burden of an vn-
 worthy Ministrie, ye must ease them, your fatherly care
 must provide that they may not be hunger-starued by the
 negligent, or led out of the way by the riotous.

Is it not lawfull for a man to preach, being for gifts suffici-
 ent, vnlesse he hath this outward calling, or being once sent
 and forbidden againe without iust cause, may he not lawfully
 preach any more?

Quest.

It is not lawfull to exercise the worke of preaching; let his
 gifts be what they will be, vnlesse he hath in an ordinary time
 this outward sending, neither is it lawfull to persist in this of-
 fice, if he be inhibited. Whereas it may seeme otherwise by
 the Apostles practise, who preached, although they were
 stricktly charged not to preach, it is to be vnderstood, that
 that time was not ordinary, but a time of persecution, wherein
 the enemies of the Gospell reigned, and forbade all preaching
 in the name of Iesus, and therefore his practice giueth no
 warrant, when the Governours are Christian, and doe onely
 forbid some men, but doe generally commend and command

Ans.

the preaching of the truth. In times extraordinary, when the Gospell is impugned, and the preaching thereof not suffered, a man must according to the Apostles example, rather obey God then men, that is, being inlightened by Gods spirit, and made fit to preach, though he hath no outward sending, but be forbidden, it is lawfull for him notwithstanding to preach and set forth the truth, and it is his part so to doe.

Quest. 133. What is required to the right hearing of the Word?

Ans. To prepare a mans selfe by prayer, and holy meditation, and by emptying the heart of corrupt affections, to attend diligently and reverently at the preaching of the Word, and laying it up in the heart, so doe accordingly all the daies of his life.

To heare the
word rightly.

Math. 7.

Explan. Take heed how you heare, was often in the mouth of our Saviour, and must be alwaies in the eares of such as will heare well; otherwise as the Lord saith of speaking good words, *Not every one that saith Lord, Lord, shall enter into the kingdom of heauen*, so not every one that beareth shall be saved, but hee that heareth rightly, and as hee ought to heare. Now for this there must bee preparation before, diligence in hearing, and care afterwards.

Ecc. 4. 17.

1. For preparation, the Lord sheweth the necessity hereof, when hee requirith that the people should be sanctified three daies together, before that they should heare the Law, and the wise man, who biddeth, *Take heed unto thy feet, when thou enterest into the house of the Lord, and be ready to heare than to offer the sacrifice of foales*: so that such as come vnpreparedly, come foolishly to heare, and are so polluted, as that the Lord cannot take pleasure in their hearing. That a man may therefore come prepared, it is necessary that he be humbled for his finnes, purge his heart of sinfull affections, pray for a right disposition, and meditate vpon the excellency of the Word, and his owne need hereof.

1. He that doth not before hearing call himselfe to account for his finnes, to be humbled, and to craue mercy in the pardon of them, is like vnto an ill debtor, who being ingaged in ten thousand talents to his creditor, and an execution out a-
gainst

gainst him, doth notwithstanding come boldly into his per-
 sence, without seeking by the mediation of friends to make
 some composition and agreement beforehand: what the rash-
 nesse and danger of such is, all men know. The like is his act
 that cometh to heare the word of God, not hauing sought
 reconciliation aforehand by humiliation and prayer. Hee
 compasseth about the Lords Altar with vnwashed hands, hee
 takes his name into his polluted mouth, and offendeth against
 his covenant by his vncircumcised heart.

2. He that cometh to heare, not hauing purged out sin-
 full and vile affections, is like vnto the sicke man, that would
 haue some comfortable recit without purging; or vnto the
 wounded man, that would haue liuitiues applied to his cor-
 rupt sore, without corraſiues, which is the way to greater dan-
 ger: so hee that cometh to heare, not hauing purged his
 heart of malice, enuy, lust, worldlinesse, &c. is farre from tak-
 ing the right way to cure his soule; for he putteth it further
 into deadly danger. Wherefore *S. Peter* warneth to lay aside
all maliciousnesse, all guile, all dissimulation and enuie, and as new 1 Pet. 2. 1. 2.
borne babes to desire the sincere milke of the Word: as who should
 say, ye are vnfit to heare, vnlesse as new-borne-babes ye bee
 purged so, as that ye be without any of these vile affections:
 Euen as a dead flie that lieth hid in a boxe of precious oyn-
 ment, corrupteth it all, so corrupt affections, though deeply
 hidden in the heart, make the seruice done vnto God naught
 worth.

3. Prayer is as *Jacob's Ladder* set vp to heaven, by which the
 soule ascenderth, and fetcheth downe Gods blessing. it is the
 knocking, seeking, and asking that ever preuaileth, it obai-
 neth water of life, though there be nothing to draw it with, as
 Christ told the woman of Samaria, saying, *If thou hadst asked,* Iohn 4. 10.
I would haue giuen thee of the water of life. Wherefore when the
 Word is to be preached, pray for me, saith *Paul*, that vnterance
 may be giuen vnto me, and that I may open my mouth boldly to utter
 the secretes of the Gospell: So let every heart pray, that the Prea-
 cher may haue vnterance, and his heart an open dore of en-
 trance. Ephes. 5. 19.

4. Lastly, to consider the excellency of the Word, and our
 owne

owne necessity, stirreth vp an hungry and thirsting desire after the Word, breedeth an appetite, and maketh vs fit to digest this food, and to turne it into wholesome nourishment to our soules. For so excellent is the Word (being a light sent from heauen to inlighten vs in our darkenesse, a sword to defend vs, a precious treasure to enrich vs, food to nourish vs, a sweet saour to perfume vs, salt to season vs, and a girdle to strengthen vs) as that if wee cast our eyes hereupon, wee shall vndoubtedly long after it: But looke wee withall vpon our owne necessity and spirituall pouerty, by reason of the darkenesse of our vnderstanding, weakenesse to resist our enemy, want of all good things, pouerty and nakednesse, and then shall we haue a longing affection vnto it indeed, gaping after it, as the thirsty ground doth after the raine.

2. For diligence in hearing, where this preparation is made that will certainly follow, for a man shall not need to bid him that is hungry and in want, to hasten to a feast, or to come so often as he may, or to apply himselfe to feeding, when hee commeth there; for he commeth with such a stomacke, as that he will surely doe so: In like manner, hee that commeth rightly prepared to heare the word of God, will both make haste, slacke nor neglect no time when hee may come, nor loose his part of that spirituall food when he is there.

Hee will therefore first apply his heart to vnderstand, for to heare and not to vnderstand, is to neglect, he will not suffer eyther the bewitching pleasures, or inchanting profits of the world to steale away his heart, but laboure to see, as that hee may perceiue, so to heare as that he may vnderstand, seeing the contrary is a greuous iudgement of men giuen ouer of the Lord for sinne.

2. He doth reuerence the ordinance of God, being rightly composed in gesture, inwardly affected in heart, and outwardly shewing it in countenance; for hee trembleth at the word, he is pricked inwardly at the preaching, hee expresseth sorrow at the hearing of the greuousnesse of his finnes, and ioy at the hearing of comforts: laughing, wanton looks, vaine prating, and an impudent countenance, as most abominable things, are farre from him.

3. He

Esa. 69.

Mk. 16. 1.
Act. 1.

Eze. 10. 1.

2. Hee doth perseuere in his attention vnto the end, not when he heareth this new Preacher, or that, but whosocuer he be that preacheth the truth, not sometime harkening, sometime sleeping, not lightly departing when he thinketh that he hath heard enough, but with due regard continuing to the end, alwaies remembering that exhortation, *Let vs not be weary* Gal. 6. 9. *of well-doing, for in due time we shall reape if we faint not.*

3. Lastly for care after the hearing of the word, the good and profitable hearer hath the word dwelling in him plentifully, like a good apprentice to the trade of Christianity, hee letteth not passe the precepts of the word so soone as hee hath heard them, but doth carefully apply them afterwards. This care after hearing is first by recounting in the minde from point to point, the things which haue bene taught, which is like vnto the husbandmans couering of his corne, when he hath cast it into the ground; or the chewing of the cud after that the beast hath fed. *I haue bid, thy word in my heart, that I might not sune against thee,* saith David, and hee that doth not so, like an idle husbandman, leaueth his seed to the deuouring of the fowles, and to the parching sunne, as the beast that cheweth not the cud is vncleane: wherefore hee that will get most profit by hearing, must againe consider the text, the sense of the words, the notes, reasons, grounds, and illustrations hereof, and how for vse every thing is to be applied.

Secondly, the good hearer will conferre and talke of that which he hath heard, to helpe others, children and seruants, and neighbours of lesse vnderstanding, and to helpe himselfe if his memory be imperfect, by conferring with men more able, if there be any doubt by repaying to the Preacher, and of him seeking resolution. For thou shalt talke of this Law, saith the Lord, to thy children, when thou sittest downe, and when thou risest vp, and when the men of Bera were doubtful, they are commended for examining the doctrines preached by the Scriptures. Euen as the waifaring man hauing receiued direction for the way, but in going forward groweth doubtful, hee will aske and inquire againe, that hee may be the more sure, and the more comfortably goe forward: so hee that hath heard the word, and thereby directions for his pilgri-

518

pilgrimage, shall meet with doubts, and for his more assurance must therefore enquire againe.

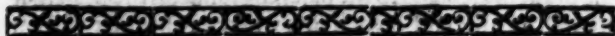
Thirdly, the good hearer prayeth after that he hath heard, that the word which hee hath heard may bee effectuell vnto him for his conversion, & saluation, that now he hath learned, what is good & acceptable in the sight of God, he may haue an heart yeelding vnto it in all things, according to that of the

Psal. 119. 35.

Prophet, *Incline my heart vnto thy Law, and not vnto coustomnes.*

James 1. 22.

Lastly, the good hearer in all things laboureth to doe according to that which hee hath learned, according to that of James, *Be ye doers of the Word, and not hearers onely, deceiuing your owne selves.* He doth the Word by beleueing, and imbracing by faith the most comfortable promises of the Gospell, he doth it by loue and hearty affection towards God, and towards man for Gods cause, he doth it by obedience, framing himselfe according to the rule of this loue, he doth it by fighting and striving against all rebellion, and he doth it by growing daily more and more like vnto it, vntill that hea be cast againe, as it were, in the mold of this Word.



Of the Sacraments.

Quest. 134. **W**Hat is the third and last exercise of Faith.

Ans. The third exercise for the increase and strengthening of Faith, is the right partaking of the Sacraments of the New Testament.

Exp. Having spoken of prayer & the exercises of the word, the Sacraments come now in the last place to be considered, as further meanes to exercise our Faith, and to confirme vs in beleueing, if they be rightly vsed, for as by prayer the soule, as it were with wings, mounteth vp to heauen, and is comforted by Gods presence, and as by the word it meeteth with God descending from heauen, and setting downe his Covenant of Grace

grace made with vs, for the more comfort: so by the Sacraments it conuerſeth with God, and hath the broad ſcale of heauen ſet to his covenant of grace, and is more ſenſibly comforted and confirmed. As the counſellors and Gouvernours of *Darius* his kingdome, deſired the King to ſeale the writing, being aſſured that ſo it ſhould be firme and vnchangeable: ſo the Chriſtian ſoule hauing obtained this mercy to haue the promiſe of grace made in the word, ſealed by the Sacraments, is more aſcertained, that it ſhall remaine vnchangeable, as the lawes of the Medes and Perſians, that alter not. Dan. 6.

Queſt. 12. How many Sacraments hath Chriſt ordained in his Church?

Anſw. Two onely, as generally neceſſary to ſaluation, that is to ſay, Baptiſme and the Supper of the Lord.

Explan. Hauing ſuplied ſome queſtions, and anſweres betwixt the Lords prayer and the Sacraments, which may ſerue as an introduction to the Sacraments, it remaineth now to proceed to the handling of the Sacraments, according to the pattern propounded, firſt in generall, touching the number & nature of ſacraments, then in ſpecial & particular of either of them.

The Sacraments of the new Teſtament, are two onely. not ſeauen as the Papiſts teach, who vnto the two proper Sacraments haue added ſiue others; penance, ordination, matrimony, confirmation and extreame vnction. Their reaſons are chiefly, becauſe in *Ieromes* tranſlation they are called Sacraments, and becauſe ſeauen is a ſacred number, both in the old and new Teſtament; there are ſeauen Angels, ſeauen Trumpets, ſeauen Vials, ſeauen Thunders, &c. Therefore ſay they, there are ſeauen Sacraments.

But how weak a reaſoning this is, who ſeeth not? for, admit that ſo many things as in the Tranſlation are named Sacraments, are Sacraments indeed; and then wee ſhall haue not ſeauen onely, but ſeauenteene Sacraments, ſeeing ſo many things more are called Sacraments. *Tertullian* calleth the helme, wherewith hee recovered the axe out of the water, I meane, wherewith *Eliſhab* recovered it, he calleth, *Sacramentum ligni*, The Sacrament of the wood; the whole ſtate of the Chriſtian Tertull. adu. Iulian.

Christian faith, hee calleth, *The Sacrament of the Christian*
Augst. serm. de Religio. Augustine hath in many places, *Sacramentum Crucis,*
sauct. 19. *The Sacrament of the Crosse.* *Ieroms* calleth martyrdome a
Ieron. ad occa- *Sacrament, &c.* Wherefore all Sacraments by the ancients so
nom. called, are not Sacraments but properly misteries, of which
 there bee many.

Againe, for the number of seauen Angels, &c. It is too
 childish to bee insisted vpon.

That none of these five are properly Sacraments, it is
 plaine, because that a Sacrament must haue the word of God
 instituting it, and an outward signe according to Saint *Aug-*
Aug. in Ioh. 14. Tract. 80. *stine, Accidat verbum elemento, & fit Sacramentum:* Ieine the
 word of institution to the outward signe and it is made a Sacra-
 ment. In matrimonie orders and penance, though we haue
 the word, yet there is no signe of the creature vfed, appointed
 in the word, in confirmation, and extreame vnction, though
 there bee an outward signe, yet there is no word of insti-
 tution.

For this cause the ancient Fathers acknowledged two only
 Sacraments. *Cyprian* saith, *Tunc demum plane sanctificari & esse*
Cyprian. lib. 2. Epist. 2. ad Ste- *filii Dei possunt, si veroque sacramento nascantur.* Then may men
phan. bee thoroughly sanctified and become the sonnes of God, if they bee
 borne againe of both the Sacraments. *Augustine* saith, *Quedam*
Aug. de doct. Christi. lib. 3. cap. 9. *pauca pro multis, eademque factu facilissima, intellectu angustissima,*
& obseruatione castissima, dominus & Apostolica tradidit discipli-
na, sicut est baptismi sacramentum, & celebratio corporis, & san-
guinis Domini. The Lord and the doctrine of the Apostles haue de-
 liuered some few things instead of many, and those most easie to bee
 done, most diuine to bee vnderstood, most pure in obseruation, to wit,
 the sacrament of Baptisme, and of the body and blood of the
 Lord.

The like hath *Iustin Martyr, Tertullian, Ambrose, Cyril Alex-*
Alex. Hal. Par. 4. Q. 24. *andrianus,* and some Doctores of their owne: For *Alexander*
Hales saith, that the Sacrament of Confirmation neither did the
 Lord institute, nor the Apostles, but it was afterwards instituted in
 the Conuall of Melda. And *Durandus* saith, that Matrimony, to
 speake strictly, and properly, is no Sacrament.

I concludethen that the Doctrine of our Church is true,
 There

There bee two Sacraments, of the new Testament onely, though of the old there were many: and two onely generally necessary to saluation: that is, for all people of what condition soeuer, which desire to bee saued: For wee doe not with the Church of Rome, hold for Sacraments properly so called, those rites and institutions which are peculiar to some kinde of people onely, as orders to Priests, and matrimony to married persons, and extreame vnction to the sicke: but that these onely are properly Sacraments which doe generally belong to all, as without which there is now vnder the Gospell, no saluation ordinarily to bee attained. Euen as the Lord himselfe hath taught, saying, *Unlesse a man bee borne againe* Iohn 3. 5. *of water and of the holy Ghost, hee shall neuer enter into the Kingdoms of Heauen.* Yet wee doe not teach them so absolutely and simply necessary, as that without them, it is altogether impossible to bee saued: for God is above all his ordinances, and hee can saue without meanes of Sacraments, as well as hee preserved Israel in the Wildernesse without bread, nay saued them without the Sacrament of Circumcision.

Therefore, in setting downe that rule by all to bee followed vnto saluation, *Hee that belieneth and is baptized, shall be saued*, Mark. 16. 16. *and hee that will not belien, shall be damned*: hee saith not, he that is not baptized, shall bee damned: for sometimes a man may necessary bee preuented by death, as many infants are, and sometime through the delay of Parents without any fault on their part, for which God forbid that wee shoud iudge them out of the case of saluation. It is indeed a sinfull neglect in Parents, considering this to bee the onely ordinary way to saluation to hazard their children of the deprivation heereof, and therefore well is it provided, that all carefull diligence should bee vsed about it, especially where there appeareth to bee danger of death in the childe, and I doubt not but all good Christian people that submit themselues to goe the ordinary way to heauen which God hath appointed, will vse this diligence, as for others that will finde out a new way, God bee mercifull vnto them. Now these two Sacraments are baptism and the Supper of the Lord, baptism to regenerate and

522

and breed a new life, the Lords Supper to strengthen, and to maintaine it.

Quest. 13. What meanest thou by this word Sacrament?

Ans. I mean an outward visible signe of an inward, and spirituall grace giuen vnto vs, ordained by Christ, as a meane whereby wee receive the same, and as a pledge to assure vs thereof.

Expl. After the number of Sacraments, about which there is most controuersie, the definition of a Sacrament followeth, setting forth the nature of it. *It is an outward visible signe &c.* This is common to all Sacraments, to Circumcision, the Passeouer, and to such as in a more large sense are called Sacraments, as to Marriage and all Legall Ceremonies, the brazen Serpent, the Rocke flowing out waters, and the red Sea diuided, for in them all is the outward signe, and an inward inuisible grace set forth heereby.

Secondly, *Ordained by Christ*, this is the difference betwixt all other Sacraments and these of the new Testament, some were ordained by the mediation of men, as all the Sacraments that were in the Church vnder the Law, some for other vses ordained, and yet great graces vnder them signified, as Matrimony, the anointing of the sicke for a time, and some were ordained Sacraments by Christ purposely to signifie and confirme the maine grace vnto vs, and these are Baptisme and the Supper of the Lord.

Thirdly, *As a meane whereby wee receive the same, &c.* These are ends of the Sacraments, they are a meane to conuey grace vnto vs by the power of Gods ordinance, wee not onely hearing with the eare when the word is preached, but seeing, feeling, and tasting in these signes the sweetnesse of Gods grace to our comfort, euery outward sense being a meane to conuey the outward object to the inward vnderstanding, and euery thing being done that is requisite to make a perfect covenant betwene God and vs. Euen as a bargain of sale of any possession being made betwixt one

man

man and another, if the covenants bee not onely drawne, but also sealed and deliuered before witnesses, is a perfect bargain, and the conueyance of the estate is fully made; so is it in the word & Sacraments for grace and the state of glory to come, by sealing and deliuering, it is fully conueyed vnto vs in the Sacraments, the covenants being before drawne in the Word.

And thus the Sacraments are both a meanes to receiue grace, and a pledge to assure vs heereof: As hee which of old did draw off his shooe and giue it vnto his neighbour, did Ruth. 4. heereby assure him of his inheritance, and as in all ages, hee which giueth a pledge of speciall note to his neighbour, doth heereby assure him of the thing promised; so the Lord, by giuing vnto vs the outward signes of the Sacraments, doth as it were by pledges, make vs sure of his grace, wee being no intruders, but such as hee doth offer them vnto, of which wee shall speake afterwards.

Quest. 14. How many parts bee there of a Sacrament?

Ans. Two, the outward visible signe, and the inward spiritual grace.

Expl. This may bee gathered from the definition of a Sacrament, and is inserted heere to make way vnto the particular consideration of each Sacrament, which are knowne onely then, when wee know their parts, the outward signe by Christ ordained, and the inward grace signified; for, put any other than the right outward signe, out of the case of necessity, and it is no right Sacrament of Christ, for wine, put wine and water, and the Sacrament is marred; for water, put an hot iron, or sand, as some Heretiques haue done, or vnto it creame, honey, oyle and spittle, as the Popish Priests doe, and the Sacrament is adulterine: But if any such corruption bee, the person being faithfull that receiueth the Sacrament, and ignorant how the wine is mixed, or in his infancie how the water hath bene blended; it shall stand in force vnto him, if the right forme of the institution hath bene vsed, in baptisme, in the name of the Father, Sonne and Holy Ghost, in the

Lords Supper. *Take, eat, this is my body, &c.* because it is Gods pledge, though some things be ouer added.

Againe, make a change of the outward signe into the inward grace, and it ceaseth to bee a Sacrament, as by that doctrine of Transubstantiation in the Lords Supper: for if the signe bee changed into the thing signified, that is a Sacrament no more than an Angell in gold is a pledge for the payment of an Angell.

Quest. 15. What is the outward signe in Baptisme?

Ans. *Water, wherein the party baptized is dipped or sprinkled, with it in the name of the Father, of the Sonne, and of the holy Ghost.*

Explan. After the generall consideration of the Sacraments, followeth the speciall of either Sacrament apart. And first of Baptisme, and of the first part, which is the outward. The outward part of Baptisme is water, which ought to bee pure and cleane, fittest to wash the body from all filthinesse, for which cause *Iohn* the Baptist baptized in the river of Iordan, and vnto his Baptisme Christ himselfe came thither. Neither was this any thing rashly and vnadvisedly taken vp, but long before mystically appointed by the Lord: if any vncleannesse had come vnto a man by touching the dead, by nocturnall pollutions, by the course of nature vnto women, by the leprosie, &c. they were commanded to wash in pure water, and so were iudged cleane.

All the Israelites are said to haue beene baptized in the sea. *Naaman* the leprous Syrian was bidden to goe and wash in Iordan, and bee cleane. A blind man was bidden by Christ to goe and wash in the poole of *Siloam*, and recouered sight. All which things serue to set forth the honourable antiquity of water, being vsed to cleanse from filthinesse: and the like is not to be found of any thing else for this purpose. Which serueth to confute the error of them that haue presumed to vse some other outward signe in Baptisme, as of one *Selenus* and *Hermias* Galatians, of whom *Augustine* speaketh out of *Philaster*,

Math. 3. 13.

1 Cor. 10.

2 King. 5.

laster, that they would baptize with branding with an hot Iron, abusing that place of Christ, *Thou shalt bee baptized with the holy Ghost, and with fire.* Thomas Aquinas saith, that Baptisme may bee administred with lye, Albertus with brodio, that is, portage. But wee haue a sure word of institution, by which wee know these to bee most absurd errors: And so for all other Popish additions, they are humane inuentions, and they do presumptuously that make a mixture with the Lords holy ordinance, euen as much as the cursed Iewes, that put a base robe vpon the King of Heauen, and a Crowne of thornes vpon his head, for as ill doe their spittle, oyle, creame, and salt become the blessed Sacrament of Baptisme.

2. *Wherein the party baptized is dipped or sprinkled with it:* For of old they were wont in hot Countries to dippe the party to bee baptized being all naked into the water, and so hee was washed all ouer, and thus did *Iohn* baptize, making choyce for this purpose of the Riuer *Jordane*: but in colder Countries, experience teaching how dangerous it is for Infants to be diued into the cold water in winter time, sprinkling water vpon the face hath bene vsed, part of the body being thus washed for the whole, and yet no presumption can bee noted heerein, for differing from the first ordination.

First, because it is dangerous to weake Infants to doe otherwise, which the Lord would haue to be auoided, saying, *I will haue mercy and not Sacrifice*, that is, when the obseruing of any ordinance of mine in the strictnesse is against the good of my Creature, and to the indangering thereof, I would rather, that regard should be had to the good of the Creature, than to this strictnesse.

For this cause Circumcision commanded to bee the eighth day, was deferred whilst the people of Israel were traueiling *Ios. 1.* in the wildernesse forty yeares, and though vpon the Saboth, a rest from working was required, yet workes of necessity for the sauegard of man or beast were allowed. *Math. 12.*

Secondly, the vertue of the Sacrament is not measured by the quantity of the outward signe, but by the faith of the receiver, which our Sauiour teacheth, when vnto *Peter*, desiring to bee washed hands, and head and all parts, hee answered,

Ioh. 13. 10.

reeth, *Hee that is washed, needeth not, saving to wash his feet onely, but is cleane every whit*: In which wordes, howsoever hee also teacheth another thing, that Baptisme once administred, needeth not againe to bee renewed, onely the feet had need daily to bee washed by the water of true repentance; yet withall hee correcteth, it as an error to thinke it more available simply to be washed all over, than on one part of the body onely. Some have vsed to dippe the party to bee baptized thrice in the water, in remembrance of the three dayes wherein Christ lay in the graue, and for this threefold inuersion haue stood both *Tertullian* and *Ciprian*: but because no such iteration of baptizing is commanded in the institution, we haue it but single.

Math. 28. 19.

3. *In the name of the Father, of the Sonne, and of the holy Ghost*: for according to these wordes the Ministers of the Gospel are to baptize, this being their charge. *Go teach all nations, baptizing them in the name of the Father, of the Sonne, and of the holy Ghost*: so that to adde, or to take away from this forme of words is cursed presumption, as being adding or taking away from Gods word. From whence wee may gather how presumptuous those *Romane Catholiques* are, that say, that the name of our Lady may also be added in baptisme, as *Dionysius* a *Carthusian*, *Theophrastus* and *Emychius* haue been reported to vse this forme of baptizing, *I baptize thee into the death of Iesus Christ*, no mention being made of the Father, Sonne or Holy Ghost. And *Valentinus*, an Heretique of old, to haue baptized in the name of the vnknowne God, and of the truth, the mother of all.

Aus. b. lib. 4. cap. 11. Hist.

Now such baptismes are no baptismes, and those that were out of the right forme baptized, had need to bee baptized againe: but according to the right forme, hee that is once baptized ought not to bee baptized againe, whatsoever the person baptizing bee, or whatsoever sinne the party baptized hath since fallen into. And the reason is, because Baptisme is a signe of regeneration, or the new birth, which can bee but once, vnto one man: seeing that a man being once borne, cannot enter into his Mothers wombe, and bee borne againe. This made some of the Ancients, though erroneously to de-

ferre.

ferre their Baptisme, fearing, that if after Baptisme, they should bee ouerraken with sinne, they could not bee forgien, because that in Baptisme only there is remission of sinnes, which may not in any case bee againe iterated. Whereas in the Acts AR 19. 1. of the Apostle, it seemeth that some disciples at *Ephesus* being before baptized by *Iohn* Baptisme, were baptized againe, it is not so meant, but that being ignorant of the Baptisme wherewith they had beene baptized, which was all one with Christs, they were better instructed and so were iudged to haue beene rightly baptized.

Quest. 16. What is the inward or spirituall grace?

Ans. A death vnto sinne, and a new birth vnto righteousnesse, for being by nature borne in sinne and the children of wrath, we are hereby made the children of grace.

Expln. That Baptisme may bee perfect, there must not onely bee the outward part, water, and the forme of words vied; but the inward part also mortification and dying of sinne, and regeneration and liuing of righteousnesse. The outward alone is no more auailable, than the rocke flowing waters in the wilderness, to saue the rebellious people from perishing, before that they came in Canaan; then *Elisha* staffe to reuiue the *Sonnamites* childe, when hee himselfe was absent.

Vnto true Baptisme therefore must concurre a death vnto sinne, in him that is dipped, and a new birth vnto righteousness, otherwise his baptisme is vaine, even as it had beene in vain for *Noah*, when he had built the Arke, not to haue entred into it in time: for vnto this answereth, saith Saint Peter, Baptisme, the figure that now is, when it is not the washing away of the filth of the flesh, but the stipulation of a good conscience. For let a man bee neuer so rightly baptized, yet if hee be not borne againe, saith our Sauour Christ, that is, if sinne bee not killed in him, that grace may liue, hee shall neuer enter into the Kingdome of Heauen. + Pet. 3. 21.

The death vnto sinne is signified by the dipping or sprinkling with water, it being necessary, that as by water the filthi-

nesse of the flesh is washed and done away, so by the vertue of Christs blood, the filthinesse of the soule should bee washed away: and it should bee purged from sinne; and that as hee which commeth to washing disliketh and accompreth that filthinesse which is to bee washed, and not any part of his body growing to him: so should hee that is baptized account his sinnes, filthinesse and dead, and no liuing part of his soule: and, that as hee which is washed, entred into the water and is couered therewith, that hee may be made cleane; so hee that is baptized, should enter into the graue with sinne, and bee buried, that as dead bodies his sinnes may decay, and bee abolished more and more.

The new birth vnto righreousnes: is signified, by the taking vp out of the water, the soule being lifted vp out of the puddle of sinne, and cleansed herefrom, becomming a pure, and new soule as it were, in the vnderstanding, the will, the affections, and in all the desires and thoughts: even as a child being new borne into the world, and cleansed from that corruption which hee bringeth with him, is as it were a new creature, and cryeth after the meanes of sustentation of his new life.

Againe, it is signified by his taking into the congregation of Christians, he now conuersing, labouring, and in all things and duties of holinesse suting himselfe vnto them; even as the leproous person being made cleane, commeth to liue againe in the congregation, from which hee was before separated.

Lastly, it is also signified in the forme of words, *In the name of the Father, &c.* whose faithfull seruant and soldiour, hee is thus admitted to bee, hee was before the slave of sinne, and seruant of the Diuell: but hee hath now changed for a new seruice of him, into whose name hee hath beene baptized. Wherefore hee is yet vn baptized whosoever hee bee that committeth sinne, and differeth not from an Infidell, but is liable notwithstanding his baptisme, to the same damnation.

Doth not Baptisme then conferre any grace to the baptized, by the very worke wrought; and if it doth not, what
vertue

vertue is there in the Sacrament more, than if washing should bee vsed after the Iewish manner?

Baptisme, as it is an act done by another man hath no force to saluation, by vertue of Christs ordination, to the person baptized: but if that person bee by faith within the couenant of grace, then it doth conferre and conuey grace vnto him.

Ans.

This is plaine from the doctrine of *Iohn Baptist*, who re- Luk. 3. 7.
proued those that came to his baptisme, without repentance and inward sanctification, whereby it might become effectuell to saue them from the wrath to come. For had the very worke wrought bene auailable, *Iohn* had bene worthy of blame for such a censure and sharpe reproofe of them, that might thus bee discouraged, whereas otherwise, by comming and being baptized, they should haue receiued grace, and been saued.

It is not therefore the act done that preuaileth, but the right disposition of the person baptized, neither shall this Sacrament become thus an idle ceremony, but an excellent and effectuell institution to purge and confirme the faithfull. Wherefore, let vs renounce that opinion that holdeth the Sacrament of Baptisme, by the very act of administration of such vertue, as that it doth away all sinne, inasmuch as that originall sinne remaineth not any longer in such as are baptized.

True it is that all sinne is done away where Baptisme is perfect, and vnto the outward is ioyned the inward part, both in regard of the guilt and of the punishment: but for the vtter abolition of sinne, this is not till death, though the power thereof bee broken so, as that it reigneth not in vs, it remaining still as a rebellious head to exercise vs to the last gaspe.

Quest. 17. What is required in persons to bee baptized?

Ans. Repentance, whereby they forsake sinne, and faith to beleeue the promise made vnto them in this Sacrament.

Explan. Having considered Baptisme both in the outward, and inward part, it remaineth that we shew the vertues necessarily required in euery man, that his Baptisme may be compleat,

pleat, and that this Sacrament may not be abused to the endangering of the soule, but rightly vsed, to the saluation thereof. Now to this end there must be repentance & Faith: Repentance is heere breefely said to be a forsaking of sinne, as wherein the chiefe power thereof consisteth, according to the description hereof made by *Iohn the Baptist*, who hauing exhorted those that come to his Baptisme to repentance, vpon enquiry made by them, what then they should doe, answereth to the people, *He that hath two coats, let him part with him that hath none: To the Publicans, Require no more than that which is appointed vnto you: And to the Souldiours, Doe violence to no man, neither accuse any man falsly, and be content with your wages;* which is in effect, forsake your speciall sinnes, vncharitablenesse, extortion, violence and mutening.

Quest. 135. Wherein standeth true repentance?

Ans. In three things: 1. in a knowledge and acknowledgement of our sinnes past: 2. in godly sorrow, and grieve of heart for them: 3. in a constant purpose to forsake all sinne, and to lead a new life for all time to come.

Explan. Repentance is a word both in English, Latin, and Greeke of that signification that it implyeth a new course begunne vpon better after consideration, and it is set forth by euery one of these three things in the Scriptures.

1. It is an acknowledgement of sinne: for, *Hee that confesseth and forsaketh his sinnes shall haue mercy.* And when the Prophet would teach the people a right forme of repentance, hee teacheth them to say thus, *Wee lye downe in our confusion, and our shame conereth vs; for we haue sinned against the Lord our God, we and our Fathers from our youth vp, euen vnto this day, &c.* Now that there may be this acknowledgement, there must needs be a knowledge and consideration had of sinne, seeing no man will confesse what he knoweth nor, and findeth not to be dangerous being concealed and hidden, as sinne is, when it is not confessed. The prodigall sonne would neuer haue come to confesse vnto his Father, *Father I haue sinned against heauen, and against thee,* vntill hee had first had a sense of his miserie,

Luk. 3. 10. 11.
2. &c.

Prou. 28. 13.

Ier. 3. 25.

Luk. 15.

miserie : neyther will the blinde and ignorant person (that seeth not by the glasse of the Law his fowle finnes and misery, by reason of the curse due to him therefore) come to confesse them to God the Father.

2. Repentance is godly sorrow for sinne, such as was in David, who bewailing his finnes, saith, *The sacrifices of God* Psal 51.17. *are a contrite spirit: a contrite & a broken heart (O God) thou wilt not despise.* Wherefore, *Blessed are they that mourne,* (saith the Math. 5.4. Lord) *for they shall be comforted,* that is, They that truly repent them of their finnes, weeping and mourning for them, according to the direction given by Iosel, *Turne you vnto me with all your heart, with fasting, with weeping, and with mourning.* Hee Iosel. 2.12. that mourneth not for his finnes, maketh his repentance the labour of his lips, when he confesseth them, and so doth adde vnto his finnes abomination, in stead of taking the right way for their expiation : Whereas godly sorrow is said to cause repentance, and so seemeth to be no part thereof, it is so be vnderstood, that repentance is there more strictly taken for the forsaking of sinne, as appeareth by the description of it, following; *For behold this thing, that ye haue becne godly sorry, what care it hath wrought in you, what clearing of your selues, what indignation, what feare, how great desire, what zeale, what punishment: that is, how penitent it hath made you is manifest by your care to forsake sinne, your feare of falling againe, your clearing and purging of your hearts from sinne, &c.* 2 Cor. 7.11.

And thus are wee come to that which is thirdly called repentance, the forsaking of all sinne, and leading a new life. And every one of these may well be said to be repentance, because they are so necessarily linked vnto one another, as that by whom the one is rightly performed, the other are performed also. Hee that forsaketh his finnes, must needs first haue a knowledge of his horrible estate by sinne, be stricken with sorrow, and humbly come vnto God to confesse and craue pardon, otherwise his heart will tell him, that it auaileth little to depart from sinne for the time to come.

Again, he that seeth how odious his finnes are, and confesseth them, must needs haue greefe of heart therefore, and he knoweth that all this will little auail, if with the dogge he shall

shall returne to his vomit, and with the swine to the wallowing in the mire. If it be said, *Cain* repented then, and *Abab*, and *Indas*, seeing they confessed, or sorrowed out of the sight of their sinnes: I answer, it is true, they repented indeed in some sort, but they erred, in that the feare of punishments, and the sight of fearefull iudgements hanging ouer their heads, caused this sorrow and confession in them, whereas in such as are true penitents, confession and sorrow ariseth from the sight of the duty which we ought to haue done, and of the many bonds of Gods fauors towards vs, whereby wee were bound to haue done it, all which notwithstanding wee haue neglected it, and haue done the contrary, thus requiring our good Lord euill for good, cleauing to sinne and Satan, his and our viter enemies, when he hath dealt so bountifully with vs, that we should follow and serue him. For the sorrow and confession that ariseth from hence are neuer ended in desperation, but in reformation and amendment of life, that our gracious Lord may not be offended any more.

Now that this repentance is necessary, that our baptisme may become effectuell, is plaine from the teaching of *Iohn* the first baptiser as hath beene already shewed, and from the practise of the Church of God, when the Gospell began first to be preached abroad in the world. *Peter* exhorteth not the Iewes to Baptism, vntill that they were pricked in their hearts, & cried out, *Men and brethren, what shall we doe?* And the iaylor first trembled, and asked, *Sirs, what must I doe to be saved?* before that he was baptized. And it were indeed a preposterous course to be baptized before repentance, as before covenants made for a master to give his cognisance to retaine any into his seruice, or to seale him a lease or grant of any thing, before some duty or seruice done. For Baptisme is Gods cognisance, and without repentance there are no covenants made: It is Gods seale set to the greatest grant in the world, but without all seruice or duty, where repentance is wanting. Wherefore repentance is necessary in all such as would haue their baptisme effectuell to confirme Gods mercy vnto them: and as there must be a generall turning from sinne in these that come to be baptized, so after baptisme there is a daily practise of re-

pentance

Acts 2.37.

Acts 16.30.

penance by confession, contrition and reformation. For euen after baptisme we are still subiect to sinne, though wee striue and fight against sinne, daily the flesh leading vs captiue to the law of sinne: to be deliuered from which, wee must make a daily practise of repentance, but the seale of Baptisme is no more to be iterated. Euen as a seruant being once bored through the eare by his master, without iterating this, remained his seruant for euer; but if he offended, was chastised and reformed often: so he that is once truly baptised, remaineth Gods seruant for euer; but because he doth often offend, hee must be chastised and reformed by repentance.

The want of which consideration made some anciently to deferre their baptisme till their last sicknesse, fearing least if they should be baptised sooner, and after fall into sinne, that there could be no forgiuenesse to them, because the Sacrament might not be renewed, and without they held, that there was no forgiuenesse of sinnes afterward committed.

Quest. 136. What is Faith?

Ans. It is a certaine perswasion of the heart, wrought by the spirit of God, grounded upon his promises, that all my sinnes are forgiven me in Christ Iesus.

Expl. Having spoken of repentance, one thing necessarily required that Baptisme may be compleate, it remaineth that we speake now of faith, which is alike required. This I say, is a certaine perswasion for the assurance, that they haue, which are faithfull, vnto whom faith is an euidence in their hands, as Saint Paul calleth it. *Faith is the ground of things hoped for, and the euidence of things not seene.* It is a certaine knowledge, whereby a man knoweth that he hath any thing which is made most sure vnto him: for which cause it is also commonly called knowledge, *By his knowledge shall my righteous seruant iustifie many.* And, *this is life eternal to know thee, and whom thou hast sent, Iesus Christ.* And againe, *He by whom we are sure that we know him, if we keepe his Commandements.* It is such a certainty, as that it maketh things to come present, according to that, *Those whom he hath iustified, he hath glorified: And, he that belongeth vnto me, hath everlasting life.* Wherefore faith

Heb. 11. 1.

Esa 53. 11.

Ioh. 17.

1. Iohn. 2. 3.

Rom. 8. 30.

Iohn 6. 47.

cx.

Rom. 10. 14.
Eph. 3. 17.

Math 16. 16.

Acts 16. 14.

John 6.
John 3.

John 6. 40.

Rom. 6.

expellerh doubting and vncertainty, in whomsoever it is : for which cause, when *Peter* doubted, hee is checked, as hauing little or no faith, *Why didst thou doubt, O thou of little faith (of the heart)*. This is the proper fear of Faith; for, with the *heare* man beleueth vnto iustification: and Christ is said to dwell in the heart by faith. If it be therefore but an imagination of the braine, or an outward profession of faith in word, it is but a shadow, and no true grace of faith, wrought by the spirit of God; for it is supernaturall and diuine, not flesh and bloud, but the spirit of God is the author of it, according to that of Christ vnto *Peter*, *Flesh and blond hath not revealed it vnto thee, but my Father which is in heauen*, viz. by his spirit. Of *Lydia* converted to the Faith, it is said, *Her heart the Lord opened; that she attended vnto the things that Paul spake*. To the sametendeth that speech of our Saviour Christ, *No man cometh vnto me, vlesse the Father draw him; and the winde bloweth where it listeth, so is every man that is borne of the spirit*, &c. grounded vpon his promises. For, as without a word of institution there is no Sacrament, so without a word of promise there is no faith. A house may be built vpon the sands, riches may be obtained, without the good will of the owner, and a childe may be gotten without a lawfull wife, but none but fooles, and theetes, and knaues will so build houses, gather goods, or get children, seeing the house standeth not, the goods continue not, the children doe not inherit: So faith, without a promise on Gods part, can set vp but a ruinous building, cannot comfort, but with fals riches; nor beget vs so to God, as that wee may be children worthy of the heavenly inheritance.

And as faith is not without a promise, so it is not without a promise made vnto mee, viz. fulfilling the condition with which euery promise of God is made. For it is not sufficient because the Lord hath promised, *He that beleueth in the Sonne shall haue everlasting life, and I will raise him vp at the last day*: that a man hold this, and through Christ beleene the accomplishment of this vnto himselfe: but he must by faith apply it lawfully, fulfilling the condition which the Lord requireth: and the condition is to be baptized to true repentance, dying vnto sinne, as Christ died, and rising vp to newnesse of life, as Christ

was

was raised vp vnto the glory of the Father, for the words of the promise are, He that is baptized and beleueeth, shall be saved: which baptisme is onely expounded then to be, when sinne is dead and buried, and grace, which is newnesse, liueth. Prou. 18. 13.

The condition is, to confesse and forsake all my sinnes, to deny my selfe, to walke after the spirit, and not after the flesh. Rom. 8. 1. If then I doe thus, and lay hold vpon the promise, I beleuee it lawfully, and the mercy promised is sure vnto me, otherwise my faith is vaine, and the promise is to me of none effect.

If it be so, then Faith can neuer make a man sure of his saluation, because it may be that although hee doth now walke after the spirit in newnesse of life, yet hee may fall from this againe.

A man cannot be so sure, as that hee may now grow secure and renisse in going forward in that new life, which he hath begunne; for hee must alwaies worke out his saluation with feare and trembling: not bee high minded, but feare, serue the Lord with feare, and reioyce before him with trembling: but hee that beleueeth so as hath beene said, Rom. 11. is so sure, as that the gates of hell shall not preuaile against him, Christs prayer shall be stronger to keepe him at one with God, than all contrary powers to set enmity againe betweene God and him: for the gifts and calling of God are without repentance: and his owne he loued, vnto the end he lo- Psa. 138. 1. ued them. And this is a reason rendred by St. Iohn, why some that were before counted faithfull, turned Heretiques: *They were not of vs, for if they had bene of vs, they had continued with vs.* Whatsoever is said heere to weaken the force of these grounds, is very frivolous, especially seeing that there can be no euasion from that plaine prayer of Christ, *I pray not for these alone, but for them also which shall beleue in my name, through their word.* So that whosoever doth rightly beleue in Christ, he hath Christ on his side by the merit of his prayer, vniing him vnto himselfe, so as that hee is made a member of his bodie, no more to be rent or pulled from him: *That all my sinnes are forgiven me in Christ Iesus,* for this is the maine thing assured vnto me by faith, and wherein the happinesse of man consisteth, according to that, *Blessed is the man whose iniquity is forgiven,*

Ob.

Sol.

Rom. 11.

Psal. 138.

Math. 16.

Iohn 17.

Rom. 11. 29.

Iohn 13. 1.

Iohn 2. 19.

Iohn 17. 30.

Psal. 138. 1.

Rom. 3. 28.

forgiuen, and whose sinne is covered. Wherefore it is said, that by faith wee are iustified, that is, of sinners are made iust & righteous; not onely by that purifying quality that is in faith, but in regard of Gods acceptance, when wee by faith cloath our selues with the garments of our elder brother Christ, being accounted such as he is, all our sinnes being passed ouer.

And this is that which maketh true faith so excellent, as that being indued heere with, the Lord vouchsafeth to seale covenants by his Sacrament vnto vs. Whatsoeuer faith wee haue else, it is defectiue and imperfect, if we beleue that there is a God, that the Scriptures are his word, that the promises and threatnings are true, yea though wee had faith to remove mountaines, onely then is faith perfect and full, when it doth lawfully apply the merits of Christs sufferings vnto the soule for the forgiuenesse of all the sinnea.

Quest. 18. Why then are infants baptized, when as by reason of their tender age they cannot performe them?

Ans. Yes, they doe performe them by their sureties, who promise and vow them both in their names, which when they come to age, themselves are bound to performe.

Explaun. Having shewed what repentance and faith is, and how necessary vnto baptisme repentance is, faith being also of the like necessity, according to the institution: *He that beleeueth and is baptized shall be saved,* and according to the practise of the Church vnto the Eunuch: *If thou beleeuest, saith Philip, thou maist:* and when any came to be baptized, it was wont to be asked, *What beleeuest thou?* and the person answered, *I beleeue in God the Father almighty, &c.*

Act 8. 37.

It remaineth now to giue resolution to a great doubt, touching the baptisme of infants, in whom there cannot be faith and repentance actually. But first it will not be amisse heere to shew the lawfulness of baptizing infants, and then resolute this doubt.

Because faith and repentance are necessary to saluation, it becommeth questionable whether infants ought to be baptized.

zed, and some haue altogether denied it, affirming, that it any haue beene baptized in their infancie, they ought to be rebaptized when they come to vnderstanding, as the Anabaptists in Germany; and some giddy headed separatists in England, *Eliu* and his faction. But, that the children of beleeuing parents may and ought to be baptized, it is plaine.

1. From the vse of circumcision, which was the forerunner hereof, which was appointed to be done vpon the eighth day, after the birth. Now the scale of Gods Couenant is to be applied vnto the children of Christians, as soone as vnto the children of the Iewes: but vnto the children of the Iewes the scale was applied in their infancie: therefore to the children of Christians likewise, as circumcision their scale to them, so baptisme our scale to these. If doubt be made of the first part of this reason, it is proued thus. Where there is the like reason, and none but the same hinderances, it may bee sealed alike: but in these children there is the same reason, & only the same hinderances: the same reason, because they are the children of Gods people likewise, only the same hinderances, because they want vnderstanding alike: therefore the scale is as well to be applied vnto the children of Christians, as vnto theirs.

Reas. 1.

Secondly, from the estate of infants, the promises belong to them, as well as vnto their Parents: *The promise* (saith *Peter*) *is made to you, and to your children: Theirs is the kingdome of heauen,* saith our Saviour Christ. As the Parents are holy, so they are holy; *Now they are holy,* saith *Paul* to the Corinthians. Now vnto those that are holy partakers of the promises of God, and of the kingdome of heauen, the signe and scale of God is not to be denied: but children of beleeuing parents are such euen in their infancie, therefore the scale or signe of baptisme may not be denied.

Reas. 2.

Acts 1. 39.

1 Cor 7. 14.

Thirdly, from the practise of the Apostles, and first teachers of the Gospell: *S. Paul* the Apostle baptized the household of *Stephanas* and *Lydia*, & her household: and the iaylor was baptized with all that belonged vnto him. And when little children were brought vnto Christ, some disliking it were reproued, and the bringers of them encouraged: neither hath there beene any time since, wherein they haue beene refused,

Reas. 3.

1 Cor. 1. 36.

Acts 16. 5.

Verie 33.

but

but since the springing vp of the seauen headed *Hydra* of Anabaptisme.

Indeed, none but men of yeares haue beene admitted to this Sacrament, when their Parents had not before beene baptized, and that commonly at one time of the yeare, being able to giue account of their faith. But for those whose Parents had receiued the faith before, they were counted worthy of this holy signe in their infancie. Whereas the institution of Baptisme may bee objected, and that no mention is made of any particulars that were baptized by the Apostles in their infancie.

I answer, that Christ in giuing order to his Disciples to goe teach and baptize, doth only prescribe for men of yeares and discretion, who were not to be baptized without teaching going before, and it is a good reason onely against the baptizing of their children, who were not instructed, and baptized before, themselves.

Againe, it is no maruell though Baptisme was vsed vnto children also, that no particular mention is made hereof, seeing it sufficeth vpon the conuersion of any, to set downe, hee was baptized, and his household: For who can bee so ignorant, as not out of this generall to conclude in particular that their children being part of their household were baptized also.

Secondly, for the resolution of the doubt, why Infants are baptized, seeing they cannot beleeeue and repent, that which is set downe in the Catechisme is, that they performe them by their sureries, &c. that is, their sureries standing in their Parents stead doe publickely professe both these, so as that they are supposed in them to bee performed, and through them in their Children. For there is so neere a Relation of the Childe vnto the Parents, that what the state of the Parents is, such is the estate of the Childe reputed to bee, vntill that it cometh to reason and discretion: wherevnto giueth testimony that which hath beene already said, *otherwise your children were uncleane, but now are they holy*: that is, the Parents, or one of them being made holy by beleeeuing.

1. Cor. 7. 14.

For this cause, when *Abraham* was appointed the circumcision,

casion, it was for him and all the males belonging vnto him; and when *Zachens* entertained Gods grace, and was made partaker of saluation, it is said, *This day is saluation come, not to this man, but to this household.* And the state of this man is not to bee measured by the fruites, which hee dorth outwardly bring forth, but by his incorporation through baptisme into the visible Church, whereby hee becommeth a member of it, and the Children which hee begetteth, are likewise members of the same.

So that howsoever children doe want actuall faith, and repentance, yet such as present them to the Church, sustaining their Parents persons, are supposed not to want them, and in their Parents they are to bee reckoned such as haue them, because of their neere coniunction vnto their Parents, whose bowel, as it were they be, and by baptisme remission of sinnes, and eternall life is sealed vnto them, as well as vnto their Parents; even as an estate is made sure vnto a childe together with the father, by some ceremony vsed vnto it, when it vnderstandeth not what is done.

Againe, it is further added, *which they themselves when they come of age are bound to performe.* Because that, howsoever in their infancie before they doe good or euill, their Parents estate is reckoned theirs, as hath beene said, yet in their elder age, if they doe not actually belecue and repent, their baptisme is made frustrate and vaine vnto them. For then cometh the time of which the Prophet speaketh. *If a righteous man beget a sonne that is a Thiefe or a shedder of blood, &c. he shall dye the death. The righteousness of the righteous shall bee vpon him, and the wickednesse of the wicked shall bee vpon himselfe.* Ezech. 18. 10. Vt. 20.

Wherefore it standeth euery man in hand now to looke to himselfe, seeing that, how holy Parents soeuer hee hath, and how holy soeuer his beginning hath bene, yet if these things bee wanting, hee is altogether in his sinnes and vncleane.

If hee dyeth before, wee are to account him holy and vndoubtedly in Gods fauour. Whereas it may seeme otherwise, in that *Esaue* the sonne of *Isaack* was hated euen before hee was borne.

I answered, that the scope of that was, not to shew that chil-

dren of the faithfull are some of them vnholý, before that they know to doe good or euill, but the eterniety of Gods election and reprobation: soas that hee doth not then first begin to reiect, when men begin actually to sinne; but he hath in his eternall purpose reiected them before they were. Neither doth the example of *Eſau* shew, that any of *Iſaaks* children dying in their infancie may bee caſtawayes, for God prolongeth the life of ſuch, as of *Eſau*, to bring forth fruits worthy of damnation, and for euer to be deprived of their birth-right; whereas taking them away ſooner, hee taketh them to mercy, as veſſels of holineſſe, and from the euill to come, as *Abiſhah*, the onely one fauoured amongſt the Children of *Iſrobaam*.

Queſt.
Anſ.

Joh. 4. 1.

Who may baptize?

He only to whom the commiſſion is given, viz. the Preacher of the word, or he that is called to this office, for the help of the Preacher, ſeeing it is by *Ieſus* ioyned together, *Go teach all Nations, baptizing them, &c.* & although he himſelfe baptized none, yet it is ſaid that his Diſciples were appointed to baptize, and not any other: ſo that there is no warrant for any man elſe to baptize by precept or example.

Again, what reaſon can there bee that hee ſhould baptize that cannot preach, ſeeing the preaching of the word and adminiſtration of the Sacraments, are both of one and the ſame nature, the one ſetting forth the covenants, the other the ſeale affixed heerevnto? If it bee ſaid that priuate perſons circumciſed of old; yea even *Zipporah* a woman circumciſed her ſonne, and the maiſter of euery family killed the Paſſeouer in his priuate houſe, and diſtributed it vnto his family, whence it may ſeeme to bee lawfull euen for priuate perſons now a dayes to adminiſter the Sacraments.

I anſwere, that when Circumciſion and the Paſſeouer were firſt ordained, there were no Priests ſpecially appointed, but the eldeſt man of euery family was a Priest vnto God, and did both ſacrifice, and perſorme all other Priſtly duties: but after that the Tribe of *Leui* was taken, theſe things were done by them.

Now, vnder the Goſpell Chriſt hath ordained ſome from the

the beginning to preach and administer the Sacraments, and therefore it is a confusion, and disorder for others to do these. Whence it appeareth that the midwives baptizing of infants in danger, is well forbidden in our Church.

Quest. 19. Why was the Sacrament of the Lords Supper ordained?

Ans. For a continuall remembrance of the sacrifice of the death of Christ, and of the benefites which wee receive thereby.

Explan. After Baptisme, the Sacrament of initiation, followeth the Lords Supper the Sacrament of confirmation: for as the one bringeth the soule into the society of the faithfull, so doth the other feede it, and comfort it with heavenly comforts.

Now considering that both the Sacraments are seales, it is worthily propounded for a question, why this particular Sacrament of the Lords supper was ordeined? and it is answered for a continuall remembrance. For this is intimated by the Lord, to be the proper end of this institution, when hee saith. *Do this in remembrance of me. For as often as ye eat this bread and drinke this Cup, saith the Apostle, ye shew the Lords death till hee come.* Math. 26.
1. Cor. 11. 26. And this remembrance is so effectually, as that before whomsoever it is made, it is as if Christ were visibly crucified in their sight; for to this purpose, saith Saint Paul to the Galatians, to whom Christ Iesus was plainly described before your eyes, and amongst you crucified. Gal. 3. 1.

In Baptisme there is also a remembrance of Christs death in that, as the water floweth, so did his blood in streames runne out; but this is not the particular end of Baptisme, to represent Christ crucified, but as hee is virtually in vs, cleansing our soules, and making vs to dye and to be buried vnto sinne. Besides Baptisme doth not so fully set before our eyes Christs grievous passions, as doth the Lords Supper, wherein are to be remembered all things about his sufferings.

The Bread and Wine are first prepared, the one by threshing, grinding, and baking in the fiery oven, the other by cutting downe, casting them into the wine-presse, and treading with the feet of men: againe, when there is thus made a

loafe of bread, it is diuided and broken, that it may become food; and when wine is thus made, it is poured out to bee drunke, and, as should first haue beene said, the corne and grape out of which they are made, are the meere fruits of Gods blessing, and not of mans labour: and lastly, this threshing, and grinding, and treading of these creatures are by man, for whose sustenance they serue, and when they are made ready, can afford no comfort to such as haue them, but by Gods effectuall blessing, according to that, *Man liueth not by bread onely, but by every word that proceedeth out of the mouth of God.* So we are to remember here that Christ is the Sonne of Gods lone towards vs, sent from Heauen, according to Gods eternall purpose, for our comfort and saluation, not through any labour or seeking of ours, seeing wee were all enemies ever since the transgression and dead in sinne, so as that wee could not so much as thinke a good thought.

Deut. 8. 3.

2. Cor. 3. 5.

Luk. 22. 44.

2. Wee must remember that Christ was threshed with many strokes of affliction, ground in the milne of sorrowes and baken in the hot oven of Gods wrath, when through the seruencie hereof, his sweat ran downe from him like droppes of blood; that hee was cut downe and trodden in the wine presse of Gods wrath due to vs for sinne.

3. Wee must remember, that his body was broken and his blood shed out of his hands, feet, and sides, that hee might be vnto vs bread indeed, and drinke indeed.

4. Wee must remember, that all these sufferings came vnto him from man, for whose comfort hee was sent from heauen, sinne being the cause, and sharpening the speare and nails against him, and mens hands being instruments thus to torture and torment him.

Lastly wee must remember, that as Gods mercy sent him, so his blessing must cause that wee may liue by him, otherwise wee are still subiect to perish in our sinnes, that wee may alwayes lift vp our hearts vnto him for this blessing.

It followeth, whereof this remembrance is, *Of the sacrifice of the death of Christ.* The old Sacraments and Sacrifices did prefigure this, as the Lambe slaine every morning, and every eue-

eue-

evening the red Cow, the scape-Goate, the Paschall Lambe, and all the blood shed in sacrificing, which made, that the blood might not bee eaten, because Christs blood remaineth ever, to speake better things in Gods eares then the blood of *Abel*.

Now, as it was in those Sacraments prefigured, so in this it is remembred as a thing past, because that *Christ Iesus yesterday, today and to day is the same also for ever.* And the death of Christ is truly a Sacrifice, the Altar was the Crosse, the Priest Christ himselfe, the creature offered his humane nature, the blood shed, his precious blood, and the fat burning vp, the sweet perfume of his rich merits. Of this, much is spoken to the Hebrewes, *Hee did once offer up himselfe, and, By his owne blood he entred once into the holy place, & obtained eternal redemption for us.* Moreover, such as the vse of sacrificing hath beene, such is the vse of this sacrifice of Christs death. The vse of sacrificing was threefold.

First, to expiate and doe away sinne; for if any man had sinned, hee was appointed to bring a sacrifice therefore.

Secondly, to sanctifie those that were outwardly defiled by any vncleannesse, as when any had beene infected with the leprosie, when a woman had brought forth her childe, when a man had touched a dead bodie; they were likewise vsed to sanctifie assemblies and sollemne meetings, as when all Israel were met at the feast that *Salomon* made, and when *Iobs* children met together to feast.

Thirdly, to prosper all weightry attempts that are vnder-taken, as when the battell was by *Saul* entred into against the Philistims, hee did sacrifice after that hee had tarried seauen dayes for *Samuel*, who intended to haue beene there to doe sacrifice himselfe.

And of the same vse, and onely effectuell to these vses, is the sacrifice of Christs death.

First, to expiate sinne; for, *It is the blood of Iesus Christ that cleanseth from all sinne.* 1. Ioh. 1. 6.

Secondly, To sanctifie such as before were vnclean; for *They that were of yre off, saith the Apostle, are made nere by the blood of Christ; for hee is our peace who hath made of both one,* Eph. 2. 13. 14.

and hath broken downe the stop of partition wall: that is, whereas in times past some were vncleane, as the Gentiles, and seperated from Israel, now they are sanctified and made all one people.

And the same is expressed by the sheete let downe from heaven before *Peter*, wherewith were creatures both cleane and vncleane; but it was shewed, that by *Christ*, they were then all sanctified.

Againe, all meetings and feastings are sanctified onely by him, hee hauing borne the curse for vs; and therefore when two or three are gathered together in his name, God is in the midst of them, as in an holy assembly.

Thirdly, By vertue of this Sacrifice onely, can wee looke to bee prospered in our weighty attempts, this being the standard, that, as *Constantines* crosse, maketh all the enemies to yeeld before it, and the viands wherewith the Disciples sought to bee furnished in all their dangerous voyages, and the precious cordiall that put spirit and magnanimity into the Church, so as that it flourished in the midst of Persecutors and Tyrants.

Whence it appeareth to bee a fiction and no truth; that the Lord did allow the Israelites of old to sacrifice, only that they might bee kept from offering sacrifices to Diuels, as the Heathen.

Againe, how absurd it is to hold the Sacrament of the Lords Supper to bee a Sacrifice propitiatory for the quicke and the dead, seeing it is onely a remembrance of a sacrifice, neither is there any living creature slaine, as must needs bee, that there may bee a Sacrifice: and yet so impudent are our aduersaries, as that they not onely affirme it to bee a sacrifice, but more auailable than the very sacrifice of *Christ* vpon the Crosse, as the Queene Mother of *Francis* the second of *France* complained by Letters vnto the Pope, that it was preached. Moreover, what presumption is it (considering that this is the onely remembrance of *Christs* death which hee hath left vs to the eye of man) to appoint other meanes of remembrance, as the picture of a Lambe vpon their wafers, crucifixes about their neckes, and set in windowes and other places, and

other

AA 20.7.

AA. 1.

other fooleries, by which they pretend to make lively representations of his death? For what is this else but to adde vnto the word of God, yea but to presume aboue God: It followeth in the answer, *And of the benefits that wee receive thereby.* for as the danger is great to abuse this ordinance of the Lord, or to contemne it, (the one eating and drinking his owne ^{1 Cor. 11. 23.} damnation, the other prouoking the maister of this feast to ^{Matth. 23.} anger, and reuenge) so the benefite is great to vse it rightly, whatsoeuer good is purchased vnto vs by the precious blood of Christ, being remembred hereby to our vspeakable comfort, to speake more largely of which benefits, there will bee place afterwards.

Quest. 20. What is the outward signe or part of the Lords Supper?

Answ. Bread and wine, which the Lord hath commanded to be receiued.

Explan. Having considered the end of the institution of the Lords Supper, (the Author and Instituter being supposed to bee knowne to all Christians, viz. the Lord Iesus the same night that hee was betrayed, it followeth heere of the outward and visible part of bread and wine. In the handling of which, diuers questions doe arise.

First, Whether these things are necessary to be vsed in the administration of the Lords Supper, or may not some other bee in their stead?

These onely may be vsed wherefoeuer they may be had, vnder paine of being accounted a derogater from the Lords ordination, because hee hath precisely commanded the vse of these.

And this is to bee taken heed vnto the rather, for that diuers heretiques haue peruered Christs ordinance heerein: the bread onely hath bene long vsed to the Laity in the Church of Rome, vnder this pretence, that it is Christs very body and so must needs haue blood in it, and for the auoiding of inconueniences, if the cup should be vsed also, seeing that some of Christs precious blood might be thus spilt vpon the ground,

Quest. 1.

Answ.

or hang vpon mens beardes. Wherefore this hath been also established by the Councell of Trent, and for some, referred vnto the Pope, who through much instance granted the vse of the cup also to them. Oh abominable sacriledge, whereby both Christ is robbed, and his ordinance; Christ, for that hee hauing commanded, *Eate, drinke yee all of this*, it must bee referred to the Pope, and hee must first allow, or else it cannot bee lawfull his ordinance, for that the vine is stollen away, and they cannot againe haue it without begging it at the Popes hands.

1. Cor. 11.

If they tell vs that the Supper was first instituted amongst clerickes onely, for the Disciples onely were present, wee answere, this is a silly shift, for by the like reason the Laicks should haue neither cup nor bread: but they had both also appointed vnto them, as well as vnto the Clericks, for to the Coriathians, Saint Paul teacheth in generall the vse of both, and applyeth the ordination both of bread and wine to the whole congregation of the faithfull.

Besides, it is a weake reason that is vsed, *viz.* that the bread after the words of consecration is transubstantiated, and turned into the very body of Christ, and therefore is not without blood. For this transubstantiation is *mere agnominum humanum*, a meere fiction of man, and so absurd, as that if there were not many other strong reasons, at large set downe by learned writers in this controuersie, which I purposely omit, these few reasons following doe sufficiently shew the vanity of this contention.

Reas. 1.

Ioh. 6. 3.

Mark 7. 16.

First, because that, grant it were the very body of Christ, his flesh and bones, what would this auail our soules? the Lord himselfe hauing taught vs that *the flesh profiteth nothing*, speaking of his owne flesh, if they should eate it with their teeth: for all things that are eaten, as they defile not, so they sanctifie not the man, seeing *they goe downe into the belly, and are cast out into the draught*.

Seetherefore (O yee Romanists) what is it that yee strue for? What is it, that your graue Councell of holy Fathers, vnder your grand Captaine Innocent the third, in the Council of Lateran, after long deliberation so wisely determined?

Doe

Doe yee not pursue a dead dogge, or seeke a flea in the wilderness: to vse the words of *David* to *Saul*.

Secondly, if it were Christs very body, hee must not once onely haue suffered, but 10000. times, euen so oft as hee is receiued, seeing his body is broken and torne with the teeth, and his blood is poured out: yea the faithfull, such as from their hearts honour him, must needs bee his executioners, crucifying to themselves the Lord of Life, which is so abhorring from all good Diuinity, as that for such it teacheth that there is no more sacrifice for sinne, but a fearefull looking for
of iudgement and fire that shall deuoure the aduersaries. Heb. 10. 17.

Consider this also (O yee Popish Priests) what an odious estate yee seeke to bring your selues into, whilst you seeke, to haue Christs body really present in the Sacrament: Are you so blind, as that if you see this, you do not see your selues also to bee his blondy executioners and butcherers.

Thirdly, if Christs body bee really in the Sacrament, it must needs either long since haue an end, or else the Lord must dayly create him new bodies, and a thousand bodies at once, seeing that hee is so often eaten vp, and in so many places at the same time: If it bee said that the same body can bee in many places at once, and that it is not wasted and spent though it be often eaten, through Gods miraculous working: I answer, that this is contrary to all reason, seeing that no quantity can bee eaten, and by eating consumed (as the bread and wine in the Sacrament are) but it is wasted and spent. I grant that God can indeed miraculously feed men with bread and meate, and yet cause that a greater quantity shall remaine, as when fise thousand were fed with a few loaves, &c. but beere the bread was not consumed in eating, as it is in the Lords Supper: againe a body cannot bee in many places at once, but being a continued quantity, it must fill the *intermedium* also betwixt one place and another, though through miracle not visibly, yet so, as that it may bee felt, and hinder the passage of other bodies, otherwise the body must bee turned into a Spirit, that hath not flesh and bones, and the nature thereof must cease to bee: for though mysteries in Diuinity bee above Philosophicall reason, yet they are not cleane

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contrary vnto it in all things, as this is, if there bee such a mystery.

Secondly, certaine Heretiques called *Eucratites*, haue vsed bread and water, because of their profession of abstinence, neuer drincking any wine.

Thirdly, other Heretiques called *Aristotyris*, haue vsed for bread, both bread and cheese in the Lords Supper.

Fourthly, other Heretiques called *Gnosticks*, haue vsed mans seede, or the *Embrio* drawne out of the mothers wombe; and which is horrible to speake, pawning it in a mortar, haue eaten that, heereby pretending more significantly to set forth the Lords death, and sufferings.

But wee learne to detest all these and the like abuses, as foule prophanations of the Lords ordinance, and to hold the truth according to Christs appointment, vnto which to adde, or to detract, is accursed.

Quest. 2.

Why are bread and wine rather than other signes to bee vsed and appointed?

Ans. w.

Because of the neere resemblance betwixt them and Christs precious body and blood.

First, in the preparation; the corne whereof the bread is made, is threshed, &c. as hath beene already shewed, in speaking of the remembrance.

Ioh. 1. 12.

Secondly, in the vse, the bread and wine are taken, sed vpon, and inwardly in the stomacke digested; so the body and blood of Christ is taken and entereth into the stomacke of the soule by faith: according to that, *To so many as receined him, he gave power to bee the sonnes of God, euen to those that belconed in his name.*

Psal. 104. 14. 15.

Thirdly, in the vertue, bread and wine being given to such as are ready to famish, through want of food, doth reuiue them, they strengthen the heart of man and make him cheerefull and merry, according to that in the Psalmes, *Hee bringeth bread forth out of the earth, & wine that maketh glad the hearts of man: so the body and blood of Christ being receiued by the faithfull soule, that is euen hungerstarued for want of food, doth reuiue and put life into it: for, Hee that eateth my flesh and drinketh my blood, hath euertlasting life, saith the Lord,*

Ioh. 6. 47.

it

it strengtheneth vnto a Christian course, *for without me, saith the Lord also, you can doe nothing*, and it giueth ioy and gladnesse: for the Christians after Christs ascension continued together, breaking of bread, *with gladnesse and singlenesse of heart.* Act. 2.46.

Secondly, bread and wine were appointed, that by Christ might bee fulfilled what before was begun by *Melchisedech*, Gen. 14.18. after whose order hee is: for hee brought forth bread and wine vnto *Abraham*, and as the partition wall betwixt *Abrahams* seed and vs is by him broken downe, so the vnity of ceremony was heereby established, all others being but more varieties to expresse the same thing, but this specially of bread and wine continuing in vse, euen vnto the time of this Supper, one part of the bread in the Passeeouer being kept, hid vnder a napkin, and a cup of wine to bee distributed after the feast with thankgiuing. Eph. 2.

Thirdly, bread and wine were appointed, because they were things common and alwayes at hand, for we need not to say, who shall ascend to Heauen to fetch Christ from thence? for he is euery where neere vnto vs, and as they are common, so they bee few and cheape, and not like the ceremonies of the Law, which were a yoske that the forefathers were not able to beare: for such was it fir, that in fulnesse of time should be appointed vnto sonnes, and heires, and not to be kept any longer vnder the rudiments of the Law, as vnder tutors and gouernours. Act. 15.10. Gal. 3.

Is there no care to bee had of other circumstances, for conformity vnto the first institution, so that wee vse bread and wine in the right forme with thankgiuing: as for the leauen, the water, which it is likely was mixed with the wine, for the gesture, sitting, &c? Quest. 3.

It is not required that wee obserue all circumstances, no more than that the Iewes in keeping the Passeeouer should continually stand with staves in their hands and shooes on their feete, according to the first institution, for Christ himselfe did otherwise keep the Passeeouer. Answ.

Now all men-I suppose doe yeeld heerein for most circumstances, of the place, in an vpper chamber, of the persons,

a few disciples men only in the time of the night, after supper: but it is questioned about the leaued, water, & sitting, though little reason to make question about these.

First, if wee consider that they are no where precisely expressed, though they may be gathered frō the place where the institution is described, nay, which is more, where the Apostle repeareth the institution, though hee remembreth the time, the night wherein hee was betrayed, the persons, his Disciples, yet he speaketh not of leauened bread, or water mixed with wine, nor yet of sitting.

Secondly, if it bee considered, that as the standing at the Paskeouer, the night, &c. weretaken vp occasionally, not purposely as Sacramentall: so was the leauened bread, and sitting, this kinde of bread being at hand, and that gesture being the position of the body at that time.

Thirldy, if it bee considered, that as the night season, the persons and place, are without any intended signification, so is the leauened bread and sitting.

If it bee said, sitting doth set forth our communion with Christ: I answer, take heed of inuenting this or the like significations, which are beyond the word, least thou bee such an one, as addeth vnto the word of God, and least heerein thou censure all those Churches, wherein standing, or walking, or kneeling is vsed. Indeed some circumstances there bee, which are not only expressed, but commanded also, as sacramentall, and these are alwaies necessary in the Lords Supper.

First, the giuing of thanks, whence it is called *eucharistia*, the Eucharist, or thanksgiuing, for when hee had giuen thanks, it is said that hee brake the bread, and after the Supper he sung a Psalm, and it is necessary likewise that wee should with praise and prayer be conuersant in this duty, euen singing and making melody to the Lord in our hearts.

Secondly, the raking of the bread and of the cup, whereby is signified, how the Lord rooke his deare sonne, and set him apart to be crucified, and slaine for the sinnes of the world, euen from the beginning of the world: for, hee was not by the Iewes taken and slaine, as being by them ouerpowered, but he was deliuered by the determinate counsel and foreknowledge

of God: hee was the Lambe of God slaine from the beginning of the world.

Thirdly, the breaking of the bread, whereby is set forth the Lords voluntary submitting of himselfe to the death of the Crosse, where hee was pierced hands, feet, and side, so that the bloud ran out abundantly from him.

Fourthly, the distributing of the bread and of the wine to his Disciples, whereby is set forth how Christ is given by the Father vnto all faithfull Christians, to nourish their soules vnto eternall life, according to that of the Apostle: *Having giuen vnto vs Christ Iesus, how shall wee not together with him giue vs all things also?*

Fifthly, the forme of words in deliuering the bread and wines: *Take, eate, this is my body, doe this in remembrance of mee. Drinke Math. 26. 26. yee all of this. This is my bloud of the new Testament which is shed Ver. 27. for many for the remission of sinnes.* Which words are not the same precisely recorded by every Euangelist, but yet so, as that the record of any one doth set forth the signification, the vse and the end of this Sacrament. So that if a forme of words bee vsed according to these, it is rightly done, and according to rule; as in our Church: *Eate this in remembrance that Christ dyed for you, &c.* the precise words as they are recorded by Saint Paul, being placed immediately before.

Now that these things, besides that they are expressed, are commanded, is to bee noted from the command given to the Disciples, *Doe this in remembrance*, that is, not as some interpret it, make this my body, but doe in all these things; as yee haue seene mee doe, giue thanks, take, breake, distribute, and say according to this forme.

As for other things, yea euen for gesture, they may bee as shall seeme best vnto the particular Churches of God, which haue power to appoint any most lowly and reuerent gesture, such as kneeling, seeking, that euen in praising God wee are invited by the Kingly Prophet. *O come, let vs worship and fall downe and kneele before the Lord our maker*, and the people of Israel in Egypt, hearing the good newes of Gods appearing to Moses, to deliuer them, bowed themselves and worshipped: so that as well in receiuing a benefit, as in asking, this lowly calling

casting downe of the body, doth well become vs. The chiefe obiection heereagainst, (for all else are frivolous) is that kneeling was brought in for adoration of the bread transubstantiated: for answer vnto which; first I say, that it is indeed to bee granted, that they kneeled vnto the supposed body of Christ, but it is yet to bee proued, that hence it began first, otherwise it is as good an argument, they kneeled in praying with their beades, therefore wee ought not to kneele in our prayers, they came to the masse at Easter, therefore we ought not to come then to the Communion, but, at some other time, &c.

What superstitious Idolaters haue done in the seruice of their Idols marreth not what wee doe like them, the fault not being in the thing, or gesture vsed, but in the end, their kneeling being to an Idol, ours to the God of Heauen, giuing his sonne to our hearts by faith.

Quest. 21. What is the inward part of thing signified?

Ans. The body and blood of Christ, which are verily and indeed taken and receiued of the faithfull in the Lords Supper.

Explan. The inward part of the Lords Supper, is the body and blood of Christ, which are present to all the faithfull. In handling whereof, three questions.

First, how is the Lords body and blood there? for, that he is receiued by the faithfull, is plaine, both because hee saith, *This is my body, and my body is meate indeed, and my blood drinke indeed:* and from the doctrine of the Apostle, *The Cup of blessing which wee blesse, is it not the Communion of the blood of Christ? The bread which wee breake, is it not the Communion of the body of Christ?* But how is his body there to bee communicated?

1 Cor. 10. 16.

Ioh. 6. 47.

Ans.

Not by transubstantiation, as hath beene already shewed, nor by consubstantiation, so as that his body is in, vnder, or about the bread, as the Lutherans teach: but onely in a spirituall and supernaturall manner, faith making him present vnto the worthy receiuer: euen as hereby we possesse euermourning life, according to that, *He that beleeueth in me, hath euermourning life:*

life: For as faith is an eye vnto which things to come are present; so it is an hand holding them, a mouth feeding vpon them, and a stomacke receiuing them, and vnitng them vnto the person that beleeueth.

If it bee said then, the Sacrament is vaine, seeing by faith Christ may bee receiued without it, and hee is not outwardly any whit the more present with his body.

I answer, God forbid; for it is Gods ordinance to helpe our faith, an outward meane to conuey vnto vs inward grace, and sanctification his seale to confirme our faith in his gracious promises. As when the King bestoweth any thing vpon a subiect, hee is assured heereof by his meere donation, and giuing it vnto him, but yet hee appointeth vnto him to take the same thereof, a meane of writing and sealing to ratifie what hee hath granted, for more assurance, which writings and seale, though they conaine not the estate about them or in them, that is, the house or ground in quantity, yet they conuey them vnto him: so though the body of Christ bee in heauen, and being giuen vnto vs by the Father is made ours through faith, yet it hath pleased him for more assurance to appoint the Sacrament, heereby to conuey this rich possession vnto vs, and to write and seale to our hearts that Christ is ours, by his holy body sanctifying our bodies and soules, and by his blood cleansing vs from all our sinnes, though this body bee not in or about the bread really, in the quantity as it was heerebefore vpon earth. And of like nature were the ancient Sacraments appointed to the fathers, vnto which, though Christ was not really annexed, yet vnto them they were Christ through faith: for, *the Rocke was Christ*, 1 Cor. 10. 1. *Ioh 1. 29.*
Christ was the Lambe.

Be there not other wayes, besides this of receiuing Christ? *Quest. 2.*

Yes: the Scripture speaketh of two other wayes, or means. *Ans.*

1. He is receiued by Baptisme: for *He that is baptized into Christ, hath put on Christ.* 2. He is receiued by the preaching of the Word, whither by himselfe, when he came amongst his owne, and so *such as receiued him, he gave power to be the sons of God*: or by his disciples, for, *Hee that receiueth you, saith Christ, receiueth me*: that is, the doctrine which he and they taught *Ioh 1. 12.* *Math. 10. 40.*

taught, being entertained into beleeuing hearts, and their persons being welcome vnto them. By the word he is receiued, as by the draught of a conueyance, and articles of agreement, by the Sacraments, as by scales put hereunto, Baptisme being properly the scale of a new life, which is the beginning of euermlasting life, we being dead, and buried vnto siane, the Lords Supper, the scale of the comforts and strength that wee grow vnto in this life, as by most wholesome meats and drinckes, till that in the life to come, we shall be continually feasted with him, he being meat, and drinke, and cloathing, and wealth, and all in all vnto vs euermore.

Quest. 3.

Wherefore is the Communion of the Lords Supper receiued often, and Baptisme but once, seeing both are Gods scales, and assure our spirituall estate sufficiently, by being once put to?

Ans.

That the Lords Supper is often to be receiued, the Lord himselfe doth intimate vnto vs, where he biddeth, *So oft as ye drinke this cup, doe it in remembrance of me.* Whereupon the Apostle inferreth, *So oft as ye eate this bread, and drinke this cup, ye shew the Lords death till he come*: construing this precept to last till the comming of Christ to iudgement, at the end of this world.

1. Cor. 11. 26.

And the reason hereof is: first, because that howsoeuer our new life is begun at once, as is represented in Baptisme, yet it continueth from yeere to yeere, and must haue often meanes to sustaine it: and therefore, though circumcision was but once, the passeouer was once every yeere.

Secondly, because that although wee are in Baptisme regenerate, and become new creatures, yet the flesh still dwelling in vs, rebelleth: so as that we are subject to sinne daily, against which, as the blood of Christ is continually by faith to be applied to purge vs, so the Sacrament whereby his death and bloodshed is represented, is often to be vsed for the more comfortable remembrance heereof, euen as to shadow it out before it was: The high Priest entred into the holy of holies with bloud once every yeere. Now precisely set downe how often the Lords Supper is to be receiued, we cannot, because it is left indefinite.

The

The practise of the Primitive Church was every Lords day, or first day of the weeke, and at the first daily, as their *A& 10. 7.* dangers were great, by reason of the persecution every day. *A& 1. 46.* Wherefore in the Canons of the Apostles it was commanded, that all which came to heare the word being Communicants, should receive the Communion: *Et si quis non communicat, excommunicatur, ut ecclesia turbator, & ordinum violator*; If any man doth not communicate, let him be excommunicated, as a troubler of the Church, and a breaker of order. And heereunto doe the auncient fathers assent. But this often receiuing was in regard of the times, such as at the first institution, the shepherd being smitten, and the sheepe scattered. Since in the peace of the Church, the Communion hath bene throngh foure times in the yeere, and specially at Easter, as succeeding the Passeeouer. If it be said, once in the yeare is sufficient as the Passeeouer was but once: I answer, the Passeeouer required a long time, even seven daies for the celebration thereof, and if it had *Exod. 12. 19.* bene often, it would haue bene too heauy a burthen vnto the people, it is not so with the Lords Supper.

Againe, this is the proper time of the right Passeeouer, the Lords supper; in times past, besides the Paschall Lambe, and vneleuened bread once in the yeare, there being many other remembrances of Christ in action, viz. the many sacrifices, now we haue onely the Lords Supper, often to be vsed to the same purpose.

Quest. 22. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our soules by the bodie and blood of Christ, as our bodies are by the bread and wine.

Explan. Considering the solempne ordination of the Lords Supper in a time of so great need, when the bridegroom was now to be taken away from the children of the marriage chamber, and they should mourne; it is worth the considering, how great the benefit heereof is: and heereof it will not be amisse a little to delay the Reader, in shewing the extravagancies of the Church of Rome, in extolling the supposed sacrifice hereof. If it be vsed, that is, if the masse be vsed vpon S.

Manuf. du
T. leffis.

F. x. Martyr.

Gregories dayes, it deliuereth soules out of Purgatory : if vpon *S. Rochells* day, from the plague : if vpon *S. Antonies*, it saueith Cattell : if vpon *Sigismunds*, it cureth the Ague : if vpon *S. Antonies of Padua*, it restoreth things lost : if vpon *S. Apollonius*, it cureth the tooth-ache : if vpon *S. Lucies* day, it clearerth the eyes : if vpon the holy spirits day, it giueth a goodly husband or wife, as a learned writer hath gathered together of late, and set these their fooleries vpon the stage.

Another hath noted, 1. that they teach it to be auailable, as for the liuing, so for the dead : 2. to be carried about the Church : 3. to be carried about the streets : 4. to be carried into the fields, that the corne & graisse may grow : 5. to be carried to the warres for the obtaining of victorie : 6. before the Pope when he goeth forth : 7. at the comming of Kings into cities : And which might more be added, to houses on fire, and to waters overflowing, as *Clement* the first cast it into the Riuer *Tyber*, to aillwage the swelling thereof.

Thus doe these men, as led with the spirit of lying, triflingly deale with this blessed Sacrament, and seeking too highly to extoll it, make their vse of it vaine and ridiculous : and when as every good Christian should follow his master Christ, they differ altogether from him. He commanded, *Do this in remembrance of mee*, they in remembrance of the dead. Christ tooke it and gaue thanks, they breath vpon it. Christ brake it, they hang it vp in a pyxe : Christ gaue it to his Disciples, they eat vp all : Christ tooke bread and, & gaue bread, they take bread, and giue flesh : Christ gaue it to confirme faith, they to redeeme soules : Christ gaue it to be eaten, they to be adored : Christ spake plainly, in a knowne tongue, they in Latin, which is not by the vulgar vnderstood. Not to aske them therefore, (which is but lost labour) what the benefit is, we say, that it is the strengthening and refreshing of the soule. More distinctly, whatsoever benefit redoundeth to the corporall life from the Bread & Wine, the like redoundeth herefro to the worthy rectiuer, by vertue of Christs body & blood.

The bread and wine sustaine life, so doth the Lords Supper the life of the soule : Bread and Wine strengthen the bodie, so doth this Sacrament the soule, by confirming Faith.

¶ Lastly, the Bread and Wine cheere vp the heart of the hungry, and thirsty : so the Sacrament cheereth and comforteth the soule. This made them in the Primitiue Church to seeke so earnestly after it, that though Christ in body was now absent from doing these good offices vnto them, yet they might be supplied by this visible signe of his continuall presence to the worlds end.

Againe, yet more distinctly, we haue heereby communion with Christ, and through him with the Father, wee becoming flesh of his flesh, are bone of his bones, as the bread and wine being eaten and incorporated into vs.

2. Strength of faith, it being as it were an hand, a mouth, and stomacke, with these signes receiving Christ.

3. All other graces and blessings, which together are thereby conueyed vnto vs, this being the conduit through which we receiue Christ, and all things also, as he is heire of all.

4. Communion with one another, & with all the faithfull in all ages, we becoming by Christ one body, though diuersly dispersed in the world, as many cornes and grapes are brought together to make one loafe of bread, and one cup of wine.

All which benefits are so great, as that it should set a most sharpe edge vpon the desires of all men vnto this heavenly duty, that euen for loue and earnest desire of these benefites, we may gape after them, as the thirsty ground for raine, and neuer through neglect deprive our selues of such comforts, when by Gods Minister they are offered.

Quest. 23. What is required of them which come to the Lords Supper?

Ans. To examine themselves, whether they repent them truly of their former sinnes, stedfastly purposing to lead a new life, haue a lively Faith in Gods mercy through Iesus Christ, with a thankfull remembrance of his death, and be in charity with all men.

Explan. The benefit of this Sacrament being so great, it is necessary to know how euery man may dispose himselfe hereunto, that he may be made partaker of this benefit, for this is certaine, that all obtaine it not that eat this supper, seeing there is an vnworthy, as well as a worthy receiving, and the vnworthy

1. Cor. 11. 28.

thy eat and drinke their owne damnation.

For the worthy and right receiuing, therefore a rule is here set downe of things to be done before, and in the act of receiuing. Before there must be an examination: in the time of receiuing a remembrance or meditation to stirre vp thankfulness for Gods great mercy heerein expressed. The distinct consideration of which, because it is so necessary, I haue here subioyned in some distinct questions, and answers.

Quest. 137. What is required in those that come to the Lords Supper?

Ans. To be rightly disposed, both before, and at the receiuing hereof.

Quest. 138. What ought a man to doe before his comming?

Ans. To examine himselfe for his faith in Christ.

1. Cor. 11. 28.

Expln. Let a man examine himselfe, saith S. Paul, and so let him eat of this bread, and drinke of this cup: for he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation: where you see, that vnder paine of damnation, a man must prepare himselfe to the Lords Table, and that he is an vnworthy receiuer that prepareth not by fore-examination. Such is man that came vnto the feast without a wedding garment, of whom it is said, *Binde him hand and foot, and cast him into utter darknesse*: Such pulleth vpon himselfe, as the Corinthians, sundry plagues and sicknesse, and vntimely death. And verily, though there were no such danger, great reason there is that euerie man comming to this Sacrament, should prepare himselfe.

Math. 22. 12.

1. Cor. 11.

1. Because every man is most vnfit and vnworthy to come thus familiarly to communicate with the Lord of glory, as when the Lord was to descend to giue the Law, they were vnfit without a three daies preparation, to heare him speaking vnto them. Wee are herein to imitate the most curious women, when they came to any honourable place, or meeting, they spend much time in decking themselves, and putting on all their ornaments, and behold themselves in the glasse.

glasse very diligently, that nothing may be amisse or vnseem-
 lie : In like manner, seeing we are to come into the presence
 of the higher estate of the whole world, and to the Commu-
 nion of his most honourable saints, wee cannot vse too much
 curiosity in decking our hearts, and looking out diligently in
 the glasse of the Law, our blemishes by sinne, that we may re-
 forme them. For we come not onely to this meeting, as ordi-
 nary guests, but as the spouse of the great King of heauen, of
 whom it is expected, that she should exceed in ornaments, ac-
 cording to that, *Shee is all glorious within, her cloathing is of brei-* Psalme 45. 13.
ded gold. Iudeed if we were every day such, this speciall deck-
 ing and preparing were not needfull, but alas, we doe all dai-
 lie in many things offend, and so haue vpon vs staines and
 spots, & are so raggedly cloathed, as that our filthy nakednesse
 doth appeare, and who dares come so into the feasting roome
 of so great a maiesty?

2. Because of the great grace and fauour of God heerein
 towards vs, inuiring vs, vnto whom hee is not tyed by any
 bond of friendship or desert that might moue him to vse this
 respect towards vs, no more than the Father of the prodigall
 sonne, to take him home with him, and with such ioy to feast
 him.

When *Haman* was inuited by *Queene Hester* to a feast,
 which hee tooke as a speciall fauour towards him, how did it
 reioyce him, how duely and early sitting himselfe in the best
 manner, as he thought, did hee repayre thither? How much
 more should we be glad of Gods inuiring vs, and with all dili-
 gence, against the time make vs ready to cometo this hea-
 uenly banquet.

3. Because of the great benefit which we behold here, and Galat. 3. 1.
 receiue, Christ being crucified, as it were before our eyes, by
 whom wee conquer sinne and satan, and haue entrance into
 heauen, the way being thus made open vnto vs. If a rich dole
 be dealt amongst the poore, all will make them ready to come
 vnto it, and if there be any thing that may make them to be
 besent empty away, they will vse diligence to remooue it : if
 the Philirian hath any receit, which a man being prepared
 and taking shall vndoubtedly haue his health confirmed, and

his life prolonged, hee will speedily with all care vse this preparatiue: But heere is a most rich dole dealt out to every one, a soueraigne most excellent receipt for the soule, making it vndoubtedly to liue for euer: Oh let every man then dispose himselfe so, as that hee may not bee sent empty away, and prepare himselfe so, as that this receipt may kindly worke vpon him, for his preservation to euerslasting life.

Now the thing wherewith we are to be decked, and by which the onely preparation is made, is faith in Iesus Christ, of which it hath beene already spoken: Faith apperrelleth the soule with rich clothing, the wedding garment, for *such as are baptized into Christ haue put on Christ*, their nakednesse is all hidden, and none appeareth, euen as when *Aaron* had on the cloathing of the high Priest, he appeared a most goodly person: Faith behangeth the soule with most rich iewels and pearles of inestimable worth, of which the Merchant that seeketh the value, will giue all that hee hath for one: Of this it is said, *It is more precious than pearles, and all things that thou canst desire are not to be compared vnto her*. Faith is the hand of the soule, reaching out vnto Christ; for as the woman touched him and was healed of her bloody issue, so the faithfull touch him, handle and receiue him, to the healing of all their diseases. Faith is the mouth of the soule feeding vpon Christ; for when the Lord had taught that his body must bee eaten, and that hee which eateth, hath euerslasting life, hee affirmeth the same of the belceuer. *Hee that beleueth in mee hath euerslasting life*. Faith is the digesting faculty of the stomacke of the soule, working so effectually, that Christ becommeth hereby our nourishment, and *wee are flesh of his flesh, and bone of his bones*, as the Apostle teacheth.

Lastly, whatsoeuer may bee more desired, a person pleasing vnto God, an eye to see God, seete to come vnto God, faith giueth all: for being iustified by faith, *we haue peace with God*: by faith the ancient Fathers *saw the promises a farre off*: that is, Christ, and by faith *Enoch*, as with feete walked with God.

Hee therefore that examining his owne heart, findeth faith

Eph. 3. 27.

Math. 13. 45.

Prou. 3. 15.

Ioh. 6. 47.

Eph. 5. 30.

Rom. 5. 1.

Heb. 11. 13.

Heb. 11. 5.

faith, needeth not to feare or to stand in doubt, hee is heereby made worthy of this blessed Sacrament.

Quest. 139. How may a man know whether hee hath this faith or no?

Answ. By two speciall fruites thereof, Repentance for all his finnes, and Love towards his neighbour.

Explan. The heart of man which is deceitfull about measure, doth deceive him in nothing more than in falsly perswading him that hee hath true and right faith: for if a man putteth his trust in Gods mercy through Iesus Christ to be saued, it telleth him that this is faith, neuer suffering him to come to a true triall, whether this trust be the faith that iustifieth before God or no.

Wherefore, that wee might not bee heerein beguiled, the Lord hath set forth this faith to bee lively: so that as a man living may bee knowne from a man dead, by breath and motion; so hee that listeth to take paines in the tryall of his faith, may know the true iustifying and sauing from all counterfeits, and false faiths.

It breatheth and moueth by Repentance and Love, which *Iam. 2. 20.* who so findeth not in himselfe, hee is a vaine man, his faith is dead and vnprofitable, even as a dead tree, as Saint *Iames* teacheth: For, that the faith is vaine which is without these, is plaine from many euidences.

First, from the comparing of *Paul* and *Iames* together, who seeme to speake one against the other, *Paul* saying that wee are iustified by faith without the workes of the Law, *Iames*, that wee are iustified by workes, and not by faith onely both bringing for example the father of the faithfull *Abraham*.

From whence we may reason thus:

Such as was *Abrahams* faith, such ought the faith of euery man to bee, that hee may bee iustified and saued: But *Abrahams* faith was a liuing faith, expressing it selfe by the leauing of his Idolatrous Country, when God called him, and by sacrificing his sonne *Isaack* in admirable obedience, when God commanded, that is, by forsaking sinne though most

deare, and performing obedience, even in that which was hardest. Therefore such must our faith also bee.

PROV. 18. 13.

Secondly, faith that doth not thus live, appeareth to bee vaine, because it is a building without a foundation, the only foundation of faith being Gods promise, which belong not to any but such as have and doe by true repentance turne from sinne: For you shall finde none other promise of God but such as this: *He that confesseth and forsaketh his sinnes, shall have mercy,* and this: *Whensoever a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance.*

Now, such as is the ground wherevpon any mans faith is built, such is his faith, if the ground be none, his faith is vaine: but the ground of his faith that continueth in sinne without repentance is none, God hauing made no promise vnto him, therefore his faith is vaine.

If hee shall say, but I meane to repent before my death: a strange delusion of Sathan, thou art content then in the mean season to bee without faith, and without interest in the merits of Christ, to be vnder the dominion of the Diuell and in a Reprobate estate. A thousand to one when thou intendest to repent, thy God, the Prince of the ayre that ruleth in the Children of disobedience, will not suffer thee, and it shall bee iust with God, for so grosse neglect of his grace, to giue thee ouer effectually vnto him, to bee finally hardened vnto damnation.

Thirdly, faith that is not liuing is vaine, because the true faith doth establish the Law, but this disannulleth it, seeing that it looketh for saluation, and yet doth contrary to the Law by liuing in sinne.

1. COR. 13.

Lastly, faith must expresse it selfe, as by repentance, so also by loue, otherwise it is vaine: for, *if I haue all faith,* faith the Apostle, *and haue not loue,* it is vaine: and faith worketh by loue, and God is loue: wherefore the true faithfull man must needs haue loue, and hee that is without it, is without God, and doth vterly deceiue his owne soule.

Again, by the true faith wee are made members one of another, according to that of the Apostle: *By one spirit we*

are all baptized into one body, and it members one of another, wee must needs bee likewise affected, being knit together by the bond of loue.

Quest. 140. Wherein standeth true Christian Loue?

Ans. In affection, when it is the same towards our neighbour that it is towards our selves, void of malice, hatred and enuy, and desirous of our neighbours good as of our owne, and in action, when wee are ready to doe good vnto others, as vnto our selves, and to keepe away hurt as from our selves.

Explan. Having already spoken of repentance (the first whereby faith that is living, manifesteth it selfe) viz. in the Tractate of baptism: wee haue now left onely to consider of loue, which is highly commended aboue all other speciall graces, as being the fulfilling of the Law, the seasoning of all duties in Gods seruice, and the principall amongst the chiefe graces: for there bee these three faith the Apostle, *Faith, Hope and Loue*, and the Chiefe of these is *Loue*. And this Loue is both in affection and in action. 1. Cor. 13. 13.

First, in affection, where the heart is malicious or enuious, there can bee no loue: For what loue was there in *Cain* towards *Abel*, what loue in *Esan* towards *Jacob*, or in *Iosephs* brethren towards him? So in whom soeuer these vilde affections rest, there is no loue. Publicans may bee friendly to Publicans, and sinners vnto sinners, but if our loue be none other, it is naturall and corrupt, and not the loue by which faith liueth, seeing this directeth to loue our enemies, and those that hate vs. If there bee malice and enuy in vs, we are altogether indisposed to the word by which faith commeth: for the right disposition hercvnto, is as *Saint Peter* sheweth, to lay aside all maliciousnes and dissimulation and enuy. And *whosoever hateth his brother is a manslayer*. Wherefore they which are thus can haue no faith, but they come before the Lord with hands full of blood. 1. Pet. 2. 2.
1. Ioh. 3. 15.

Again, loue desireth the good & welfare of a mans neighbour as well as his owne; it maketh a man like affected to his neigh-

Rom. 12. 15.

neighbour as vnto himselfe, and so to reioyce with them that reioyce, and to weepe with them that weepe.

1 Ioh. 3. 18.
Vcrf. 17.

Lastly, it is not faint, and contained within the desire of the heart, but breaketh forth into a ction, doing good vnto others as vnto our selues, and keeping away hurt as from our selues.

Iam. 1. 27.

My little Children saith Iohn, let vs loue not in word, nor in tongue, but indeed, and in truth. Whofoeuer hath this worlds goods, and setteth vp his compassion towards his brother, how dwelleth the loue of God in him? It is a vaine Religion, that is in word, the pure Religion and vndefiled before God, euen the Father, is this, to visite the fatherlesse and widdowes in their aduersity, and to keepe a mans selfe vspotted of the world.

Math. 25.

The deeds of loue, shall beare all the weighth, at the last day. *I was hungry and yee fed me, &c. where these are wanting, the Lord saith, Goe yee cursed into hell fire, prepared for the Diuell and his Angels. In brieft therefore to giue you a view of perfect loue by the parts thereof.*

1. Cor. 13. 5.

The first is gentlenesse, and not without iust cause to bee moued to anger.

Secondly, Patience and long suffering, when iust cause of anger is offered.

Thirdly, goodnesse not admitting enuy, or the like against any enemy, but louing him.

Fourthly, tendernesse, and being affected with griefe, at the sight of other mens miserie.

Fifthly, freedome from euill thinking against thy neighbour, interpreting all things to the best, if it may bee.

Sixtly, yeelding, rather then contend, from some thing of a mans owne right, as *Abraham* did to *Lor.*

Seauenthly, humblenesse of minde seeking reconciliation, where offences haue beene.

Eighthly, bountifulnesse towards the poore.

Ninthly, care to saue a neighbour from hurt or hindrance in his cattell, corne, or any danger towards him.

Tenthly, abstinence from priuate reuenge, in speech or indeed.

Quest.

Quest. 141. What shall hee doe, that after examination findeth not these things in himselfe?

Answe. *Hee may not keepe away from the Lords supper, for this were a prouoking of God to wrath: neither can hee come vnto it, without offending the Lord in a higher degree.*

Explan. It is not enough that a man examine himselfe, but hee must by examination, finde true faith liuing by loue, and repentance in him: and if hee findeth it not, hee must not then thinke that hee shall doe well enough by abstaining, as is the manner of the most, but it lyeth vpon him as a duty required at his hands, the neglect of which prouoketh the Lord to wrath, as wee may see by the parable in those that refused to come, and excused themselues when they were bidden to the feast: the Lord of the feast is wroth against them, and sendeth forth his warriours to destroy them. Math. 22.

And as this is a great offence, so it is much greater to come vnpreparedly; for such a man is without a wedding garment, and commanded to bee bound hand and foote, and to bee cast into viter darknesse, where shall bee weeping and gnashing of teeth, so that either way there is nothing but iudgement without mercy.

If it bee demanded heere whether it bee not a sinne in the Minister to admit such to the holy Communion?

I answer, if any bee knowne to bee such, and will not promise amendment, hee that receiueth him, *giueth that which is holy to dogges, and casteth pearles before Swine.* If otherwise there bee a shew of penitencie, man, that cannot see into the heart, may admit of him. Math. 7. 6.

If it should seeme, that without difference the wicked as well as the godly are to bee admitted to this holy Supper, without difference putting, seeing that *Iudas* was admitted by the Lord.

I answer, that this example proueth nothing to this purpose; for *Iudas* was not yet detected, his treason was onely in his heart not in action, that followed afterward. Moreover,

how

1. Cor. 5. 5.

how can the minister giue the Lords body to him that is appointed by the Lord to bee giuen ouer to Satan? for as it was with the incestuous person amongst the *Corinthians*, so is it with euery notorious scandalous liuer, hee is, vntill repentance to bee put from the communion of Gods people. Thus wee see what a maze or labyrinth sin doth bring men into, in danger they are by comming, and in danger by not comming to the Lords Table.

Quest. 142. What may a man doe then in this case?

Ans. He must humbly sue vnto God for the pardon of all his sins, to strike his hard heart, that he may melt into teares for them, and constantly cleane to his commandments, and if there bee any dissention, hee must goe and be reconciled to his brother.

Explan. So gracious is our good God, as that when wee are brought into desperate straights, and wiidred so by sinne, as that wee know not which way to get out, hee holdeth forth the threed of his mercy, by the help of which wee may come into the right way againe. Like vnto *Abashuers* his scepter stretched out towards his beloued *Hester*, when shee was intangled with danger: euen so is the Lords Scepter euer held out vnto vs, that in the name of his Sonne we may come vnto him, though wee bee most wretched sinners. *Aske*, saith hee, and you shall haue, *seeke* and you shall finde, *knocke* and it shall bee opened vnto you. This is the gate of Heauen which *Iacob* saw, hither wee may come being thus beset with sinne, and finde mercy to be deliuered, and made welcome to the Lords Table.

If it bee said, but can I being thus in my sinnes pray to bee heard, seeing that God heareth not sinners, and the sacrifice of the wicked is abomination to the Lord?

I answer, was not the *Publican* likewise in his sinnes? and yet hee prayed, and was heard and iustified, and did not the *Thiefe* vpon the *Crosse* likewise? So that wicked men praying out of a desire to bee made repentant, and to bee brought to amendment, grieuing that they are so hard hearted, and without

without faith, are heard in their prayers; neither is this against the places before alleadged; for the wicked whom God will not heare, are such as delight in sinne, and are without all care of amendment, resolute in sinning.

Some other questions might heere further have been inserted touching children, fooles and madmen, whither they may not be admitted to the Lords Supper, and touching the communicating of the sicke in private houses, but partly because this worke is growne large already, and partly because these things may be resolved out of the grounds laid down before, (that children, &c. may not for want of inward ability of mind, and reason to examine themselves: and that private places are not to be denyed, out of all superstitious opinion) I will leave them vnhandled at this time.

Quest. 143. What ought a man to do at the Lords Supper?

Ans. Hee ought thankfully by seeing the outward signes to remember the inward graces of God towards him.

Quest. 144. What are these graces?

Ans. First, the Lords giving of his sonne Iesus to death for vs, set forth by the Minister taking of the bread and wine, breaking and pouring out, and offering it to vs all: Secondly, our nere union vnto Christ, and how wee haue all our spirituall foode from him, set forth by our taking, eating, and inward digesting the bread and wine that becommeth nourishment vnto vs. Thirdly, the nere union that God hath made by Christ betwixt all the faithfull, set forth by the same bread being made of many graines of corne, and by the same wine being made of many grapes.

Expl. I shall not need largely here to intreat of these meditations which hath been done already; only the Communicant that commeth to the Lords Table is to bee aduertised that by no meanes hee bee there an idle beholder of things done, but a profitable ponderer of all circumstances, to stirre him vp to greatest thankfulness vnto God for so great benefites: In which, that hee may bee holpen, let him first heerein consider.

consider of Gods admirable loue in giuing his Sonne to death for his sinnes, his holy body to be broken, and his pure bloud to bee shed : for without Gods giuing of his Sonne to the cursed death of the crosse, all the power of the Scribes, Pharisees and high Priests was not able to doe it. Wherefore hee

Ioh. 10. 17. 18. *saith, I lay downe my life for my sheepe, and no man taketh it from me, but I lay it downe of my self. Even as if a man being condemned to dye, another most louing friend should lay downe his life, and suffer for him : Oh how thankfully were this loue to bee remembred, and with what praises to bee celebrated, as being vnmatchable by any loue that euer hath bene scene amongst men : for a deare friend, there hath bene in many ages one amongst many Kingdomes of the Latines, one amongst many of the Grecians, that haue offered to dye for their friends, but for their enemies neuer any. Lord, therefore should the soule of euery Christian say, I offer againe vnto thee mine owne selfe, soule, and body to serue thee, and my old nature to be killed and slaine with all the concupiscences thereof, though neuer so deare vnto mee, for thou hast offered thy deare sonne for mee, and vnto mee without any desert of mine, and for this cause art most worthy.*

Secondly, let the Communicant consider of Gods admirable loue in vniuing him so neere vnto his Sonne, and through his sonne vnto himselfe, and in feeding him from heauen with such comforts, without which his soule must needs bee hungerstarued, and perish.

This was Christs prayer vnto the Father, that wee might be one with him, *that they may all bee one, as thou, O father, art in mee, and I in thee, that they may bee also one in vs :* and this did hee mystically in this Sacrament shadow out vnto vs. When David was offered the Kings Daughter, and to bee the Kings Sonne in Law, *who am I said hee, that I should bee Sonne in Law to a King ?* and, who am I, should the Communicant say, *that I should bee made one with the King of Heauen ?* Most vn-speakable (O Lord) is thy loue towards mee, that thou shouldst haue such respect to so poore a worne, to raise him out of the dust, to sit with thy Christ, of so great dignity, to be so ioyned vnto him, that I should bee made coheire with him of the

Ioh. 17. 21.
Rom. 8. 17.

the heauenly Kingdome? How can I doe lesse then put away all basenesse of minde, whereby I cleaue to the world and the flesh, and bee like minded to my deare Sauour, (to whom I am ioyned in fellowship, though most vnworthy) being holy as hee is holy.

It is also to bee considered, how our soules are fed heere euen as the Israelites with *Manna* from heauen, in the wilderness, where they must otherwise haue perished: and as *Dauid* flying from *Saul*, by *Abimelech*, with the hazard of his owne life: so God spared not his sonne, but gaue him, as bread from heauen vnto vs, without which wee must needs haue perished for euer, and in our greatest need, that wee might haue strength to flye away from the danger of *Sathan* intraged against vs, hee spared not, though with the hazard of his life to giue vs the true Shew-bread. Oh how should my heart bee affected towards thee, O Lord, therefore, and resolved to abide alwayes with thee, vowing with *Dauid* to *Abimelech*, *Hee that seeketh my life, shall seekethy life also*, those that are thy enemies, shall be mine, and as if they hated me.

Thirdly, let the Communicant consider of the neere vniou that the Lord hath made by Christ betwixt all his Saints, into the which hee is also receiued that faithfully partaketh of the Lords Supper: which should effectually suppress all exorbitant affections, and worke an holy loue in him, as towards members of the same body.

Quest. 145. What is to be done after the receiuing?

Ans. We must meditate of the Covenant of new obedience with the Lord renewed by this Sacrament, that wee may bee more careful to performe this obedience, and so seee sinne & euill all the dayes of our life.

Explan. The receiuing of the Lords Supper is not a transient holy duty, as it is by most men vsed, (who put some holinesse vpon them for the time, afterwards returning as the dogge to the vomit, and as the swine to the wallowing in the mire) but it is a sealing of covenants betwixt God and his people,

ple, respecting as the time past, and the grace of God for the pardon of all our sinnes, so the time to come, and our dutifullnesse to God, in forsaking all our old sinnes, and liuing according to his holy lawes: For as God doth heereby giue himselfe vnto vs to become our God, and gracious father; so wee giue our selues vnto God, to become his people, and obedient children.

There bee these two parts in all covenants, otherwise they cannot stand, something assured and giuen, and something taken and receiued therefore: So betwixt Princes and Subjects, the Prince giueth and assureth his care in ruling and providing well for the good of the Subject; hee receiueith tribute, custome & obedience: So betwixt maisters and seruants, betwixt sellers and buyers, lenders and borrowers.

In like manner in this Covenant there are two parts, God for his part assureth and giueth himselfe to bee our gracious God, forgiving all our trespasses, and on our part, hee must receiue tribute, subiection, and obedience, otherwise the bond is forfeit, and if it hath bene so once, twise, or often, and the forfeit hath not yet bene taken, take heed of the next time, for if thou still remaine voreformed, not better keeping covenants, hauing renewed them so many times, there is no hope for thee to bee dealt withall, but as with a desperate person, that thou shouldst suddenly bee deliuered to some infernall spirit, the Tylor, and so bee imprisoned in Hell, whence thou canst neuer come out againe.

If thou hast therefore neglected to pay God the duties of praise and prayer, of hearing and exhorting; now be negligent no longer, but bee rather too officious, redeeming the time with double diligence; if thou hast loued and liued in sinne, and disobedience, keepe covenants by feare of offending any more heereafter, and if thou hast no way answered that loue which the Lord tyeth thee vnto towards thy neighbour, for his owne sake, but hast hated such as haue shewed any enmitie against thee; for offences haue bene vnaduisedly protoked, and through an immoderate loue of thy selfe and of the world, hast denied food vnto the hungry, and hast sought to beguile thy neighbour; learne of Christ to bee meeke and gentle,

gentle, in holines, follow *Paul* as hee followeth *Christ*, and
for bounety, imitate *Zachew* converted, giuing liberally to the
poore, and satisfying where thou hast done wrong to any man:
for thus, and thus onely maist thou haue comfort of the
Lords Supper, and shalt, in his good time, sit downe
in the Kingdome of Heauen, and sup and dine,
and bee feasted with *Abraham*, *Isaack*, and
Isaacob for euer, when the vnworthy
Receiuer, that is no whit bettered
hereby, shall bee shut
out of doores,
(: :)

WITTENBERG 1524. Dis.

FINIS.

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A Prayer to be vsed before the *reading of this Booke.*

O God that art the Father of lights, enlighten my darkned vnderstanding, that I may see into the wonders contained in the Law. Dispell in me the darke and misty clouds of ignorance, expell the loue of darkenesse, and repeil the rebellious law of sinne. Sanctifie my wit, that I may be apt to conceiue, strengthen my memory that I may be able to retaine, and rectifie my will, that I may obediently submit my selfe to thy good will in all things. Thou which art the great Master-builder of thine owne house, settle mee as one of thy liuing stones vpon the right foundation *Iesum Christ*, in whom I may daily grow vp till that all the building coupled together groweth to an holy temple in the Lord. And this I craue in the name of thy deare Sonne, my most blessed Sauour and redeemer. *Amen.*

A Prayer to be vsed enery morning in a priuate familie.

Most gracious God and mercifull Father, by whose prouidence wee are brought alieue to the beginning of another day, we thy most vnworthy seruants desire first of all to doe our homage vnto thee, as is most due, and therefore doe humbly prostrate our selues before the footstoolle of thy grace, blessing and praising thy great name for our preseruacion this last night, when our dangers haue beene so great by reason of our heinous sinnes, that night and day cry for vengeance, and of our malicious enemies, that continually goe about seeking to deuoure vs. That thou hast not suffered the pit suddenlie

to swallow vs vp, nor giuen vs ouer as a prey to their teeth, but contrariwise that thou hast refreshed vs with quiet rest and sleepe, and watched ouer vs by thy providence, when we were vnable to take care of our selues. Wee praise thee (O Lord) for all thy mercies, wherein thy loue doth further appeare towards vs to be infinite, and incomprehensible: for our election to saluation of thy meere grace, when thou didst passe by many thousands, for predestination of means to be brought effectually vnto thee, for our creation after thine owne holie image, giuing all creatures for our vse and seruice, and vouchsafing to accept of vs to serue thy maiestie onely, for our reparation by thy grace and holy spirit, when thy image was by sinne decayed in vs; for the perfect redemption wrought for vs by the blood of thy deare sonne; for thy word founding forth this vnto our eares, & for our assured hope of the glory to come. We praise thee for the renewing of thy louing kindnesse daily vpon vs, for our health and strength when many are sicke and weake, for our liberty, when others be in bondage; for our sweet peace and quiet, when others taste the harshnesse of sharpe warres; for our plenty of all good things for this life, when thousands doe suffer by want and penurie; for our gracious gouernment so long continued to our comfort, when others are vnder tyrants to their terrour: For all these, and for all other thy mercies, which are innumerable for number, vnmeasurable for greatnesse, and inestimable for worth. Not vnto vs, (O Lord) not vnto vs, but vnto thy name we giue the praise and glory: and we humbly intreat thee for thy Christs sake, to pardon our former grosse ingratitude, and all other our sinnes: wash vs (O Lord) with his blood, and we shall be cleane, purge vs, and we shall be whiter than snow. Remoue our sinnes from vs, as farre as the East is from the West, cast them behinde thy backe into the bottome of the sea, that they may neuer rise vp in iudgement against vs, to shame vs heere, or to condemne vs hereafter. Worke in vs true humiliation for all our sinnes, let vs cast down our selues vnder thy mighty hand, that thou maist lift vs vp. A contrite heart is a sacrifice vnto thee, which thou wilt not despise; giue vs this, that we may offer it vnto thee: open oure eyes to see the

precious body of our deare Sauour wounded and bleeding, his heart heauy and sorrowing, and his soule in bitter agonie departing for our sinnes, that wee may waile and weepe euery familie apart, seeing him whom wee haue pierced. And let vs abhorre all sinne for the time to come, as anew crucifying of the Lord of life, yea our most priuate and deare sinnes that wee haue loued, as our liues. Let not the deceitfulnesse of our hearts so farre misleade vs, as that wee should willingly bee intangled with any one sinne, seeing that hee which keepeth the Law, and yet is faulty in one point, is guilty of all. And because wee haue many enemies that labour to keepe vs the bondslaues of sinne, put away security and carelesnesse from vs, let vs alwaies watch and prepare to fight against them. Arme vs with the whole Armour of thy Spirit, the Shield of Faith, the Brest-plate of Righteousnesse, the Girdle of Veritie, and with thy Word, the Sword of the Spirit: that howsoeuer wee bee assaulted, wee may not bee overcome, but resisting the Diuell, put him to flight, and obtaine the Crowne, that eternall glory, which is set before vs. Bless, and sanctifie vs this day that we may serue thee better than heeretofore wee haue done. Inable vs to the workes of our Callings, both with bodily strength and inward grace, and direct vs so, as that wee may vndertake nothing, but in thy feare. Let the continuall remembrance of thy presence bee as a bit and a bridle to curbe vs in from following our inordinate affections: that wee being in all things ordered by thee, may enioy thy blessing to the prospering of our indeauours, to the glory of thy name, and to our perpetuall encouragement in this holy seruice of praising and praying vnto thee. Let all our bodily labours bee seasoned with spirituall meditations, though our workes be earthly, let our hearts bee heavenly, let vpon things aboue where Christ Iesus sitteth at the right hand of God. If through thy blessing riches increase, let vs not set our hearts thereon, if for our punishment, they decrease, let vs not be discouraged heereby. The more we haue, the more thankfull let vs study to bee, and watchfull, that wee bee not decciued, the lesse wee haue, the poorer let vs bee in spirit, that wee may inherit the Kingdome of heauen. Grant these things vnto vs.

O mercifull father) and vnto thy whole Church, and to euery part and member thereof, as all our and their cases are particularly knowne vnto thy heavenly wisedome, farre beyond that which wee are able to describe, and that for the alone merits and worthinesse of Iesus Christ our most blessed mediator and aduocate, in whose name we further praise thee, and pray, as himselfe hath taught vs. *Our Father which art, &c.*

A prayer to be used euery euening in a private family.

O Lord, in whom wee liue, moue and haue our being, to whom should wee come to sacrifice the calues of our lippes for this day, but vnto thee alone? But how should wee come vnto thee to be heard and accepted, being of vncircumcised lippes. So great, we confesse, are our sinnes, and such is our vnworthinesse by reason of them, as that, if we should excuse our selues, our consciences would accuse, and our owne hearts condemne vs. Our nature is wilde and rebellious, hindring vs from the good which wee ought to do, and enclining vs to the euill which wee ought to leaue vndone. Our vnderstandings are darkened, our wills are crooked, our thoughts, vncleane, and our affections peruerse, louing darknesse more than the light, because our deeds are euill. In our whole man wee haue serued sinne, our eares and eyes haue beene as windowes to let in sinne, our mouthes haue beene fountaines of salt water of sinne, our hands haue beene hookes to pull vnto vs sinne, our feete haue beene as wheelles turning downe the waies of sinne, and our breasts haue beene as chests fast locking vp sinne. Neither haue wee sought to bee deliuered out of this bondage, but daily haue wee thrust our selues further into it, for so much as wee haue not shunned, but rather sought occasions and prouocations vnto sinne. And through a daily custome of sinning, it is so come to passe, as that wee are insensible and without feeling of the heauy weight and burthen of sinne, it presseth not our hearts, it doth not inwardly grieve vs, we cannot sacrifice broken hearts and contrite spirits vnto thee, therefore, miserable creatures that wee are, who shall deliuer

deliuer vs from the body of this death ? Wee haue none in heauen O Lord but thee, neither haue wee any in earth but thee alone, and thou art our Father from everlasting. Good Father doe thou therefore deliuer vs, through thy allsufficient grace sanctifie vs, and through thine infinite mercy in Iesus Christ, saue vs from all our sinnes. Turne vs vnto thee, so shall wee be turned, turne the light of thy countenance towards vs, so shall we be filled with ioy and gladnesse, more than when corne, and wine, and oyle are increased. Inlighten our vnderstandings to see more cleerely into thy will, rectifie our wills, that they may be in all things conformable to thy most holy will, sanctifie our affections, that we may loue that which thou commandest, and hate that which thou forbiddest, strengthen our memories, that wee may receiue all good things, settle our iudgements, that wee may not bee waivering but firme in the truth, and dispose vs so altogether both in soule and body, as that in all our parts, powers, and faculities we may serue thee in new obedience, as those that are borne anew of the Holy Ghost. Strengthen our weak faith, that wee may certainly beleue thy gracious promises of life and saluation, that being assured of these best things, and that thou hast giuen thy deare sonne Christ vnto vs, wee may trust in thee for all other things also. Inflame vs with loue of thy maiesty, who hast done so great things for vs, that wee may alwaies study to walke worthy of this thy loue in all due obedience: and because wee cannot better expresse our loue towards thee, then by the loue of our neighbour, who is after thy image, worke in vs the loue of our neighbour, yea euen of those that bee our enemies and hate vs, so that wee may doe good to those that doe euill vnto vs, for thy sake, thus shewing our selues true children of thee our heauenly Father, who makest the sunne to shine and the raine to fall vpon the good and vpon the bad, vpon the iust and the vniust. Send downe from heauen the fire of zeale for thy glory into vs, so that with all earnestnesse wee may seeke to aduance it, and oppose our selues against all aduersaries heerevnto, if we be Parents, Maisters, Neighbours or Seruants, let vs stirre vp Children, Seruants, Neighbours and Maisters, prouoking to loue and to good

good workes, to the glory of thy name, let vs not esteeme of our owne liues in regard of thy glory, knowing that such as honour and glorifie thee, thou wilt honour them. Giue vs sincerity, that in all things wee may stand before thee, and be vp-right, that we may not haue an heart, and a heart, but a single heart, doing all duties from the heart root before thee, alwaies remembering that thou art a spirit, and that true worshippers do worship thee in spirit and in truth, and that our very hearts are naked before thee, as with whom we haue to do. Cast vs down with true humility, that in Iesus Christ thou maist lift vs vp, make vs poore in spirit, that thou maist enrich vs with the heavenly inheritance. Temper vs with patience in aduersity, whatsoever thy holy hand shall at any time lay vpon vs. Teach vs to be meek and gentle, according to the example of our Sauiour that we may find rest vnto our soules. Make vs temperate & sober in the vse of thy good creatures, holy as thou art holy, heavenly, as our hope is in heauen, innocent and harmles, in the midst of this crooked generation, & fruitful in all good works, to the glory of thy name. Expell and driue out of vs whatsoever is an enemy to thy sauing graces, blindnes and ignorance, infidelity and hardnesse of heart, hatred and enuy, coole and luke warme affections, hypocrisie and dissimulation, pride & ambition, impatience & discontent, harshnes & intemperance, prophanenes and worldlines, deceit and oppression, with all other cursed fruits of the wicked flesh, which hinder vs that wee cannot do those things which we would, & as a violent stream carry vs captiue to the Law of sin. Vnto this we are altogether vnable of our selues, we know not what to doe, but our eyes are towards thee. Let the eyes of thy compassion be therefore opened vnto vs, behold our weakenesse, and put to thy helping hand to support vs, draw vs and so shall wee come vnto thee. Sanctifie all meanes for our help and furtherance, thy word, sacraments, prayer, meditations, conference, and the like, especially let thy loue renewed vpon vs this day, stirre vs vp to such an answerable measure of true thankfulness, as that hereby we may be whetted, and haue such a new edge set vpon our desires, as that we may go through all hinderances, and with all readines performe our duty vnto thee. And forasmuch, as the

night now approacheth, wherein we are to enter into our beds, as into our graves, & there is no power in vs to rise any more, or to saue vs from death and destruction: O blessed God, be thou our protectour and Saviour. Bestow such a competent measure of refreshing by quiet sleepe vpon vs, and so safegard and defend vs, as that being preserued safe by thy providence, and comforted by thy blessing, wee may rise to morrow morning in due time, more able and willing to serue thee in our vocations. And these graces we craue as for our selues, so for thy whole Church, and for every part and member thereof, especially for these Churches, vnder the gouernment of our Kings Maiestie, for his royall person, and for all estates and degrees vnder him. Lord, look not vpon the crying finnes of these miserable times, bring vs speedily home vnto thee by true repentance and amendment of life, and for thine owne glories sake, still let the true religion flourish amongst vs, and confound all plots and deuises to the contrary. Be pittifull to all our afflicted brethren, be mercifull to all our Kindred, and more speciall acquaintance, knitting vs all together by the firmest band of the Christian faith, till being thus coupled together we grow vp to a perfect temple in the Lord, & that only for the merites of Iesus thy dearly beloved Sonne, and our infinitely louing Saviour, and Redeemer. Amen.

A prayer for the Sabbath before publique meeting.

O Eternal God, who hast commanded a double Sacrifice to bee offered every morning, and euening vpon the Sabbath day, wee thy vnworthy seruants heere humbled in thy presence, in obedience to thy commandement, according to our bounden duty, desire to offer this double Sacrifice before thee. And we account it no small part of our happinesse, that wee may thus freely, thus often, come into thy holy presence, for in thy presence is fulnesse of ioy, and pleasures for euermore. Blessed bee thy name (O Lord) that wee are yet continued in the Land of the liuing, and that with our liues we haue

haue light, without which, our life were more terrible than death, and that when wee haue abused and walked vnworthy of the light, louing darknesse, and liuing therein, this glorious light is still continued to enlighten our darknesse, and to guide our feete in the way of peace. Good Lord sanctifie vs, and dispose vs now aright, seeing by thy providence wee are this day to assemble and to meete together in thy house, that the beames of this light may shine amongst vs. Forgiue vs all our sinnes, purge, and wash vs with the blood of Iesus Christ, that euen as the Israelites being washed and sanctified, saw thy glory vpon the mount, so wee may bee fit to come into the same presence of glory. Dispell in vs the thicke clouds of naturall dulnesse, that ouerspread the eye of our minde, so as that the light, though most cleare, cannot breake forth vnto vs: remoue that hardnesse of heart, which maketh vs insensible, and without feeling, either of thy grievous threatnings, or of thy gracious promises: suppress in vs all inordinate affections of anger, mallice, hatred, and enuy, empye vs of pride, worldlinesse, vanity and prophanenesse, that as new borne babes wee may desire the sincere milke of thy word, to grow thereby. Put into vs a due consideration of the weightinesse of this holy businesse, that we may take heed to our feete when wee enter into thy house, and not offer the Sacrifice of fooles. And because no man can preach vnlesse hee bee sent; thou the great maister of this spirituall worke, send vs faithfull and painfull Preachers of thy word. Open their mouthes, that with all boldnesse they may vtter the mysteries of saluation vnto thy people, where wee are sinfull, let them smite vs, where wee are ignorant, let them informe vs, where wee are waucring, let them confirme vs, where wee are fallen through weaknesse, let them restore vs, where wee are faint-hearted, let them incourage vs, where wee are erronious, let them bring vs into the right way, and with such humility cause vs to submit our selues to those vnto whom thou hast committed the ouersight of vs, as that wee may consider their instructions, regard their admonitions, reioyce in their consolations, & alwayes walke in that path, which they describe vnto vs. Let vs trye all things, and keepe that which is good.

Thus

Thus dispose vs (O Lord) to thy publike seruice, and because a little leauen leaveneth the whole lump, thy Sabbaths are defiled by vanity, and worldly imployment, euen when wee are gone from thy house, (mercifull Father) reſtraine vs here from, this whole day, ſuffer vs not to doe our owne workes, to ſpeake a vaine word, or to thinke our owne thoughts, but helpe vs to conſecrate the whole day, as glorious vnto thee: Let vs bee ſober in eating and drinking, holy in conference, and talking, heavenly in meditation, ſeeking in all things the beſt edification of our ſelues and others. Open our hands to the neceſſities of our poore brethren, and our hearts to haue compaſſion vpon ſuch as ſuffer and bee in miſery. That in all wee may bee to the praiſe of thy name, keeping a moſt holy reſt, and in thy good time come to reſt with thee, in thy holy mountaine, when euery day ſhall bee a Sabbath and time of vnſpeakable delight vnto vs for euer and euer, through Ieſus Chriſt our Lord and Sauour. *Amen.*

A Prayer for the Sabbath, after publique meeting.

MOſt gracious God, the fountaine of all goodneſſe (wee deſire with thankfull hearts to acknowledge, that as at all times, ſo eſpecially this day, euen ſtreames of thy grace haue flowed vnto vs to reſreſh vs, when wee were drye. Thou haſt led vs to thy houſe, thou haſt ſet thy doore open vnto vs, thou haſt fed vs there with *Manna* from heauen, by the miniſtry of thy holy word: thou haſt vouchſafed thy preſence vnto vs, filling vs with ioy and gladneſſe, thou haſt giuen vs to beleene, to abhorre ſinne, and imbrace thy grace, though we are aſhamed of our inconfſtancie and too little profiting, in regard of the meanes of ſo long a time. O Lord, ſuffer not this to be as an vntimely birth in vs, or as the graſſe vpon the houſe top, that neuer commeth to perfection, but worke in vs conſtancie and perſeuerance, that where any grace is begunne, it may be continued and perfected in the day of the Lord, and where it is not begunne, it may be in thy good time. Open our eyes ſtill more and more to ſee thoſe things, that concerne
the

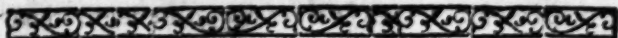
the peace and welfare of our soules, that wee may follow after them. Giue vs grace to consider the vanity of this world, and of all worldly things, and that the whole duty of man is to feare God and to keepe his commandments, and encline our hearts vnto these; and not vnto couetousnesse. Let vs not bee forgetfull hearers of thy word, but carefull doers of thy will; let thy word dwell plenteously in vs, that as the Scepter of thy Kingdome, it may sway vs, as immortall seede, it may fructifie in vs, as a sword, it may cut vp sinne, and as a pillar of fire, it may guide vs in the night of this world, till we come to the heavenly Canaan. Let it appeare to morrow and euery day, that wee shall liue heereafter, that the meanes of this day hath not beene in vaine vnto vs, but the more wee haue beene instructed, the better learned let vs shew our selues to bee, the more cost hath beene bestowed vpon vs, the more fruitfull make vs in all good workes, that the hedge of protection bee not pulled downe from about vs, and wee remaine exposed to the deuouring of the wilde boare, and to the trampling vpon by the wilde beast out of the Forrest. Forgiue vs, holy Father, that wee haue had the liberty of so many Sabbaths, and yet are so farr enthrall'd vnto sinne, that the word hath beene so often sounded to our eares, but hath not peirc'd our stony hearts, that the light hath shined so clearly amongst vs, and yet wee wander so much in darknesse. Forgiue the infirmities of this day, our vnpreparednesse, when we came to thy house, our irreuerence in thy worship, our vanity, worldlinesse, and neglect of so precious time. Let not these things hinder, but that thy word may become the sweet fauour of life vnto life vnto vs, but that wee may bee made heereby fruitfull in all good workes, to the honour and glory of thy most blessed name, through Iesus Christ our onely Mediatour and Advocate. *Amen.*

A Prayer to bee vsed in the time of sicknesse.

Most gracious God, who onely smitest, and art able to heale againe, breakest, and art able to binde vp againe; behold

behold with the eye of compassion mee thy poore seruant,
 iustly broken and smitten with thy rod, for my transgressions;
 behold, I say, how I lye at the gate of thy mercy, waiting till
 thy charitable hand bee stretched out to helpe, and comfort
 mee: I am a wretched sinner, I confesse, O Lord, and what-
 soeuer punishment thou doest inflict vpon mee, I deserue
 ten thousand times more at thy reuenging hands, if thou
 shouldst enter into thy iudgement with me. In my prosperity
 I haue waxed wanton, like a full fed heifer, lifting vp my heele
 against thee; I haue giuen my strength vnto sinne, and not
 vnto thy seruice, and although thy word hath bene sounded
 in mine eares, threatening heauy punishments for my sinnes,
 yet I flattered my selfe in my heart, saying, I shall neuer bee
 moued: But haue mercy vpon mee, most mercifull Father,
 for Iesus Christ his sake, remember not these my abusings of
 thy mercies against mee, but let there bee an healing of my
 transgressions and sinnes. Open mine eyes to see how greatly
 I haue offended in omitting duties commanded, in commit-
 ting euils forbidden, against thee, and against my brethren,
 that all my sorrow may bee turned into sorrow for sinne, that
 the issue hereof may bee repentance vnto saluation, neuer
 to bee repented of. And (good Father) bee pleased vpon my
 vnfaigned humiliation, and turning vnto thee, in mercy to
 turne vnto mee againe, speaking peace vnto my mourning
 soule, saying by thy spirit that I shall be comforted. And the
 cause of all misery, sinne, being removed out of thy sight, let
 my punishment bee removed also. Remember my frailtie, O
 Lord, how that my strength is not the strength of stones, or of
 iron, that I bee not tempted beyond that I shall be inabled
 to beare. Temper my bitter cup with such faith, patience,
 and wisdom, as that I may wisely, patiently, and with due
 submission drinke of the same, to thy glory, mine owne com-
 fort, and the good example of others. When I am weakest, be
 thou strongest by thy grace in mee, and let my prayers in the
 name of thy deare sonne, preuaile as the wrestlings of *Isaac*,
 for a blessing in the middell of these grievous troubles. Set
 the glory of thy Saints before mine eyes alwaies, that I may
 the better beare these momentary afflictions, which are not

to bee compared vnto that inestimable ioy. Make mee steadfastly to behold the Lord Iesus heavy vnto the death, wounded, bleeding and dying an accursed death, when hee was altogether without fault or blame, that I may not be despairingly cast downe, seeing that I suffer iustly for my sinnes. Giue me a due consideration of thy wonderfull loue manifested in afflictions, to thy children, that I may reioyce in tribulation, seeing that I am punished in this world for my amendement, that I may escape the intollerable iudgements of the world to come. Turne mine eyes downward, to see how thy holiest seruants, *Iob*, *David* and *Daniel*, with infinite others, haue more deeply tasted of this cup of aduersity, that I may not grieue to be sorted with them, who are now in Paradise: with these and the like heavenly meditations so fill my minde, O Lord, that I may beare mine infirmities. And deferre not, but make hast to worke my deliuerance, according to thy promise to those that trust in thee, I belieue, O Lord, help mine vnbeliefe, let it not hinder the working of this gracious worke, the freeing me out of this griefe and misery. Once againe let me haue some respite from my paine that I may praise thee in the land of the liuing, and if through thy mercy I shall bee restored to health and strength, so sanctifie this affliction, as that I may say, it is good for mee that I haue been afflicted, for that I am heereby taught to keepe thy commandements. And heere I doe promise and vow my selfe, O God vnto thee, if thou shalt vouchsafe this mercy, a perpetuall Sacrifice in soule and body to serue thee in new obedience for all time to come. If in thy diuine counsell thou hast determined this to be the end of my fraile life here: O Lord into thy hands I commend my spirit, preferue me to thy Kingdome, to the very last gaspe; let not Sathan come neere vnto mee, set a guard of thy holy Angels about me, and so assist me with thy grace, that both in life and in death, vnto the end and in the end, I may glorifie thee, that my troubles in my bed of sicknesse may end in perpetuall rest in *Abrahams* bosome, and my greuous pangs in euerlasting ioy, and heavenly singing to thee, O King and to the Lambe that sits vpon the throne, who with the holy Ghost euer liue and reigne one God world without end. Amen.

*Grace before meat.*

O Lord, who art the preseruer both of Man and Beast, bleisse vnto our vs thy creatures at this time provided for our sustenance, that being preserued heereby and comforted, wee may doe thee more laudable seruice, vnto thy glory, who art the Author of all good vnto vs, through Iesus Christ our Lord. *Amen.*

Or this.

O God, who hast iustly cursed the earth and all things therein for the sinne of man, pardon our sinnes, turne away thy curse, and vouchsafe thy blessing vpon these thy gifts, which wee are now to receiue: that we vsing them with temperance and thankfulness may obaine by them refreshing and nourishment, through Iesus Christ our Lord. *Amen.*

Grace after meate.

Continuall praise bee vnto thee, O Lord, who doest continually provide so graciously for the feeding of our feeble bodies. Leade vs heereby to a tast of our spirituall food, that as wee reioyce and are comforted by the one: so we may reioyce and bee comforted in the other. And by the helpe of both, we may grow vp in thy seruice, both in body and soule, till at the last wee attaine thy heavenly Kingdome, and be for ever glorified both in soule and body, through Christ our Lord. *Amen.*

Or

Or this.

Mercifull father, who neuer ceaseſt to doe good vnto vs, though wee neuer ceaſe from offending thee, and now more eſpecially haſt renewed thy bounty in feeding vs with thy bleſſings. Let not the common fruition of thy benefits, make vs commonly or lightly to eſteeme of them, neither when wee are fed, let vs waxe wanton againſt thee, abuſing our ſtrength to the ſervice of ſinne. But let thy perſeuerance in thy goodneſſe, worke in vs perſeuerance in all dutifull obedience to our

liues end, through Ieſus

Chriſt our Lord

Amen.

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